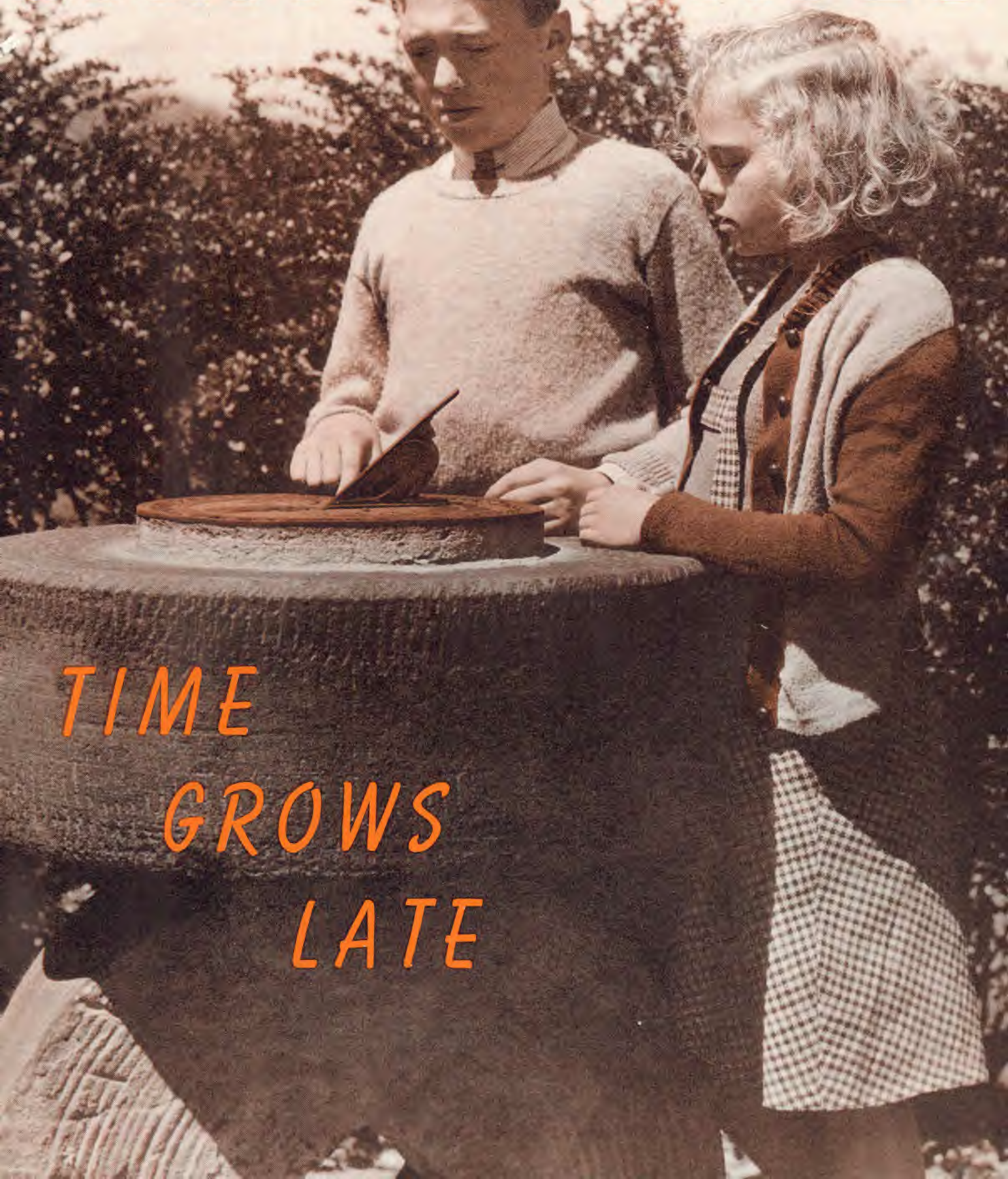


Canadian

OSKAWA, ONTARIO OCTOBER, 1945

SIGNS OF TIMES



TIME

GROWS

LATE

ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

One hundred thousand racial Jews are members of Christian churches in Canada and the United States. Protestant churches have 145 ministers of Jewish ancestry. One of these is a bishop, and seven are professors in Christian colleges. If the Jews only knew it, their religious system finds its consummation in Christ.

Eight state legislatures in the United States have defeated bills providing for

of life. And to think that cancer is a preventable malady if taken in time. Control, not cure, is the most that can be hoped for now. But that there is a society, and that there is much money being expended, to hold this plague in check, is a good omen. All praise to the doctors who fight cancer, and who will never rest satisfied till they are able to cure it.



The Lancaster "Aries," back at its base after a series of flights over the magnetic North Pole to collect data for the Empire Air Navigation School.

anti-discrimination laws. Only two have passed them. Voters are learning that religious and race concord cannot be legislated into people's hearts.

Canadians killed in the war up to the end of November, 1944, were 28,040. Canadians killed by cancer in the same period of time were 71,350. So says the Cancer Bulletin of the Canadian Society for the Control of Cancer. The public is shocked by the toll of war, but takes as a matter of fact the toll of this dread disease, which exceeds twice the destruction

The blood of the human body has been used figuratively from olden times to indicate personal characteristics. "Blue blood," and "Blood will tell," are proverbial among us. The truth is, literally, that blue blood, taken commonly as a sign of aristocracy, is bad blood showing blue through the walls of the veins and of the skin. And while blood "tells" something to the doctors, it tells absolutely nothing of human characteristics, whether the person be white or coloured, Caucasian or Mongolian, mild or wild, bond or free, brainy or dumb. God scorns

classes and masses alike. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." Acts 17:26, 27.

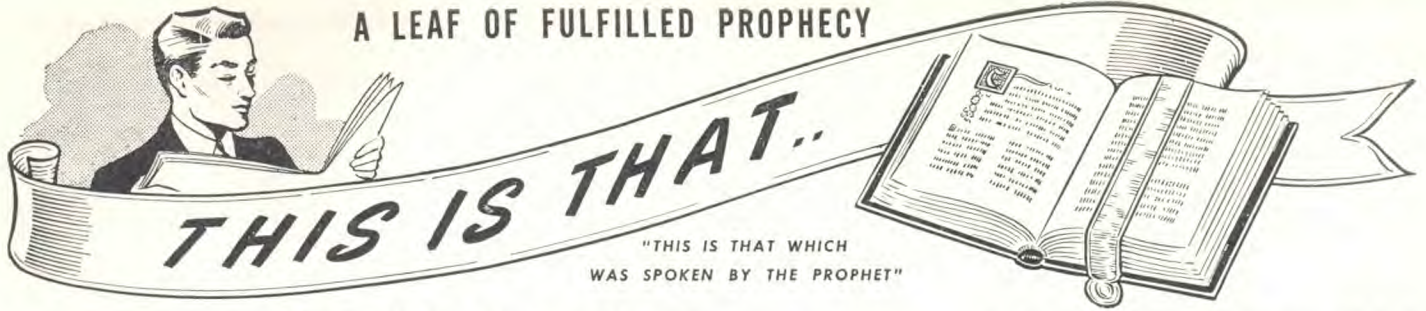
Don't preach hell to the returning service men, says an Episcopal bishop, for they have just come from that place and do not want to be reminded of it. Of course we know the thought he intends to convey, and it is a good one. But we are reminded of the Bible teaching that a torturing hell is not now in existence and none will exist till all men are judged at world's end. Few men who suffered a semblance of hell on the battle fronts will ever return home, for they were expended. The ones who suffered and saw war's awful agony, and are alive to remember, may well connect it with divine retribution and live in view of the judgment.

The best climate for efficiency is defined by the latest findings to be that in which the hottest month of the year shall have a mean temperature of no more than 75 degrees Fahrenheit, and the coldest month of the year a mean temperature not below freezing. "The largest single area that meets the specification is that which includes the British Isles, France, northern Spain, Switzerland, Germany, the Netherlands, Denmark and a strip along the southwestern shores of Scandinavia." And this is taken as a reason for the high degree of health, prosperity, and intellectual attainment of the peoples who have lived in this region. But latest developments would distinguish these peoples also for their warring propensities. There can be no question but that climate influences character; but there is great satisfaction for outlanders in the fact that God says, "Look unto me, and be ye saved, all the ends of the earth." Isaiah 45:22. There are compensations.

All South American nations now admit the Bible, duty free. There is a reaction in Latin-American countries in favour of religious liberty. Of all Christian countries, only Roman Catholic dominated Ireland will not permit unrestricted entrance of God's word.

Religious liberty is coming back to Argentina, according to Methodist Bishop Arthur F. Wesley, for 26 years resident in that country. The compulsory teaching of Roman Catholic doctrine in the public schools, started a year ago, was abolished in June, he reported; and restrictions on Protestant religious broadcasts have been removed.

A LEAF OF FULFILLED PROPHECY



NOW FOR V-W DAY

AUGUST 14 goes down in history as the day when more people were made happy than any other date in the annals of humanity. For it ended an unprecedented World War—unparalleled in man-power, territory covered, nations involved, weapons used, money spent, and casualties suffered. From the violence of exuberant youth and the hysteria of the nerve-wracked, to the temperate joy of those whom life and losses have subdued, the outburst of exhilaration knew no bounds.

When we say the world is happy we do not mean all the world. Would that there were no "fly in the ointment." Even a great majority of the "enemy" are pleased that their miseries are not liable to increase. But the so-called "war criminals", the hunted and haunted, the hundreds of thousands of men without a country, the homeless and shivering and starving and hopeless, the sure victims of the lesser strifes that in-

clude determinations of half a hundred nations that international strife is taboo forever. All the lesser contentions between races, nations, and classes, long kept in abeyance by the combats in the main arena, are now to break forth like exploding ammunition dumps.

The Zionist movement is again active, to rehabilitate Palestine with Jews and to precipitate clashes with a more-than-ever solidified Arab world. The governments which have already listened to the voice of the people in post-war elections—Norway, Belgium, Great Britain, to name a few—have swung sharply to the left, which means socialism if not communism. The masses are seizing the reins of power from the monied classes, and the latter will not give way without a fight. Enormous population masses are being shifted from one country to another, often leaving large, discontented groups as outcasts in a selfish world.

ist China, Spain, and Germany, all had no part in the San Francisco Charter; and they represent over a fourth of the world's people. Undoubtedly we face a larger and more complicated war brewing among bitter and ambitious populations.

How much we still long for V-W Day, Victory over War! But the road to it does not lead through international agreements and governmental action. It leads through individual hearts by preparation for the second coming of Christ, the only Prince of peace. Armageddon is still ahead, but the Millennium is just beyond.

The Atoms Explode

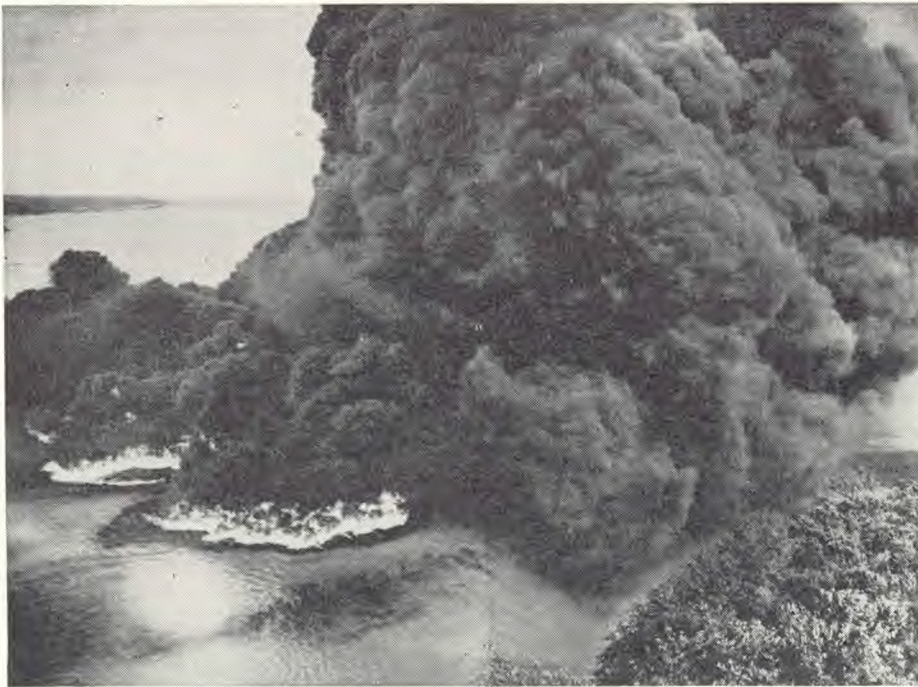
THE average man was no more surprised by the destructiveness of the atomic bomb, plumped on Japanese cities to hasten surrender, than he was at its actuality. The lay mind got the idea that the atom is so infinitesimal and invisible, not to say ethereal, a thing that to speak of its having power was ridiculous.

Now we are convinced that the atom, or splitting the atom, or whatever they do to it, means power, the greatest power, yet tapped by man, in the universe. The possibility of its power has long been known. The chief problem was the matter of control of that power when it would be released. For, uncontrolled, it was capable of destroying mankind and the world. Now it has been controlled, and has been directed to the destruction of a part of mankind.

It is said to be too costly (for over two billion dollars was spent in bringing its use to the present state of control) to be practical for replacement of steam, electric and hydraulic power in their application to the convenience of mankind. But the very fact that science has harnessed such tremendous energy is a discovery of the highest magnitude.

It is significant that the initial use made of this dynamic was destructive of property and all classes of people. Some take it as prophetic of peace enforced by fear of the horrible consequences of a war waged with this devastating weapon. Others see in it a beginning of man destroying himself.

One conclusion is certain: the secret of the atomic bomb cannot be hidden and made the sole possession of peace-loving nations. Scientific discoveries cannot be long suppressed. The Germans were well on the way to a similar discovery when they were defeated. The Japanese are reported to attribute their defeat to



England would have met German invasion assault craft by igniting an oil strip off shore and searing their advance.

evitably follow a great war—all these temper our satisfaction with things as they are.

Even as, after the cease-fire in Europe, the total conflict was not ended, so now there is a greater war ahead. And this in spite of the sanguine hopes and reso-

Restlessness and desperation characterize the world's peoples. Victory has not brought peace, since victory for one side means defeat for the other. The greatest countries in point of population, China and India, are irreconcilably divided. An independent and united India, Commun-

"lack of material strength and scientific knowledge and equipment." Their loss is only "temporary," they say, with the implication that in another generation, if not sooner, they will become aggressive again and will be well equipped with atomic bombs when they are.

The greatest force in the universe is not the atomic bomb, nor any other power that will be permitted the hands of man. It is the force that prevents the misuse of atomic power, or any other. It is the persuasive force that changes men's hearts so that they will have no desire to kill and destroy for any purpose whatsoever. It is the force that made Christianity and that creates Christ lives. Strange that so few have discovered it, when it is available in simple formula to every person on earth.

The words of the prophet are pertinent: "The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace." Isaiah 59:8.

Peace — Soft or Hard

WHILE waiting at my favourite one-man barber shop for a fellow customer to be shorn, we three discussed the victory and the thing to be done with the enemy. Finally my predecessor in the chair delivered himself of this: "If I had



Two hundred miles of pipes which were laid under the English Channel to convey oil to the Continent during the Allied attack.

my way with that guy they call a god, his head would come off under a keen axe."

It is not at all surprising that men react in this way after the horrors of the war just ended. But some questions arise that are difficult to answer satisfactorily for a contented conscience. We have read at great length about a soft or a hard peace, and we confess skepticism on some proposals that are being made.

Who are the guilty, and to what degree are they to blame? Is not all fair in war? Is any peace-time crime excusable in war? Where shall the line be drawn between legitimate and criminal killing in war? Is military aggression to be penalized and economic aggression to be condoned?

Is one side justified in using certain damnable methods and weapons because the other side used them first? Are we to be excused when we use new lethal weapons simply because they were not known

before and therefore could not have been outlawed by international agreement?

Should a man do things to save his nation that he would not do to save himself? Is a soldier to blame for committing revolting acts under orders from his superior? In war, are not all participants sharers in guilt, if any? And shall the stronger and less guilty be quick and bold to punish the weaker and more guilty? What is soft or hard peace?

All these problems, and many more, press with disconcerting persistency on those who would bring peace and good will to the earth. At first thought, we are sure we know how to straighten the other fellow out, and to mete out justice to the hated enemy. But second thoughts make us pause.

We will get nowhere in peacemaking by blindly hating and by rushing in to wreak vengeance. "Vengeance is mine; I will repay, saith the Lord." He also said, "Whoso sheddeth man's blood, by man shall his blood be shed." But that places a terrific weight of responsibility on human judges, and we had better move with due consideration of it.

Nations and individuals with a background of Christianity and civilization cannot stoop to virtual annihilation of an enemy. We cannot do it and preserve our peace of mind. What a mercy that there was not committed to us the repulsive task of punishing the former two heads of Axis governments. Yet the di-

vine dictum was carried out in that by men was their blood shed—their own men. Usually, in the end, national as well as individual sin destroys itself.

The Christ way is to destroy an enemy by making a friend of him. "Love your enemies" has not lost its reasonableness, and power. The Golden Rule has not been outdated and outmoded by war. Surely, punish the guilty to the limit of justice. But passion must not sway the judges. We must become "more than conquerors" by remembering our own shortcomings as we punish the guilty, and by winning the good will of all. Only thus can we live with ourselves, not to speak of living with the present enemy in a crushed world.

When State Rules Church

WE are urged, for the sake of world

security, to try to understand the Russians. Their processes of mind are very different from ours, and it is difficult to fathom the reasons for their attitudes. And we suppose they are having just as difficult a time in seeing the reasonableness of our moves.

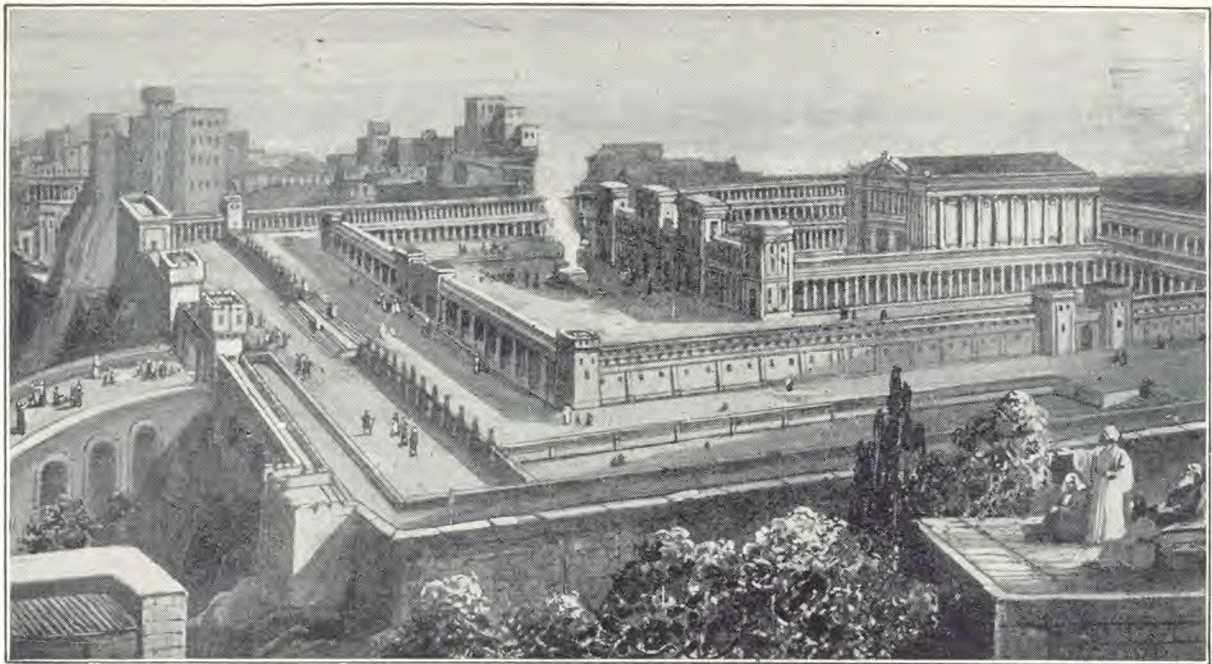
However, to understand them does not necessitate agreeing with them. And certainly we cannot agree with them in their stand on the relation of the state to the church. As is well known, the prevailing religion in Russia is a branch of the Orthodox Eastern Church, which has many similarities to the Roman Catholic Church but has its own head, or patriarch. Under the czars the church was more or less subservient to the state. After the Revolution, Soviet Russia all but destroyed the church as an organization. Religion was called "the opiate of the people", by Lenin, and every effort was made to obliterate it.

But Stalin and his associates came to see that heart-religion cannot be destroyed. So they decided to use it for the support of their political setup. Within recent months the Orthodox faith has been restored, and its patriarch recognized. He has sworn loyalty to the government, and backs up every move it makes. Only thus can the church be recognized; that is, by being a propaganda agent of the state.

So there is said to be religious liberty in Russia; but, as we understand it, complete freedom of religion for only one church which sanctions the government's every policy. Of course, this is not religious liberty at all according to Western ideas, nor according to Scripture teaching. A state-ruled church is little better, if any, than a church-ruled state. Christ took a positive stand against both when He said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Luke 20:25. Thus the Saviour taught that religion and government should be entirely separated.

Some have taken this to mean that a religious man cannot be a statesman, and a statesman cannot be a religious man. Prayer at the opening of parliament, the quoting of the Bible on state occasions, and invoking God for the blessing of the nation, all highly commendable procedures, are cited as proof that religion and government are not to be kept separate. But there is a vast difference between church or state ruling each other, and either one respecting and asking the help of the other. The church asks for, and has a right to expect, physical protection in its proper sphere from the state. And the state has a right to expect goodwill and loyalty from the church insofar as government stays within its proper sphere. Beyond this, for the happiness of both, either cannot go.

The great democracies have proved that religion and government, as to ruling power, can be kept totally apart, and both prosper exceedingly. It is perilous for either to dominate, or use, the other for its own special advancement. History attests this fact. Will religion and government ever learn the lesson?



The magnificent temple which the Jews built to provide a place for the presence of God.

The Place Where God Lives

Its relation to the Place Where Righteous Men Will Live

By Edwin R. Thiele

AT the time when the Lord was leading Israel out of Egypt to establish them in the promised land as a separate, chosen people for Him, He spoke to Moses their leader as follows: "Let them make Me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25: 8, 9.

This sanctuary was to be to Israel the dwelling place of God. It was there the people of Israel would go when they wished to meet with their Lord. This was God's home. The sanctuary was holy to them because it was hallowed by the presence of God. Here God met with them and spoke to them. Here He revealed to them His plans and His purposes. Here, by means of the various articles of furniture and impressive rites and ceremonies, He spoke to them His messages of love and justice, of mercy and judgment, of cleansing and forgiveness, of life and death, of reward and punishment, of propitiation and sacrifice.

It was here in the sanctuary that these people of Israel became acquainted with God. It was here that they learned to love Him and fear Him, to trust Him and serve Him, to place their hope in Him and His promises of mercy and forgiveness. It was here that Israel learned to rise above the material things of earth and to dwell in the atmosphere of heaven; it was here that they learned

the folly of placing their trust in worldly wealth or power, in the things that are rather than in the things that are to be. It was here that they had their vision lifted far above the paltry things of earth and caught sight of the fact that the most real and vital fact of the universe was God; that the most devastating fact of earth was sin and the misery and woe it brought in its train; and the most momentous engagement of all time and eternity was that procedure whereby man and the world might be cleansed of the contamination of sin and be rid of all its nefarious consequences.

The sanctuary was to reveal to man the fact that God was holy, pure and good; that He was gracious and merciful; righteous, just and true; that He was both Creator and Redeemer, Judge and Saviour, Priest and King. By the sanctuary and its services man was to learn how terrible an evil sin actually was; how it had its roots in the darkness of hades and brought forth the fruits of death and of hell. Here man was to learn the joys and blessings of righteousness; the glorious realities of forgiveness and cleansing from sin; the terrible fruitage of evil and the wondrous hope of a future happy and secure forever from any further defilement by sin.

It was to impress indelibly upon the mind of man by a method as unique and piquant as God could devise the fact that sin meant death; that God had provided a way whereby the man who would

might be cleansed from sin and freed from death; whereby he who would not be cleansed was to suffer judgment and the just deserts of his evil; whereby the instigator of sin was to bear the full penalty for the woe and tribulation he had wrought and wherein the world was to be cleansed from its last vestige of evil and wrong.

It was for such a purpose as this that God instructed Moses to build the sanctuary with its court and altar of burnt offerings and brazen laver for washings; its holy place with table of shewbread, golden candlestick, and golden altar of incense; and its most holy place with the ark and mercy seat. Although this sanctuary of the Hebrews was on earth, it had its inception in heaven. Made of the things of earth, it spoke to man the message of God. Made of material things, it spoke to man of things of the Spirit. "Let them make Me a sanctuary; that I may dwell among them." Although it was at this sanctuary that the Hebrews met with God, they well knew that the great Lord of heaven had His dwelling in an abode much vaster and more splendid than this. "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?" 1 Kings 8:27.

The Hebrew sanctuary and temple were nothing less than miniature representations of God's abode in the heav-

WHAT IS

The Answer Vitaly Concerns

Every Soul on Earth

By R. H. Pierson

IF I were to ask you the question, "Where is Jesus Christ now and what work is He doing?" could you answer correctly? The fact that Jesus came to this earth as a babe in Bethlehem's manger, lived and died and rose again, is well known, but we hear little of the work Christ is doing for His people now.

"Behold I have graven thee upon the palms of My hands; thy walls are continually before Me." Isaiah 49:16. In these words our Lord asserts that upon the cross of Calvary He bound Himself to the human race so closely that even eternity cannot separate Him from those who love and accept Him as their Saviour.

When Jesus left this earth to return to His Father's heavenly home He did not forget us! He went to continue His work on our behalf—now as our High Priest and Advocate in the heavenly court room. Paul reminds us of this in his epistle to the Hebrews: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 4:14.

Then again in the eighth chapter of the same epistle, reading the first two verses: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

In a previous article there has been considered in this magazine the sanctuary, or tabernacle, which God instructed Moses and the children of Israel to erect in the wilderness. Inspiration has declared that "God's way" of saving men is symbolized through the various types and ceremonies of this church in the wilderness.

Here we consider the great antitypical sanctuary in heaven—the pattern after which Moses was instructed to build his earthly tabernacle. (Exodus 25: 40.) Paul, in the New Testament scripture we have just quoted, describes it as "the true tabernacle, which the Lord pitched, and not man." In this heavenly sanctuary Jesus ministers as our High Priest, the apostle further declares.

The work of the high priests in the earthly tabernacle on the day of atonement, or the day of judgment as it was known to be, was a type or a symbol of the work that Jesus is doing to-day as our Advocate and Intercessor in the court room above.

It is interesting to note, however, that Jesus was not a priest of the Levitical

ens. Their mysterious rites and ceremonies were simply types and figures that man could appreciate and understand of the great activities of God. Thus the candlestick in the holy place was a symbol of Christ as the light of men. The shewbread was a type of Jesus as the Bread of life. The incense offered daily on the golden altar, with its fragrance rising above the curtain between the holy and the most holy place and entering the chamber which represented the dwelling place of God, was a symbol of the constant intercession of Jesus before the Father in behalf of guilty but penitent sinners.

The most holy place was a type of the great throne room of God. The cherubim above the mercy seat portrayed the great angel host of heaven surrounding the throne of God and looking with reverence upon His holy law. The ark containing the two tables on which were engraved the ten commandments represented the throne of God, and His rule of justice and love as established upon His law of righteousness and love. "And there," said God, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony," Exodus 25:22.

The brazen altar on which were offered the sacrificial lambs was a type of the cross of Christ. The sacrificial offerings were nothing else than a portrayal of Jesus Himself, the Lamb of God. When an individual had sinned he brought his offering, placed his hands upon its head and confessed his sin, and then slew the victim with his own hand. Thus was symbolized the fact that it was the sin of man that brought Jesus to His death on the cross of Calvary. Thus was portrayed the fact that the Innocent had died for the guilty, and that the guilt of the sinner had been conveyed to Him Who knew no sin.

Day by day went on this sacrificial work in the sanctuary, and day by day did sinners come to be cleansed of their guilty stains, leaving behind them their load of sin and guilt, and going forth cleansed and forgiven, freed from sin by the grace of God. But once each year came a very solemn occasion, the great annual day of atonement on the tenth day of the seventh month, when a cleansing of the sanctuary was to be made. On this day Aaron was instructed to bring two goats to the tabernacle and to "cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat," Leviticus 16:8. The Lord's goat was then slain and his blood was brought "within the veil," and sprinkled upon the mercy seat. Leviticus 16:15. Then the priest was told to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Leviticus 16:16. The same procedure was carried out in behalf of the altar that was before the Lord, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:19.

This annual day of atonement was looked upon by the Hebrew people as

the great judgment day of God. Upon that day God was considered as sitting upon His great throne of judgment, holding court and trying the case of every one who claimed to be a child of His. This to the children of Israel was the most solemn day of all the year, for that was the time when not only the temple but every child of God was to be finally cleansed and freed from sin. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Leviticus 16:30, 33, 34. Thus was this solemn day of atonement a type of the great judgment day when finally the cases of all the children of God come up for review and the final disposition of each case is made.

At that time will the burden of sin ultimately be placed upon the one who is the instigator of all sin, the one upon whom this guilt in all justice belongs. In the sanctuary service on the day of atonement it was the scapegoat that was the representative of Satan. When Aaron had completed his work of cleansing the sanctuary he was told to "lay both his hands upon the head of the live goat; and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Leviticus 16:21, 22. Thus were the sins of the righteous ultimately conveyed in type to the head of Satan, the antitype of the typical scapegoat, and thus were God's people and the sanctuary cleansed.

In the New Testament is revealed a clearer and more explicit picture of this great work of Christ in behalf of sinful man, which in the Old Testament was portrayed beforehand by shadows, types and symbols. Thus Paul declares: "It is not possible that the blood of bulls and of goats should take away sins . . . But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. . . . And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 10: 4, 12; 9:24, 27, 28. Thus it is that when this judgment work is over, He will come again "without sin unto salvation" to all who accept His grace.

CHRIST DOING NOW?



Once He brought water from this well at Nazareth, but now He ministers in the courts above.

line as were the priests of the earthly sanctuary. (Hebrews 7:5 and Numbers 18:23.) Christ came from the tribe of Judah—a tribe from which no priests came under the Mosaic law. Of this Paul writes: "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Hebrews 7:14.

When Jesus died upon the cross of Calvary the ceremonial laws of Moses came to an end. These laws that dealt with the ceremonies of washing and cleansing, holy days and sacrifices—all of which but pointed ahead to the life and work of Christ and His gospel—passed away when all of these types met their fulfillment in Jesus, the Lamb of God. There no longer being any need to continue the services in the earthly sanctuary, the Levitical priesthood also came to an end.

"For the priesthood being changed, there is made of necessity a change also of the law," Paul declares in Hebrews 7:12.

Christ could not commence His work as our High Priest in the heavenly sanctuary, or court room, until the Levitical priesthood had completed its work. Anti-type follows and does not parallel the type. So when the Aaronic priesthood came to an end, Christ became our High Priest of a different order. "If therefore perfection were by the Levitical priesthood. . . what further need was there that another priest should arise after the order of Melchisedec?"

These words from Hebrews 7:11 give us a clue to the order of which Jesus was

to become our priest—"after the order of Melchisedec." Inspiration continues with these words taken from the fifteenth verse of the same seventh chapter: "It is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest." And in Hebrews 5:10 we are told plainly that our Lord was "called of God an high priest after the order of Melchisedec."

The Holy Scriptures do not tell us much about this man Melchisedec. His meeting with the patriarch, Abraham, is mentioned in Genesis and referred to in Hebrews. "And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth." Genesis 14:18, 19.

The record continues by stating that Abraham gave his tithes to this man of God who was both priest and king.

There is something surprising and mysterious about this first appearance of Melchisedec, and in the subsequent reference to him. Here we find him approaching Abram bearing gifts which remind Christians of the symbols of communion—bread and wine. From this account of his meeting with the father of the faithful, he is unhesitatingly recognized as a person of higher spiritual rank than Abraham.

When the Holy Scriptures state that Christ is a priest after the order of Melchisedec as it does in Psalm 110:4, it doubtless means "in the same manner." Neither of them were of the tribe of Levi,

both were superior to Abraham, both were not only priests but kings as well.

Paul, in further describing Melchisedec, calls him a "king of righteousness, and after that also king of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7:2, 3.

It seems strange that the apostle should declare that Melchisedec was "without father, without mother. . . having neither beginning of days nor end of life." The Syriac translation of this Scripture makes it more easily understood: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days nor the end of his life."

In other words, Melchisedec did not come to the priesthood through birth into the tribe of Levi. He had no inheritance in the priesthood. His parentage, being unknown, he could not trace his pedigree to the tribe of Levi, the family of Aaron, and thus prove his right to the priestly office. He was *made* a priest, not having been born one.

Likewise, since Jesus was not born of the tribe of priests He too, like Melchisedec, was made a priest (Hebrews 7:21, 22) of an order that was to last forever. (Verse 17.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

It is a wonderful thought to remind ourselves of the fact that Jesus as our Intercessor has been as a man among men therefore He can plead our cases sympathetically before the judgment bar of God.

So we may take courage that One who knows all about us and still loves us is representing you and me in the great judgment work in heaven! He has met the same tests and trials and temptations that you and I have to meet, so He can sympathetically present our cases to the Heavenly Judge. How thankful we should be for this assurance!

Now, before the High Priest of the earthly sanctuary could go into the Most Holy place to minister as the Intercessor of the people on the day of atonement, he must bring a sacrifice. "For every high priest is ordained to offer gifts and sacrifices." Hebrews 8:3.

Jesus, too, must commence His work as our High Priest with a sacrifice, for Paul says in the same verse: "Wherefore it is of necessity that this man [speaking of Jesus] have somewhat also to offer."

Jesus is not only our High Priest but He is our sacrifice as well. Before taking up His priestly work He gave Himself upon the cross of Calvary a sacrifice for sin! "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9:14.

If you and I have been washed in the precious blood of Jesus, if every sin is confessed and forgiven, then the Saviour stands as our Intercessor in the courts above. As our High Priest He pleads His precious blood on behalf of every repentant sinner.

TO US, creatures of a day, the workings of God may seem haphazard and tantalizingly slow. But actually God accomplishes His purposes according to a pre-arranged plan.

Take the first advent of Christ as an example. The plan that the Son of God would give His life to redeem fallen man was ratified far back in Eden, before disobedient Adam and Eve were driven out. Revelation 13: 8 speaks of "the Lamb slain from the foundation of the world." And Genesis 3:15 indicates that God told them something of this plan at that time, too. But, to the generations before the cross, He seemed painfully slow in fulfilling His promise. Nevertheless, God moved exactly on time. The very date had been set in the councils of heaven when the Son of God was to come to this earth as a helpless babe. When that date arrived, He came. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" Galatians 4:4, 5. So a time had been set for the Son of God to come. And He came precisely on time.

To His mother who shared the secret of Jesus' divinity, He must have seemed slow to manifest Himself. For thirty years He remained obscure, unknown outside His own village. And then one day He laid down the hammer and hung up the saw and made His way to the Jordan to be baptized and begin His public ministry. But do you know why He went to the Jordan on the day that He did? Suppose we let Jesus Himself tell us: "... Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand." Mark 1:14, 15. Jesus had been waiting, waiting with His eye upon His Father's great time-piece. And when the clock struck the hour up in heaven for the Son to begin His public ministry, He was heard preaching down here on this earth, "The time is fulfilled."

Three and one-half years later, when His disciples tried to dissuade Him from going down to Jerusalem and subjecting Himself to the malice of His enemies there, the record states: "And it came to pass when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." Luke 9:51. The time was approaching for Him to close His earthly ministry, and He steadfastly set His face to finish His mission on time.

Back in the days of Moses it had been revealed that the Lamb of God was to

die for sinners on the fourteenth day of the first month of the Hebrew calendar. That day was to be celebrated in honour of His death every year until He came. That celebration was called the Passover. Later on, the prophet Daniel was shown the very year in which the true Passover Lamb would die. And when the Passover came that year, where do we find Christ? Ah, we find Him hanging on the cross saying with a loud voice, "It is finished." And it was finished precisely on time.

The time for the day of God's judgment has also been settled. God "hath appointed a day in the which He will judge the world." Acts 17:31. And that judgment will be visited at the personal appearing of the Son of God to this earth once more, for, "Behold, I come quickly; and My reward is with Me, to give every man according as His work shall be." Revelation 22:12. So when the Son of God comes down here again, that will

any more. It is too late to admonish sinners when Jesus Christ appears to reward "every man according as his works shall be." What then means this solemn call, "Fear God and give glory to Him for the hour of His judgment is come?"

Let us turn back to the Old Testament type of the judgment. We shall better understand the call of Revelation 14:7 when we study its type.

Once every year the ancient Hebrews were commanded to observe a service known variously as the atonement, or the cleansing of the sanctuary. (See Leviticus 16.) This service, like every other commanded in the law of Moses, was a type of some work that Christ was to perform for the redemption of man. And a study of Leviticus 16 shows it was a work of judgment that was then accomplished.

This cleansing of the old sanctuary is mentioned and explained in Hebrews 9:23: "It was needful therefore that the

TIME GROWS

IT IS SO LATE THAT
MORNING IS ALMO
READY TO DAWN

By O. B. Gerhart

be judgment day for every man, and the date for that coming is fixed. It was all settled long, long ago. And when heaven's clock begins to strike that awful hour, the same God who once sent forth His Son to be born of a woman, will send Him forth again, but this time as King of Kings, and Lord of lords.

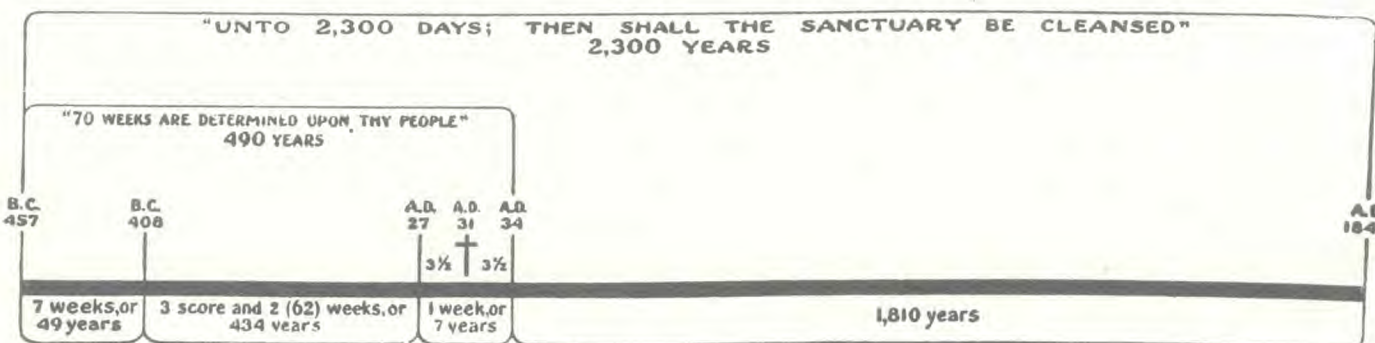
"But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. So the date for Christ's coming in judgment cannot be found anywhere in all Scripture, for God has not revealed it.

How then shall we understand Revelation 14:7? "Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." In the first place, what need could there be for defining an event so thoroughly obvious as the Bible teaches the second coming of Christ will be? And in the second place, of what possible use can it be then to call upon sinners to fear God and give Him glory? This would be like pleading with the murderer, while he is being strapped in the electric chair, not to commit murder

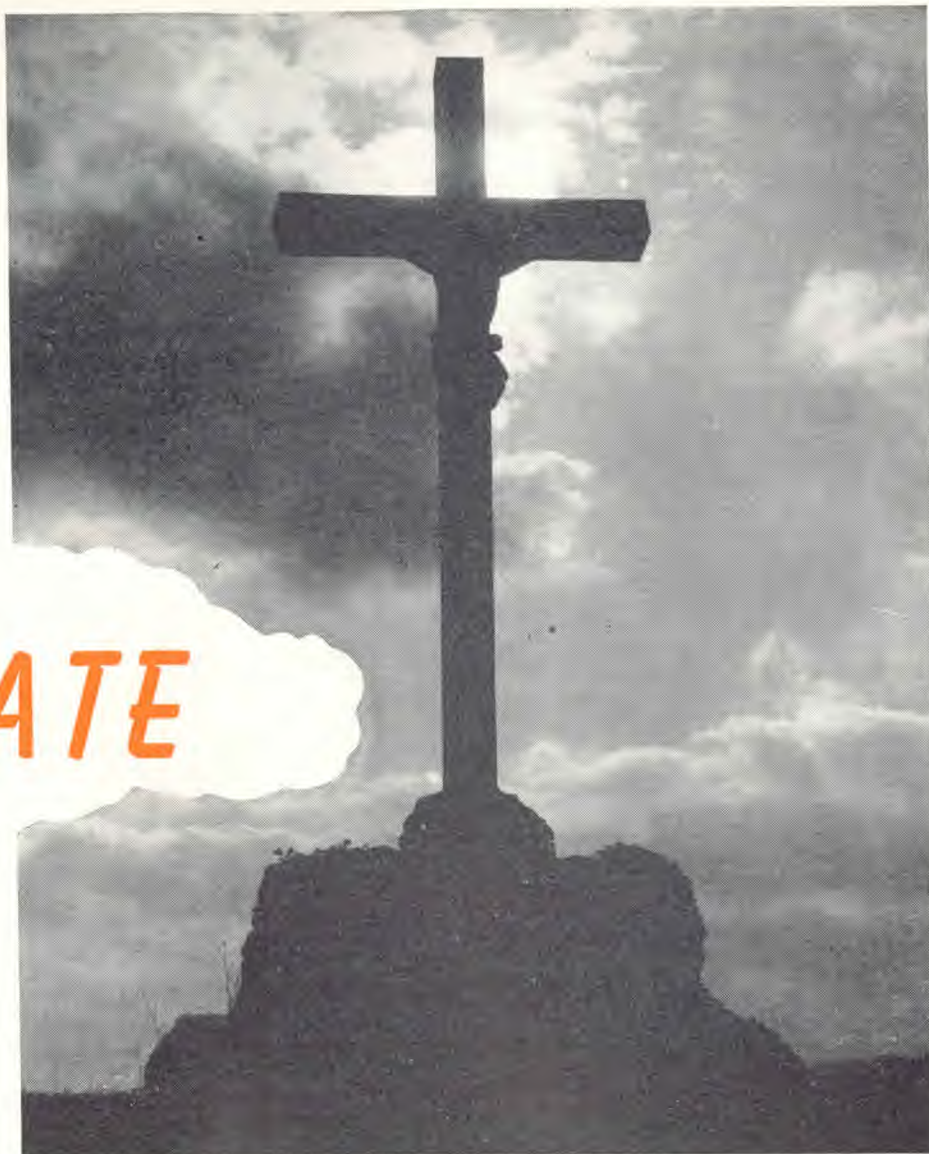
copies of things in heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices." (Weymouth's Translation.)

The same God who was particular that the ancient Hebrews observe the cleansing of "the copies of things in heaven" on a certain date, has revealed that the "cleansing of the heavenly things themselves" shall likewise begin at a certain time. This revelation was given to the great "time" prophet, Daniel: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

This prophetic announcement could not have referred to the copy of the heav-



LATE



The very hour of the death of Christ on the cross was forecast centuries beforehand; and the same prophecy sets the exact time of the judgment.

enly sanctuary, for the copy had been destroyed by the Babylonian army more than fifty years before; it was in ruins when Daniel was granted this revelation; and, what is more to the point, it was still in ruins twenty-three hundred days after this prophecy was made. Certainly then, it was not the earthly sanctuary that was to be cleansed in this prophecy.

Nor can this prophecy refer to 2300 twenty-four hour periods, for this is part of a great symbolic prophecy, as any reader of this chapter will readily admit. And in symbolic prophecy a day always stands for a year (See Ezekiel 4:6 for the rule on this); so, we have here a very long time span,—twenty-three hundred years! No wonder the divine interpreter sought to post-poner the prophet's interest in this sanctuary prophecy by saying, "Shut thou up the vision; for it shall be for many days." Verse 26. Many days indeed, as man reckons time!

However, the time is very definitely stated, and some day these 2300 years would end. And when history unrolled the year to which this prophecy refers, the God who has always acted on time in

other matters would again move to perform what He declared. When 2300 years expire, we shall find God at work to cleanse "the heavenly things themselves;" the day of God's investigative judgment will be here, and on earth the message will be sounding: "Fear God and give glory to Him, for the hour of His judgment is come."

Now from what date shall we start this long period of years? Unless God has somewhere given us the starting point for this period, Daniel 8:14 is a vain prophecy and no revelation at all. But every reverent student of the Scriptures knows that God does not give empty, meaningless prophecies. Somewhere, he is sure, God throws light on this time prophecy. And sure enough, the answer is found in the very next chapter of Daniel's prophecy. That chapter is the only one in all the Old Testament that tells us the time for the Messiah's appearance, the year of His death, and other matters. It also tells us the starting point for the long period under study in this article: "Know therefore and understand, that from the going forth of the command-

ment to restore and build Jerusalem—" Here is the starting point for every event that is timed in the eighth and ninth chapters of Daniel.

If this decree is preserved for us somewhere, we are well started to an understanding of Daniel 8:14. If it is not preserved, then this turns out to be a vain prophecy after all. But God gives no vain prophecies; the decree to restore and build Jerusalem is recorded in Ezra 7: 11-26.

But when did the decree go forth? Until we can learn that date, we can never know even now the meaning of this prophecy about the cleansing of the sanctuary. The limits of this article will not allow us to verify the date in the margins of our Bibles for this historical decree. Let it suffice that we assure the reader that the date in the margin here is correct. It is a date as sure as the stars, for it is verified by Ptolemy's Canon, and vindicated by several New Testament writers and Christ Himself. And that great date is B. C. 457! Even the month of that year is recorded (See Ezra 7:9.) Now let us add 2300 full years to that important year, and we come to the year when "the heavenly things themselves should be cleansed", and the year is A.D. 1844!

Does it startle you to realize that for more than one hundred years that cleansing has been going on in the sanctuary above, that for more than a century the solemn service typified in the cleansing of the old Mosaic sanctuary has been proceeding, and that sooner or later, the judgment will come to your name and mine? Does it sober you to realize that as the judgment of God shall find us, so we shall ever remain? That is the effect that God designs this message shall have upon us, for is that not the call to mortals now: "Fear God and give glory to Him, for the hour of His judgment is come?"

There has never been a date foretold in prophecy to which Christ or His people have not given publicity when that date arrived. Thus, when the date came for Christ's ministry to begin, He called attention to it in His preaching; when the date for His death drew near, He took pains to instruct His disciples that that event was dated and foretold.

When the time for the judgment came, God foretold that great publicity would be given to that, too. "Every nation, kindred, tongue, and people" were to hear it. (See Revelation 14:6, 7.) And this prophecy of man's activity is being as truly fulfilled as has been God's part in it. For a little more than one hundred years this message has been heard by millions. For a few brief months, it was proclaimed by representatives of almost all the denominations on earth, until the churches officially rejected it. Since then, this judgment-hour message has been confined to the preaching of one lone denomination. But under the providence of God this single church has become the most widely-known Protestant mission body on earth. The time is here for the heralding of this warning to go, and God always moves on time. The hour of God's judgment is *come!*

DURING the last century, much has been written concerning the "lost ten tribes," and a great deal of research has been given to the question of the lineage of the royal family of Great Britain. As a result of those researches, there has grown up a large and influential organization, known as "The British Israel World Federation." This organization issues large quantities of literature, setting forth the claim that the British Empire and the United States, or in one word "Anglo-Saxondom," are the descendants of the house of Israel, which went into captivity under the Assyrians about 721 B.C. They resolutely deny that the children of Israel who returned to Palestine after the seventy years of Babylonian captivity represented the whole twelve tribes. In fact, they definitely assert that only the tribes of Judah, Benjamin, and the Levites were included in the Israelitish population which returned under the leadership of Zerubabel, Ezra, and Nehemiah.

As a *proof text* that the ten tribes did not return to Palestine, Ezekiel 20:38 is quoted. Please carefully note this prophetic statement, for it is most important.

"And I will purge out from among you the rebels. . . . I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

Let us analyze this very definite statement made by the prophet Ezekiel. An examination of the context makes the matter very clear. God is pointing out to the elders of the house of Israel, through His servant, the wickedness of their nation, which had brought about their captivity. Yet He promised to gather them "out of the countries wherein ye are scattered." Then the Lord further promised to "purge out" from among them the rebels and the transgressors, and to take them out of the country where they sojourned; and of these rebels and transgressors the Lord said, "they shall not enter into the land of Israel." It is impossible to mistake the meaning of this passage, if we take note of the pronouns which are used. "I [first person] will purge out from among you [second person] . . . and they [third person] shall not enter into the land of Israel: and ye [second person] shall know that I am the Lord."

But let us examine the context a little further. It is self-evident that it was the Lord's purpose to separate the *rebels* and the *transgressors* from among the house of Israel, and *these* would not be permitted to enter the land of Israel. In verses 40-42 we are told that it was God's purpose to gather His people Israel out of the countries wherein they were scattered, and then this promise is made: "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers." Could anything be more specific? Rebellious Israel were not to be permitted to return to the Holy Land, but a remnant of Israel were to be gathered once more into the Promised Land,

"ANGLO-SAXONDOM" and the BIBLE

An Inquiry into the So-called "Lost Tribes" of Israel, and Current Claims as to Their Identity in Modern Times.

(FIRST OF FIVE ARTICLES)

By A. W. Anderson

Did God fulfil that promise? British Israelites declare that these Israelitish captives never returned to Palestine, but that only "a small remnant of the tribe of Judah and Benjamin returned," and that "the Jews of to-day are descended from this remnant." Over and over again it is declared that "none of the ten tribes" went back to Palestine, but "went on into Asia and Europe."

Now let us examine what the Bible has to say concerning the return of the children of Israel to Palestine after the seventy years' captivity.

In the first year of Cyrus, king of Persia, he made a proclamation throughout all his kingdom, saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God,) which is in Jerusalem." Ezra 1:2, 3.

This proclamation was not made to Jews alone, but to *all God's people who had a mind to assist in the rebuilding of the temple.*

Now let us see who responded to this appeal. Ezra, the learned Hebrew scribe, leaves us in no doubt about this question, for he says: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Ezra 1:5.

In the second chapter of Ezra is given a list of the families who went back to Jerusalem, and in the last verse of the chapter it is recorded that "the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." Verse 70.

What can such language mean but that representatives of *all Israel* took part in the return to Jerusalem to rebuild the temple? But the British Israelite is quite convinced, in spite of the evidence of Ezra, that only Judah, Benjamin, and the priests and Levites took part in that return from the captivity. And this is one of the texts of Scripture which they use to support their idea:—

"Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." Ezekiel 11:14, 15.

ren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." Ezekiel 11:14, 15.

"That meant," says the British Israelite, "that the handful of Jews, less than 50,000 who returned to Jerusalem, thought that all the rest of Israel had been cast away, and that they were given the land because they were permitted to return."—"The Bible versus British Israel Critics," page 19.

The fallacy of this reasoning will be apparent when it is recognized that these words were not spoken by "the handful of Jews who returned to Jerusalem," as is alleged, but by the remnant of renegade Jews who had been left behind by Nebuchadnezzar *seventy years before the termination of the captivity.* Our friends are quite mistaken in their supposition that this part of Ezekiel's prophecy applies to a period *after* the captivity, for even a casual reading of the chapter makes it self-evident that the prophecy refers to the wicked bigotry and intolerance exhibited by the Jews in Jerusalem, just prior to the overthrow of Zedekiah, and the utter destruction of the city by Nebuchadnezzar.

Yet this passage of Scripture is used as "clear proof" that "the northern kingdom of Israel never merged as a whole with the Jews." Whoever said that they did? What is claimed is that a "remnant" of the northern tribes returned with a "remnant" of the tribes of Judah and Benjamin at the time Ezra led nearly 50,000 captives back to the Holy Land; and that all the twelve tribes were represented in that company of people.

Anyone acquainted with the Books of Ezra and Nehemiah will know that a remnant of *all Israel* participated in the return from the seventy years' captivity. The decree of Cyrus did not exclude any of God's people, but was extended to all God's people, "whose spirit God had raised to go up to build the house of the Lord." That some members of all tribes of Israel joined in the work is made plain all through the books of Ezra and Nehemiah. Let us notice a few passages in proof of this contention.

When the adversaries of Israel came to Zerubbabel and offered their assistance, "Zerubbabel, and Jeshua, and the



The British Houses of Parliament in London. Has the "lost" been found in this "mother of parliaments?"

rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God." Ezra 4:3.

After the completion of the temple and at the time of its dedication, we read that "the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered . . . for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Ezra 6:16, 17.

This text of Scripture explodes the idea taught by British Israelites that "the handful of Jews . . . who returned to Jerusalem, thought that all the rest of Israel had been cast away," for at the dedication of the second temple all the twelve tribes were represented, and offerings were made for each and all of the twelve tribes.

Over seventy years after Zerubbabel led the first contingent of Israelitish captives back to Jerusalem, Artaxerxes, the king of Persia, issued a decree to Ezra

the priest, which commences with these striking words: "Artaxerxes, king of kings, unto Ezra the priest. . . I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee." Ezra 7:12, 13.

As this invitation was extended to all the people of Israel in the realm of Artaxerxes, it certainly included all the house of Israel, as well as the house of Judah.

Armed with this decree, Ezra tells us that he "gathered together out of Israel chief men to go up with" him to Jerusalem. Ezra 7:28. On the fourth day after their arrival at Jerusalem, this second company of captives "offered burnt offerings unto the God of Israel, twelve bullocks for all Israel." Ezra 8:35.

If only two tribes were there, why did they offer twelve bullocks for all Israel? The only natural inference one can draw from this statement is that all the twelve tribes were represented in the second company that went up to Jerusalem with

Ezra; and we have already seen that all the twelve tribes were also represented by the first company who went to Jerusalem, under the leadership of Zerubbabel over seventy years before.

It should be noted that this so-called "handful of Jews" were made up very largely of men who were devoted to the worship of God. They were the men who responded to the call of God to leave their homes and go to Palestine to rebuild the temple of God and reorganize His worship. Those Israelites who stayed in the land of captivity manifested little or no concern for the worship of God, and because of their defiant and rebellious attitude towards the invitation of God to return to the promised land, God declared through His prophet Ezekiel that these "rebels, and them that transgressed against" Him, He would "bring forth out of the country where they sojourn," and He added, "they shall not enter into the land of Israel." On the other hand God purposed to gather a company of people whom He refers to as "the house of Israel" into the land of Israel. Ezekiel 20:38-42. A part of the house of Israel would be gathered by the Lord from amongst the heathen where they had been scattered, and would return to the Holy Land, while another section of the house of Israel would be driven further into the wilds of heathenism and would not be permitted to enter into the land of Israel. Yet we are solemnly told by British Israel advocates that Ezekiel 20:34, 35 "would seem to imply that the departed ten tribes were to be removed from their then habitat, and taken to a strange country (wilderness), where they would learn to know God."—"The Case for British Israel," page 5.

If the prophet had not continued his prophecy beyond verse 34, we might be led to accept the above suggestion. But he goes on to say that God would "purge out" the rebels and the transgressors, and would not permit them to enter the land of Israel, and that after He had brought them into the land of Israel, they would know Him to be the God of Israel.

Our friends the British Israelites claim descent from the people of the ten tribes who refused the call of God through Cyrus and Artaxerxes to return to the Promised Land. They trace their descent from the people who rebelled and transgressed against God and who refused to listen to the appeals of Zerubbabel and Ezra. They regard those people who turned their backs upon the call of God, and consequently were shut out from the blessings of participating in the worship of God in the Holy Land over four centuries before Christ, as the true House of Israel and the progenitors of the Anglo-Saxon race. They unhesitatingly declare that the ten tribes never came back to Palestine, but only a remnant of the tribes of Judah and Benjamin.

This idea is refuted by the Books of Ezra and Nehemiah, as we have already pointed out. It is also refuted in the New Testament, as we shall proceed to show in a later issue.



Some descendants of Ponce de Leon stand beneath his statue at St. Augustine, Florida. He was the famed seeker for the "fountain of youth," but, as with all, old age claimed him.

IS OLD AGE A DISEASE ?

By Dallas Youngs

HERE is a question that has baffled the Ages. Earth's most profound thinkers have devoted years, even lifetimes to the solution of this problem—all have failed. Ponce de Leon searched for the "fountain of youth," but died a dozen years later a disillusioned old man. Since the great increase of knowledge in the past one hundred years, scientists have experimented with "monkey glands" in an effort to extend life's span, but without success.

Some years ago the *New York Times* carried this pertinent paragraph: "Why does our skin shrivel, our vision dim, our gait slacken, our hair fall out, our hearing dull as we grow old? Why do we grow old at all? Is old age a disease? . . . Do we wither and die because the environment gets the better of us—the germs that lay us low, the variations in temperature and moisture to which we adapt ourselves only for a time?"

When a babe is born into the world he grows, finally reaching the peak of development; then his bodily machine begins to slow up and at last stops. The saying, "Once a man, but twice a child" is but too true. Life is man's most prized and cherished possession, but it is the one thing above all others that he is certain of losing. Despite the fact that we are heirs to 6000 years of accumulated knowledge and experience, we appear to be as far from the solution of death as were the antediluvians.

We know a thousand times more about

our bodies and how to care for them than was known in the Dark Ages, but this has not materially affected life's expectancy. We have great hospitals, learned men of medicine and skilful surgeons, but still we grow old and at last the grave becomes our abode. Sometimes an individual succeeds in passing the divinely appointed limit of threescore and ten, but he is seldom very useful after that period. It would seem that there exists an inflexible "law of death" that demands the reversion of all life to the elements from which it sprang. It appears that some unseen power draws every person over the noontime 'of life down into the gradual twilight of the setting sun.

When we look into other parts of God's vast universe we see never-dimming glory and excellence. The sun blazes on and on throughout the centuries in undiminished strength. The earth swings in majestic circuit around that blazing orb, never behind time, never ahead. Then we look out into far distant space, and see other giant suns shining with the same glory and brilliancy as when they were seen by the early Egyptian astronomers. There are no accidents among the heavenly bodies, and no apparent dimming of their great glory. It seems that death is foreign to stellar bodies, and certainly it is contrary to what we understand of the nature and character of God.

A noted infidel once said: "If I were God, I would make health contagious in-

stead of sickness." Well, that is the way it should be and that, we believe, is the way it is where God dwells. There is no record that any sick person was ever exposed to Jesus Christ when He was here upon earth who did not receive health. The woman having a twelve-year sickness touched the hem of His garment and was instantly healed. Leprosy fled at His touch—the palsied walked at His command, the blind were made to see and the deaf to hear. It is said that in entire villages, when Jesus had passed through, there was not to be heard a moan of pain or a wail of anguish. Since Jesus is the great Healer and Life-giver how is it that decay and death have reigned on this planet for 6000 years?

God gives us the answer to the whole problem in one word, and that word is "sin." "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Romans 5:12.

Sin is the enemy that causes our skin to shrivel, our vision to dim, our gait to slacken, our hair to fall out, and our hearing to become dull. Sin is the cause, not only of human decay and death, but of animal and vegetable as well. Had sin not entered the world health *would* have been contagious instead of sickness and disease. There would have been no plagues and epidemics.

With the destruction of sin will go old age and death. With the final end of Satan will come the end of the river

of water of death, and supplanting that will flow the "river of water of life" out from the throne of God. Sin, which had its origin near the throne of God, will soon have run its evil course and be destroyed.

Lucifer was perfect at the time God created him. He occupied a lofty position among the angels of heaven and was very beautiful. As time passed on he began to observe his beauty and to consider his exalted position. The more he allowed his mind to dwell on these things, the more proud and exalted he became. He grew dissatisfied with his high position and wanted to occupy a still higher one. He wanted to be like God, or even greater than his Maker. Isaiah tells us about it: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North. I will ascend above the heights of the clouds; I will be like the Most High." Isaiah 14: 12-14.

At last, as Lucifer became more and more dissatisfied with God's government of love, he began to spread his dissatisfaction among the loyal angels of heaven. Up to this time sin in heaven was unknown and because of Lucifer's position as leader of the angelic host he had little difficulty in influencing the angels to join him in his rebellion against God. Revelation 12:4 says that he drew the third part of the angels with him. Now when this time had been reached in the division of the heavenly angels, God put an end to it:

"There was war in heaven: Michael [Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12: 7-9.

Instead of allowing sin to spread all over the universe, God checked it and confined it to this one planet—the earth. About this time God had created Adam and Eve here, and had given Adam the dominion of the world. That is, He gave him the rulership of it. But when Satan was confined here, he coveted Adam's position as ruler and set about to get it. Unfortunately, he was all too successful, and succeeded in getting Adam to join him in his rebellion against God. From the time our first parents ate of the forbidden fruit the human race has been on Satan's side against God. In order to help man, God put "enmity" (Genesis 3: 15) between Satan and man that man might have power to resist in some degree the influence of the great adversary. God determined that man should not be wholly subject to the will of Satan. Now individuals, born in sin, may choose whom they will serve—whether God or the devil.

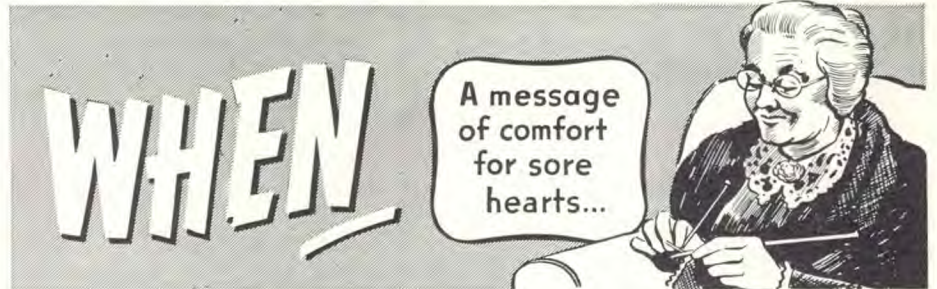
Why did God permit Satan to continue? Why did He not destroy him at once when he sinned? The reason is that sin was a new thing in the universe of God, and the loyal angels and the inhabitants of the other worlds did not understand it. They could not tell whether Satan's accusations against God's government were true or not. God knew it was necessary to give sin opportunity to develop, that its terrible character might be clearly evident to all. If God had blotted Satan out of existence when he sinned in heaven, it would not have ended the rebellion. There would have remained always in the minds of the loyal angels a doubt that perhaps Satan was right in his charges after all. And then from time to time as the ages rolled by other rebellions would have risen to plague the universe. So God in his infinite wisdom confined it to one place, and gave it time to show its real character, that all the inhabitants of the universe might look here and see for themselves the outworking of disobedience.

God dealt with the rebellion in the only possible way to insure the peace and happiness of the future. This planet was made an object lesson that every in-

habitant of the universe might see the heinous character of sin. Then in a demonstration of love, God sacrificed His Son. Jesus came, lived, suffered and died that all who would accept of the proffered plan of salvation might be saved. Now we have the promise that afflictions shall not rise up again. (Nahum 1:9.) That is, after this experiment of sin and the final destruction of sin and sinners, God's universe will never again be polluted.

And not only that, but God has a glorious future planned for those who will be true and faithful. Here is what He has done and will do for his people: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and make us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Ephesians 2:5-7.

When this time comes, health will be contagious, there shall be no more old age or death, and joy and happiness will reign supreme forevermore.



WHEN DEATH STALKS THE HOSPITAL WARD

What *could* she do? She was in great physical danger, that friend of mine. And that was not all. She was a widow, and had been since her then teenage daughters were five and seven. For years she had been both father and mother to them. Now she faced a real crisis. Far removed, by miles, from all her kin, she was face to face with the very possible danger of leaving these two girls motherless. She had insisted upon knowing the facts, and the doctor had reluctantly told her he feared the worst. Critical surgery, with little in the way of promised results, was the only thing held out to her.

Where could she go for comfort and strength? Husband dead, father and mother long since laid to rest, loving brothers and sisters too far away to come to her. There was only one thing she *could* do, which, after all, is the very best thing anyone in distress can do. She went to God. Her story was like this:

"It seemed to me that Jesus was right there in the little corner of that great hospital ward. First, I humbly and earnestly asked Him to forgive my every sin and to cover me with His perfect robe of righteousness. Comforting assurance filled my heart in answer to this prayer. Then it seemed that I could talk to Him as to a dear friend. I told Him I couldn't see how the girls could get along with-

out their mother at the most critical age in their lives; and, yet, if such were within His wisdom, I could trust my children to His care. I felt that if I were to lay down my burdens, some Christian woman would be raised up who would be a better mother than I. After this talk with my unseen but very real Friend, a sense of enveloping peace and trust such as I am unable to describe filled my being, such peace as passes understanding. Then I went to sleep.

"The next morning, the day of the operation, nurses marvelled to find me so calm and unafraid. Nearly a week after surgery, one of the doctors asked me if I would not like to know the result of the tests. I actually had not given the question a thought, so perfect was my confidence in God and so strong my belief that, whatever way things went, it was within His providence and therefore all right with me. You see, I had taken my burden to the Lord and left it there."

That friend of mine still lives. The two daughters have grown into Christian womanhood and have little ones of their own. They, too, have learned the secret of faith and trust, which is their strength and comfort during these troubled years while their husbands are in the Service overseas.

Edith Allen



Give early attention to the condition of the teeth.

HOW TO ESCAPE DENTURES

By D. H. Kress, M.D.

A SHORT time ago, while making a physical examination of a patient, I said to her: "Your teeth need attention." "Yes," she replied, "I know that, Doctor, but what remarkably fine teeth you have! It pays to live right, doesn't it?" I said: "Yes," and the conversation there ended. The fact was, all my teeth are artificial. The compliment belonged to my dentist. It is true, it pays to live right, but we must begin to live right before we are born, and then after birth continue to live right in order to have teeth that will serve us well to the age of three score years and ten.

If dental decay were merely a local or an oral inconvenience, it would be sufficiently serious to demand attention, but there is more involved in it than this. When fruit decays on a tree, not the fruit, but the tree needs attention. The soil is at fault. Some important element is lacking—when teeth decay, it is not merely the teeth that need attention; something is wrong with the food that is eaten or with the way it is eaten. The bone-forming element is either deficient in the foods eaten or if present is not utilized.

There is a general law of nature that a member that is not exercised, as an arm for instance, becomes weak and in time atrophies. Fish, living in dark caves, lose their sight, as do certain mice which live underground. Teeth that are not made use of, in time decay. Chewing acts as a massage to the gums and encourages the circulation of blood to the roots of the teeth. In this way they are nourished.

Some people have discovered that to chew gum after meals will in part take the place of proper mastication, and hence the prevalent practice of gum-chewing. While gum-chewing is frowned down upon by some, chewing gum may be allowable so long as we insist upon swallowing food without properly chewing it.

We eat too many soft foods, such as soups and puddings. Vegetables, too, are served soft and often quite hot. All of this tends to bring about disease of the gums and will eventually result in affecting the teeth.

In all countries where meat and sugar and white bread form the staple articles of food, dental decay prevails. Meat and sugar are both deficient in the material out of which teeth are built. Australians are great meat-eaters. They are also fond of sweets and use white bread freely. In no country have I found dental decay more common than in Australia. In Canada, the United States, and England, where meat, sugar, and soft, starchy foods are also freely used, dental decay is common.

The food which the horse eats contains all the elements needed out of which to construct strong bones and good teeth. Tooth decay is uncommon among horses. Not merely does the food they eat contain the needed elements, but mastication of the food enables them to appropriate these elements. Should the horse, instead of being fed on oats, be fed on oatmeal mush containing the same elements, and eat it hot, as we do, tooth decay among horses would in a short time

become as common as it is among mush eaters. In order to develop sound teeth we must exercise horse sense and masticate our food.

When animals eat cereals and other products of the soil which contain both muscle and bone forming elements, the meat forming portion is utilized by them in building muscle, while the bone forming element is utilized in the building of bones. Meat, therefore, contains the muscle forming element, but is lacking in the bone forming material, since the bone forming material derived from their food is stored up in the bones and the teeth of the animal. In order to obtain both muscle and bone forming material by subsisting on animal food, it would be necessary to eat the entire creature, muscle, bones, and all, or else suck the arterial blood, which holds these elements in solution, as do the carnivorous creatures.

Monkeys and chimpanzees possess remarkably fine teeth. Some time ago I happened to be in a zoo at a time when the creatures were being fed by the attendant. I noticed a chimpanzee that received special attention. He was surrounded by on-lookers when he was handed his meal. The meal consisted of whole wheat bread, bananas, and a head of lettuce. The big fellow took his food and began to eat it with a relish. His teeth were fine. He never needed a dentist. It was evident that the food which he ate contained the bone forming elements, and proper mastication enabled him to appropriate them.

Civilized man may be benefitted by studying the dietetic habits of these creatures whose alimentary tract and teeth so closely resemble man's.

Some years ago, while visiting the island of Fiji, I was entertained by the chief. I was surprised to find the remarkably fine teeth that these people had. Just before I left, the chief broke off a piece of sugar cane and tore off the outer portion with his teeth. I observed the splendid condition his teeth were in. I said, "You have remarkably fine teeth." He opened his mouth wide, and every tooth was like a pearl. This man never used toothpaste or a toothbrush. The people subsisted on the food which contained the bone forming element, and by proper mastication, they were able to utilize it. As a result, they had fine teeth. They lived very much as did the chimpanzee.

Some years ago Dr. William Wright of England, lecturer on anatomy, gave a very interesting account, in the University of Birmingham, of the teeth and jaw in a collection of human skulls which were unearthed in Yorkshire. The most notable feature of these skulls was the teeth. These were regular, few were missing, and all were free from disease. It is not unusual, he said, to find jaws with the teeth in the most perfect condition imaginable. How different from the condition of the race occupying those territories at the present time.

Wherever we find a race of men retaining primitive milling customs or living on whole grain foods, we are apt to find teeth which are free from decay. The fact that whole wheat bread contains

200% more phosphate than does white bread affords the explanation.

America has developed the cleverest dentists. She also leads the world in the manufacture of white flour. The better the mill, the whiter the flour; and the poorer the teeth, the better the dentist.

It is not necessary to depend upon the modern mills for flour. Each family may purchase its own wheat and obtain a handmill at small cost with which to grind flour. Those who adopt this plan will be surprised to find a sweetness in their bread that is not present in bread made of flour obtained from the grocer, which has lost much of its sweetness. A double purpose is thus served. Not only do we obtain the needed bone-forming material, but in this way the satisfaction imparted to the palate encourages longer retention of such foods in the mouth and more thorough mastication. The maltose formed by the action of the saliva upon the starch aids in dissolving the salts present. In the absence of the maltose these salts, even if present, are imperfectly utilized. The free use of mushes and other pastey foods causes lime starvation and favours tooth decay. Thorough mastication encourages free circulation of the blood, conveying the needed nutrients to the gums and to the teeth, making it possible to utilize the bone forming elements in the blood in building up the teeth. The two important factors in tooth formation and preservation are the presence of bone forming material in the food and thorough mastication of such foods.

It must be remembered that the stomach is not merely an organ of digestion but that it is also a disinfecting chamber. The food is designed to remain there a sufficient length of time to be disinfected. The gastric juice will either destroy or inhibit the growth of germs which enter with the food.

Because of improper mastication, which is so common, foods are permitted to enter the stomach which are not prepared for it. The mouth should not be regarded merely as an opening to get food into the stomach. It is an organ of digestion. Food should be retained there a sufficient length of time to be reduced to a creamy consistency before it is permitted to enter the stomach. In this way the saliva is thoroughly incorporated with it, and it is very much easier for the digestion of the starch and protein to go on in the stomach and intestines. When foods are swallowed without proper mastication, they act as mechanical irritants, and in time will bring about a diseased condition of the stomach. Such foods pass out of the stomach undigested and enter the intestinal tract as irritants. This is one of the chief causes of ulceration of the stomach. In the colon the food still continues to act as an irritant, and as a result we have the prevalence of colitis. Colitis is due chiefly to faulty mastication.

By proper mastication we puree the food in the mouth, and food that is pureed in the mouth is better than food that is pureed in the kitchen and then swallowed without the saliva being mingled with it. In a case of ulcer of the stomach or colitis, pureed foods are prescribed to bring about a cure. Prevention, however, is better than cure.

The habit of chewing thoroughly, though at first rather difficult, is easily acquired. The satisfaction obtained from the food depends largely upon the mastication. It is the best safeguard against over eating, since the taste buds are located in the mouth and not in the stomach. You will observe the Scripture reads "who satisfieth thy mouth with good things."

The first part of the digestive process is completely under our control. If well done, very little disturbance will be experienced in the stomach or intestines later on.

Attention must also be called to the custom of taking hot foods, which by contact with the mucous membrane, lower the vitality of the gums and the tonsils, and thus pave the way for disease. Hot foods and hot drinks are also an active cause of cancer of the stomach. No other animal aside from civilized man demands hot foods or hot drinks. They are also free from the diseases of civilized man. Hot food and hot drinks, by lowering the

vital resistance of the gums, pave the way for the entrance of germs. It is one of the causes of the prevalence of pyorrhoea.

Not merely do we need to chew properly, but we should select only such foods as are worth chewing, foods that possess the elements out of which teeth are formed. We are threatened with becoming a toothless race. Children at an early age suffer from tooth decay. Eighty per cent of those attending our public schools or who are of school age are afflicted with decayed teeth. Should such a condition exist among our colts or calves, farmers would make an appeal to the government for an appropriation to ascertain the causes. They would not rest until the condition was corrected. Dentists are employed to make routine, periodic examinations in our schools, and the decayed members are either patched up or removed and replaced by artificial ones. So parents say, "Why should we worry? We have done our duty." We have not done our duty until the dietetic errors are corrected. If these are not corrected, they will in time, bring about not merely dental defects but general debility and disease. Dental infection is one of the first things thought of where the blood gives evidence of a low grade infection, and where there exists chronic inflammatory diseases of the nerves. Neuritis, arthritis, and myositis, are frequently traceable to tooth infection.



THE DOCTOR ANSWERS HEALTH QUESTIONS

SPINAL ANESTHETIC

I was operated on for hernia under a spinal anesthetic ten months ago, and wish to know about the paralysis which I am told sometimes results from a spinal. In my case I feel it as it were at the base of the spine towards the right, manifested by a sharp pain, then numbness down the right leg to the small toe. Is the spinal dose increased or decreased with age, and what may be expected in the way of recovery from such a condition? I am between fifty and sixty years of age.

The complication you describe would be termed a radiculitis (an irritation of the spinal nerve roots). Complications of this kind, sometimes unfortunately much more serious, occur in approximately 5% of cases. They are unpredictable.

The type of anesthetic chosen is dependent upon the age and physical condition of the patient. The dose is dependent upon the time it is considered that the operation will take, and is gauged in direct proportion.

Aikehead states: "I have never seen one of these conditions that did not clear up in time." Nerves regenerate at the rate of one millimetre a day. Accordingly, it might take three years for complete return to function of the nerves of a leg.

It is important to eat plenty of fresh fruits and vegetables and whole wheat bread in order to secure adequate amounts of vitamin B in the diet.

CLIMATE FOR HEART TROUBLE

What is the best altitude and climate for a person with heart trouble to live in?

While a person becomes physiologically adjusted in a matter of days (at most two weeks) to different altitudes, it is nevertheless true that many sufferers from heart disease and high blood pressure do feel much better when at sea level. Extremes in climate are detrimental. Excessive heat is about as badly tolerated as extreme cold. The more equitable temperatures at or near sea level are the best.

W. H. Roberts M.D.

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SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL



In darkest London the devastation that surrounded St. Paul's called for vengeance.

"Vengeance Is Mine, ... Saith the Lord"

Vengeance is His because it would be very difficult for me to determine the guilty man or nation. I cannot weight justly the background, the circumstances, the viewpoints, and the moral standards of the culprit. The Lord takes into account, as I cannot, the fact that "he was born there."

Vengeance is His because I cannot settle on the degree of punishment which is deserved. The spirit of vengeance almost invariably gets out of hand and leads on to violence and extremes. Calm, judicial procedure is rarely followed.

Vengeance is His because in my hands its unrestrained passion sears my soul and leaves me hard and unhappy. Usually it must be harboured for a long time before it can be wreaked on its object, and meanwhile I am ruined under its blight.

Vengeance is His because when I administer it I thereby lower myself to the same level as the man whose deeds I hate; and my only excuse is that he committed his offense first—a poor reason for doing something dastardly and mean.

Vengeance is His because, when I work it out in trying to "get even" I inevitably make it more than even in my favour. This makes it uneven for the enemy, he in turn tries to even it up, and the tit-for-tat never ends.

Vengeance is His because "just and right is He." He alone can temper justice with mercy in just the right proportions. And I would, in my sober moments, want some mercy meted out, because I would expect it in the punishment of my own transgressions. "Do as you would be done by," has not been repealed.