

Signs of the Times



By

Robert H. Pierson

OUT of the past there comes to us the allegory of a certain selfish rich man. All that the carnal heart could desire was his. His wardrobes were filled with the most expensive apparel money could buy. Always his table groaned beneath the weight of his well-stocked larder's most choice delicacies.

The coffers of his treasury overflowed with gold and precious stones. Everything with which he was surrounded, his apparently limitless resources, his round of amusements, the praise and flattery of his friends, but ministered to his own selfish enjoyment.

So engrossed was he in the business of making money and in enjoying the society of his friends that he had no time for the God who had blessed him with all these earthly possessions. Neither could he spare time or thought for the alleviation of the sufferings of some of his less fortunate fellow townsmen who languished in poverty and distress.

Just outside the palatial gates of this rich man's compound lay a poor beggar. Ragged and filthy, this miserable emaciated derelict, covered with foul-smelling ulcers, pitifully held out his bony hand to receive a few coppers from compassionate passers-by.

Each time the man of wealth would depart from his mansion the poor beggar would raise himself, hopefully pleading for help. But the rich man looked at him disdainfully and ever refused to help him.

Months and years slipped by. The hapless mendicant suffered untold distress day after day, but he quietly and patiently endured it all. In the course of time, according to the storyteller, the beggar died and was buried. There was no one to mourn his passing; but because he had faithfully borne all his tribulations and trials the allegory pictures him as being carried by the angels into a place known as Abraham's bosom.

Shortly afterward the rich man, too, went the way of all flesh and was buried amid great pomp and ceremony. Because of his selfish and heartless existence, the man of wealth is pictured as being plunged into the fiery torments of hell.

Making possible communication between the abode of bliss and the realm of the damned, the metaphoric account pictures the rich man appealing to the beggar for relief. Pitifully he cries out for just a sip of cool water to moisten his parched tongue.

But the keeper of Abraham's bosom is reported as replying, "Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16:25.

The rich man had spent his life in self-pleasing. He had had no time for God. In his natural life there had been no provision made for eternity. In the story he is pictured on the other side of the great beyond seeking the propitiation he should have earnestly sought before he passed the portals of the tomb. Alas, he found he had delayed too long his appeal for clemency. When the curtains of death had been drawn across the pathway of his unregenerate life, his eternal destiny had been forever sealed.

Bible students who read this will immediately recognize this allegory as one of the parables of our Lord. Jesus often spoke in parables in order that His listeners might not fail to

Lazarus is a story that the Saviour has thrown alongside of a great spiritual truth, the import of which He would have none of us fail to grasp.

Some seek to give this parable an application utterly foreign to the truth the Saviour wished to convey to His hearers. Such individuals would seek to persuade us that on this occasion Jesus was emphasizing the conscious state of the dead. They would have us believe that heaven and hell are in such close proximity that the saved and the damned may speak across the great abyss throughout eternity.

Such a position cannot be harmonized with the overwhelming evidence in God's Word that death is an unconscious sleep.

"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13:3.

"The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 10.

"These things said He: and after that He saith unto them, *Our friend Lazarus sleepeth*; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep.

ABRAHAM'S

comprehend the deep spiritual truth He desired to impart.

The word "parable" comes from the Greek word *parabolai*, which means "to throw alongside of." A parable is a story thrown alongside of a great spiritual truth in order to make it so plain and simple that all may understand.

The parable of the rich man and

Then said Jesus unto them plainly, *Lazarus is dead.*" John 11:11-14.

The Bible teaches that for the righteous this sleep of death shall be interrupted, not in Abraham's bosom, but when the Saviour shall appear at His second advent. He will take His own to the mansions He has gone to prepare for them far from the gates of hell.

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46 ARMSTRONG ROBERTS

It was the accepted belief in Christ's time that riches were an evidence of divine favour. Likewise it was believed that poverty and adversity indicated Heaven's displeasure.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up to-

gether with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

conversation of the rich man and Lazarus that there is a great gulf fixed between the two by death "so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16:26.

In these words the Saviour represented the hopelessness of looking for a second probation. This life is the only time given to man in which to prepare for eternity.

Is it not a solemnizing thought to realize that now—yes, right now—we are determining our eternal destiny? Every day we are building into our characters those stones that shall either stand or crumble in the day of judgment. When our eyes close in death, then ends our opportunity for salvation. Our records as they stand at that moment must be met at the judgment bar of God.

"It is appointed unto men once to die, but after this the judgment." Hebrews 9:27.

It is little wonder that over and over in the Holy Scriptures we are admonished to prepare *now* for eternity. Hear these words of God as recorded by the psalmist:

"To-day if ye will hear His voice, harden not your heart." Psalm 95:7, 8.

Will you not respond now—right now, and give yourself to the Saviour who gave His all for you?

BOSOM

THE EXPLANATION OF AN ANCIENT ALLEGORY

together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So

In the parable of the rich man and Lazarus, Christ was not seeking to straighten out the theology of His audience on the question of life after death. His was a more urgent message!

The lesson Christ desired His hearers—and all generations of procrastinators—to understand, was that it is impossible for men to secure the salvation of their souls after death.

Our Lord in referring to the saved and the lost tells us in the figurative

JUDY STEPS OUT.

By R. E. Finney, Jr.

With this issue of the SIGNS we begin the serial, *Judy Steps Out*, by one of Canada's foremost writers. At the conclusion of the serial this material will be available in book form.—Ed.

CAMERON LEA—*Doctor* Cameron Lea it would be someday he hoped—thrust his hands deep into his trousers pockets in exasperation. "Hitler would have to pull something like this, just as I'm getting into the groove here in school. I knew Chamberlain was making a monkey of himself and a donkey of all the rest of us with all that rot at Munich. Why—*why* can't Hitler and the rest of his gang settle down and be contented without trying to run the whole world? I'd like to—to—!" And Cameron Lea pulled at the embryo moustache adorning his upper lip, his black eyes snapping.

"Easy now, Laddie, e-easy. If you could handle Hitler all by yourself I reckon you'd do it and all of us'd be happy, but you can't and there's no use blowing a fuse over it." This from Malcolm McDonough, lean, sandy-haired roommate of Lea's. Never excited, Mac was the correct antidote for Cam's volatile nature. He never hurried and never worried and no one could fluster him.

"But Mac," Cam's voice almost squeaked as emotion still gripped him, "but Mac, look what it's going to do to us fellows; the army and all that. We'll have to go—all of us. Dad would disown any son of his who failed to answer the colours. I've seen it coming, and in spite of telling myself that it wouldn't happen, I've known all along what I'd do. And for that matter, I'll wager that you have too."

"Yes, suppose I have." Mac looked over the top of the newspaper that carried the bold black headlines that startled all of Canada with the news that again Germany was on the march for the second time in three decades; that again her borders had been crossed by her own troops bent on invasion and conquest. "But," Mac continued, still unruffled and apparently at ease, "there's no use in getting all worked up about it this evening. Let's wait and see what we ought to do. Maybe, after all, the government would just as soon have us finish our medical course if we want to. Looks as though there are going to be plenty of doctors needed—at least if it's anything like the last time."

"Sure. 'Let's wait and see—let's wait and see,' you haggis-eating Scotsman." But Cam dropped into a chair and grinned in spite of himself, relaxing. "Oh, I know you're right, but I do wish we could have grown up and gotten through school without quite so many 'alarums and excursions' off stage."

Yes, the war drums were beating in Europe again. It was autumn, and nothing more serious than exams, foot ball, and hockey should have been troubling the minds of the medical students at Old Queens. And for a time it seemed as though Mac had been right—more right than he knew—about waiting to see, for all that winter the armies in Europe seemed stalemated and people began to talk about the "sitzkrieg," and even London relaxed a bit and debated if this were not going to be a rather quiet war after all—as if there ever had been such a thing.

"Come on, fellows, time to relax," exclaimed Cam one early spring evening as he closed the big "Gray's Anatomy," which he had been earnestly poring over, with a bang that would have startled anyone less phlegmatic than Mac. In response Mac looked up from his studying, slowly closed his book, stretched a bit, and pulled himself to his feet.

"O. K., Little Man, let's go."

The boys in the particular boarding house to which Cam and Mac belonged had long before inaugurated a custom to which every one of them adhered with almost religious regard. At 10:30 each weekday evening they gathered in the parlour of the rambling mansion which they called home, to listen to a programme of murder mysteries on the radio. When this ritual had been started it is doubtful if any of them could tell. However, for most of them it was seldom interrupted—even cramming for exams did not often interfere with it.

So it was that very shortly the old parlour was filled with its regular circle of medical students; some sitting on the comfortable Chesterfield, some in the easy chairs scattered about the spacious room, and a circle of them sitting on the floor immediately in front of the radio—Mac always accused Cam of trying to get one ear inside the grill that covered the loudspeaker. The lights were snapped off—a regular part of the ritual—and the programme began.

The evening's play was the usual sort of thing. The body had been discovered, clues pointed to practically all the principals, and the master detective was hot on the trail. Suddenly in the middle of a word, the programme stopped and a different voice broke in.

"We interrupt our regularly scheduled broadcast to bring you a special news bulletin. Word has just been received via London short-wave radio that at approximately four o'clock this morning the German Army invaded Holland by land and air. Panzer divisions are already well inside the frontier and are racing across the flat fields toward the interior, breaking the way for the infantry which is rapidly following. Ground movements are being covered by an immense umbrella of fighter planes, and Stuka dive bombers are accompanying the panzers to soften resistance on the ground. Several important airfields are reportedly already in the hands of German paratroopers who struck almost at the precise instant of the land invasion. Disquieting reports of fifth column activity about the airports of the larger cities have been received. Further reports will be brought you as dispatches are received. Keep your radio tuned to this station for later bulletins."

Immediately the big room was in an uproar. The mystery play was resumed, but no one listened to it, and presently someone turned the volume control, leaving just enough so that further news bulletins could be intercepted. Again the academic routine of the Queens medical students was disrupted by thoughts of war.

And, as the whole world knows now, war had begun in dead earnest. Holland was quickly overrun. Norway and Denmark were forced to bow to the Nazi might. Belgium was subjugated and the battle for France was begun as the whole world hung with bated breath upon the news of the hour.



STEFFENS-COLMER PHOTO

Cam looks toward the west and internship in St. Patrick's hospital. However, he did not foresee all that lay before him there.

Mac and Cameron Lea no longer wondered what to do. They applied for immediate enlistment. At the end of the year their medical course was speeded up, and in 1943 they both formally joined the Canadian Army—still medical men, and still under special training for the job the government desperately needed them to do.

Months flew by, and it was the spring of 1944. Graduation time had come for Cameron Lea and Malcolm MacDonough, and a bit of sorrow too along with the happiness of getting through with classes, for they were to be separated for their internships. Mac was to go east, and Cam was westward bound to one of the large hospitals of the west-coast ports.

"Well—so long, Mac."

"So long, Cam. Take it easy."

There was much that each of them had intended to say to the other, but somehow now neither of them could think how to say it. After all, the years they had roomed together perhaps made anything more unnecessary. And besides, there were lumps in their throats that made talking difficult. Good-bye these days might mean forever—there were other students who had gone and would never come back.

So, there was just a quick hard handclasp, and with a wave of the hand Cameron Lea swung himself aboard the train that was to take him west, glad that the parting was over.

Cam lay on the narrow bed in his room at the end of his

first day at St. Patrick's hospital, reviewing the day's experiences. "Pretty good looking bunch of chaps," he said to himself of the ten internes of whom he found himself one. "I'm glad to be here—a good big hospital—should learn a lot." Fatigue won a brief struggle with Cam's will power, and he was asleep.

"Have a slice of ham—do," urged Cameron Lea as he handed a platter of fragrant slices across the table to the young Catholic interne facing him.

"Can it, Lea. I'll take some halibut, though, if you don't mind."

It was Friday again. In fact a number of Fridays had come and gone at St. Patrick's, and the ten internes had begun to get well acquainted. Well acquainted enough, indeed, so that Cam, who loved to tease, had begun to quietly persecute the Catholic internes. Just why he did so it is doubtful if he himself knew. Perhaps it was because the huge Catholic hospital made him feel that he was a part of a small minority group and that he had to assert himself. He was not alone in his campaign, moreover, for several of the other Protestant boys enthusiastically joined him. That is, with the exception of two who had taken their medical training somewhere down in California. They were quiet lads who mostly went their own way. They said little but were well trained and very much in earnest about making good at St. Patrick's.

Cam passed the halibut with a sly smile and noticed with satisfaction that the receiver was slightly red about the ears. "Is it a venial sin or a mortal sin to eat meat on Fridays, I wonder?" he said aloud to himself, as a final barb to be left rankling in the mind of his victim. With that he applied himself to his plate, and the meal was allowed to go on in peace.

There were other issues that arose in the minds of the Protestant internes between themselves and their Catholic companions. Certain of these had to do with their work as budding physicians, but in spite of them the general atmosphere continued to be one of mutual tolerance. There was a more or less constant interchange of jibes at one another, but these were seldom intended to really hurt.

It was not long, however, before Cameron Lea—*Doctor* Cameron Lea, as he was always called now—noticed that the two students from California did not join in the verbal sniping that went on between the rest of the Protestant and Catholic internes. Perhaps this was because, as Cam began to notice, they themselves exhibited certain peculiarities of conduct.

They didn't smoke. It didn't take Lea long to find out, for he was a chain smoker himself and often offered a cigarette to one of the boys before he thought. Later he did it just as he offered meat to the Catholic boys on Friday. Some of their other peculiarities he was longer in finding out.

Sometimes the whole group would stage a pitched battle, verbally. During these encounters emotions sometimes ran high and considerable heat was generated. Questions and challenges flew thick and fast, but the two boys from California never took an offensive part. If questions were asked, they answered their questioners readily and there let the matter rest. Eventually, they became a source of some wonderment to Cam, who naturally found it difficult to understand anyone who did not love a scrap.

Perhaps it was because of his curiosity that Cam took to dropping around, rather frequently, to the room which Dave and Gus, the two aforementioned verbal non-combatants, shared. He found them to be more than ordinarily friendly, and during off periods in the evening the three spent much time in discussing medicine, the differences in the training they had received in their respective colleges and matters pertaining to love and life in general, as young men are prone to do. Occasionally religion entered into these discussions. Generally the subject was brought up by Cam, who

would voice his irritation at something that had ruffled him about the conduct of the Catholic hospital in which they found themselves.

There was always a Bible, generally two of them, on the table in the room that the two shared, and they looked well worn. On one particular occasion as Cam was chatting with Dave and Gus, he noticed, accompanying the two Bibles on the table, a thick, heavy-looking book handsomely bound in red and gold.

"What's this," he said, idly picking it up and turning it over in his hands, "another of your Yankee medical textbooks?"

"Why, no," answered Dave, a short, stocky, dark-haired lad, the more quick spoken of the roommates, "it's a sort of religious history. Very interesting, too, I think. I've just been looking up a reference in it."

"Hm—plenty of it, I'd say," mused Cam, turning it this way and that and allowing it to fall open at an occasional page. "Does look rather interesting."

"Take it along and read it, if you like," Gus suggested, without betraying his satisfaction that the book had caught the attention of their visitor.

"'The Great Controversy Between Christ and Satan,'" Cam read aloud from the title page. "Yes, I believe I'll give it a look, if you don't mind. I'm on nights now, and I might as well be reading something worth while. Might do me some good—who knows? Well, be seeing you," and Cam left Dave and Gus, with the thick red book under his arm.

One reads rapidly and well by the time he gets through a modern course in a medical college, and the size and weight of the book he had borrowed from Gus did not perturb Cam in the least. So it was that before the first night's duty was over he had found enough time to burrow deep into the opening chapters.

The early part of the book was a history of the dawn of the Protestant Reformation with some discussion of the corrupt conditions then prevailing in some quarters within the Catholic Church. As he read, Cam became more and more interested in this angle of the book.

"Hal!" he said to himself. "Wait till I get a chance to tell my fine fish-eating Catholic friends about some of this stuff. Just wait!"

Perhaps it was because of this attitude of mind, or perhaps it was because Cam's own religious welfare never troubled him, that the message of the book did not impress him other than in an occasional academic sense. Cam had grown up in the United Church of Canada, and his parents were as strict as the Scotch can be about things of a religious nature. His salvation, therefore, had never troubled him; he had taken it for granted along with his early membership in the church of his parents.

At any rate the two boys from California were disappointed if they had hoped that the reading of the book would work any transformation in the life of Cameron Lea. He returned the book after a couple of weeks, merely remarking that he had enjoyed it and thought it well written and worth while. Dave and Gus probed no deeper than that into Cam's opinion of what he had read. They had long before learned that it is not always wise to press the issue in things religious. Besides, they quite naturally felt themselves apart in this great hospital, run and dominated by a group of an alien religion, and they were, as a consequence, more than usually timid about advancing their religious views.

"Well, he said he enjoyed it, anyway." This from Dave, as he voiced their mutual disappointment that nothing more had been forthcoming from the usually volatile Cam.

"Yes. It's a start. After all, we had no right to expect much more. If he's honest, there'll be a way yet to get him interested." Gus was always quietly optimistic about everything. Just now he was more optimistic than usual, for it was only a matter of weeks until he was to be married to a sweet-faced

nurse whose picture adorned his study table, and who was to come up from California in the very near future. Looking at the portrait on the table, it was impossible for Gus to take a gloomy view of any part of the future just now. Dave, too, had a pretty definite heart interest, and he and Gus agreed that life for young M.D.'s was pretty wonderful, and viewed the future—even though it was wartime—with confidence. Just how cataclysmic and disruptive love can be, neither of them could have told Cam at that moment—even if he had asked him.

As for Cam, if he had had any very serious thought about the book he had just read, it would doubtless have been shattered into fragments anyway; for it was the very next day that it happened.

"It" or rather she, came into the picture just as Cam with another of his interne friends was leaving the door to the surgery to go across the areaway for lunch. They met her, a bright spot of colour in the gloomy hallway, just inside the door. Cam had a recollection of a heart-shaped face surrounding big greenish-blue eyes, a small trim figure, and the whole ensemble topped off by a fetching hair-do composed of hair of a vividly red hue.

"Z-z-z! Did you see what I saw?" This from Cam.

"Not bad—not bad at all. Wonder where *she* came from?"

"Where she's *going* is what I'm interested in. Well, I declare I thought sure the sun was shining for a moment." Cam grinned as he ducked his head and began to run to get in out of the steady rain that was spattering the areaway.

Nor was Cam's first impression an illusion, as he discovered to his profound satisfaction the next day, when he found the red hair atop a queenly bearing clad in a nurse's uniform. "Now I know why some patients never want to get well," he murmured to himself as he hastily tried to think of some excuse for speaking to the vision.

He was too slow, however, and she was around a corner of the hall before he found his usually too-ready tongue.

This situation was not allowed to continue. She had to eat, he told himself, and making full use of his license as an interne, he penetrated the nurses' dining hall, and there he found his quarry.

Doctor Cameron Lea himself was worth a second look from the feminine viewpoint, and more than one R.N. and nurse aid had sighed a bit inwardly at sight of his crisp wavy hair, his snapping black eyes, and his trim military bearing. It may well be supposed that the ever glamorous officer's uniform that he wore contributed to the over-all effect.

Be that as it may, it was not hard for Cam to find a way to an introduction to the object of his fancy, whose name he found was Judy. From the introduction it was only a step to a proposal of an evening of dancing, which was accepted; although if Judy were afflicted by any palpitation of the heart, no one could have told it.

(To be continued next month)

Speed

(Continued from page 9)

However, when it comes to advanced speeds we are convinced that God still has the monopoly. Impressive as 640 miles an hour may be, yet the earth turns leisurely on its axis at the rate of 1000 miles an hour. But when it comes to its journey around the sun, the earth gets more in earnest and travels at the approximate rate of 62,500 miles an hour, which would be in excess of 1000 miles a minute.

Arcturus is one of the giants of space; in fact so great is his size that we would have to multiply our own sun by 1000 to make it as large as Arcturus. Yet despite his size this speed demon rushes through space at 257 miles a second, or 15,420 miles a minute.

DIET and APPENDICITIS

A CENTURY ago appendicitis was practically unknown in medical literature, but at the present time the name is a household word in civilized countries. Its rapid increase in modern times is due primarily to digestive disturbances which result from errors in diet.

By some the appendix is regarded as a useless and even a dangerous organ. Dr. James Brunet, clinical tutor in the medical wards of the Royal Infirmary, Edinburgh, Scotland, said: "Some maintain that the appendix should be removed from every infant, and that this operation, like vaccination, should be made compulsory."

Many would gladly dispense with the organ, could they do so without submitting to surgery.

Appendicitis, as its name implies, is an inflammatory process of the appendix. This inflammation first involves the enlarged portion of the colon known as the cæcum. The disease is accompanied by local pain on the right side near the groin, and is frequently associated with a rise of temperature, and as the disease advances there may be vomiting or nausea.

Doctor Strassburger has shown that in men who subsist upon ordinary meat and fish foods, which readily undergo putrefactive changes, microbes may increase in the colon at the rate of trillions every twenty-four hours. While these microbes are not always dangerous, the colon forms a fertile breeding place for them.

Professor Metchnikoff said: "The colon especially favours decay of food, as it seems to be the rendezvous of an innumerable host of microbes." He concluded that "man is very, very far from being perfectly constructed." The difficulty lies NOT in man's construction. By improperly masticating

"Beloved, I wish above all things that thou mayest prosper and be in health . . ." 3 John 2. God has outlined, in the Bible, the best and most healthful diet for man.



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KAUFMANN - FABRY PHOTO

food, by using wrong combinations of foods, by eating foods which readily undergo decay, or by eating irritating substances such as pepper, mustard, pickles, etc., we cause the alimentary canal to become inflamed and diseased, allowing the mouth of the appendix to open and permit particles of food to enter.

Normally, nature has made provision to discourage the growth of germs of disease in the alimentary canal. The stomach, when in normal condition, instead of forming a culture bed for germs, is capable of destroying germs of disease. One of the reasons why this portion of the alimentary canal is enlarged is that food may be retained there sufficiently long to undergo disinfection. The stomach, from prolonged abuse, may no longer be able to secrete the normal amount of acid; then its natural moisture and warmth will favour the development and growth of microbes. Especially are foods which readily undergo decay, such as veal, oysters, fish, and other flesh foods, a source of danger in such a case. Foods which in warm weather readily undergo decay on the outside and have to be kept on ice, undergo the same change within.

The dog and other flesh-eating animals are provided with a very highly acid gastric juice, and a short, smooth, alimentary canal, and no appendix, the colon itself being smooth; thus the flesh they eat is rapidly passed along and expelled.

Man, instead of having a canal three or four times the length of the body, as is the case with the flesh-eating creatures, has an alimentary canal from ten to twelve times the length of his body. Instead of having a smooth, appendixless colon, he possesses a large, sacculated, and capacious colon. The prolonged retention naturally favours putrefaction.

Hufeland, an eminent German physiologist, many years ago made the statement in his work, "The Art of Prolonging Life," that "in order to prolong life, we should use vegetable rather than flesh foods, as animal foods are more apt to undergo putrefaction, while substances of the vegetable kingdom contain acid principles that retard our mortal enemy—putrefaction."

Doctor Chauvel, when Medical Inspector of the French Army, studied the causes of appendicitis in the military hospitals. The French Army in Africa included 14,000 Europeans and 17,000 natives, in five years from 1898 to 1902. Out of 14,000 French and Europeans 137 cases of appendicitis developed; while in the same time, out of 17,000 natives there were but thirteen cases. Doctor Chauvel ascribed the difference wholly to the difference in food. The native Algerians were sober; they ate a few varieties of food and were vegetarians.

Other observers have signalized this rarity of appendicitis among vegetarians. (Please turn to page 21)

By

D. H. Kress, M.D.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Palestine

PALESTINE is a midget country the importance of which in world affairs is and always has been out of all proportion to its landed area. As far as acreage is concerned, it is not impressive. Its soil is not particularly fertile; it does not contain great forests, neither does it have rich deposits of coal or iron. Yet it takes a major disaster to crowd Palestinian news off the front pages of the daily newspapers.

One thing that enhances the importance of this narrow strip of land lying at the east end of the Mediterranean Sea is the fact that it is strategically located—it is at the centre of the world—it is the hub of the continents. An examination of a world map will show that Palestine is the hub, with three spokes of the wheel running out to the perimeter. Africa and South America extend to the southwest, Asia to the east, and Europe and North America to the northwest.

When God placed Abraham in the land of Canaan He did so because it was at that time the centre of the Old Testament world. It is no less so to-day. The Israelites were located in this strategic position that they might be bearers of the knowledge of the true God to the peoples of their generations. The civili-

zation of the Nile valley and the civilization of the Euphrates valley as they engaged in war or commerce must of necessity pass through Palestine. While it is true that they largely failed God in His purpose for them, it is nevertheless a fact that He designed that they should be a nation of "priests" to surrounding nations.

Palestine is the birthplace of the world's three great religions, Judaism, Christianity and Mohammedanism. The "holy places" of all three lie within its boundaries, and particularly within the city of Jerusalem. The land is revered by the Jew because it was here that God revealed Himself in ancient times to the prophets. It was here that Abraham built the altar preparatory to offering his son Isaac. David reigned at Jerusalem; and Solomon built the great temple there about 1000 B.C. The land is revered by the Christian because of the life and work of Jesus. He was born in Bethlehem, reared in Nazareth, taught and performed miracles throughout the length and breadth of the land, and was crucified, buried and resurrected at Jerusalem. The land is sacred to the Mohammedan because of the life and work of Mahomet. It is said that it was in the vicinity of Jerusalem that Mahomet tied his horse when he ascended to heaven. There are more than enough conflicting religious interests and animosities in the "Holy Land" to incite the so-called "holy war."

The Holy Land is to-day populated by Jews and Arabs and is under the rule of Great Britain. There are about two Arabs to one Jew. The Jews and Arabs who are contending for the land have a single ancestry—they are Shemites, springing from Shem, the son of Noah. Of their more recent ancestry, however, the Jews are the descendants of the twelve sons of Jacob, and the Arabs are the descendants of Ishmael, the sons of Keturah, and the Edomites who sprang from Esau. The history and manner of life of the Arabians fulfil in a very marked manner the words of God to Hagar concerning Ishmael: "The angel of the Lord said unto her [Hagar], I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. *And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.*" Genesis 16:10-12.



STAR PHOTO SERVICE

The Jews, looking back, regard Palestine as their ancestral home, given of God to Abraham and inhabited by his descendants for two thousand years. The Arabs regard it as theirs by right of conquest and possession. The British regard the control of the land as vital to the economic interests of the Empire, and are in a squeeze between the Jews, who demand unlimited immigration, and the Arabs, who demand that the Jews shall not be admitted.

The current history of the ancient land of the prophets is being written in the blood of Jews, Arabs and British. Every day ends with a record of terrorist group activities, of bombings, of machine gunning, of reprisals and counter-reprisals. The "Holy" Land is a "troubled" land with the promise of continued and greater trouble. This is the land upon which God has in prophecy placed His finger as the site of the battle of Armageddon, the concluding conflict of earth.

Movies

WE FEEL disposed to challenge the conclusions of a survey made some time ago of non-movie goers. It is said that if a person does not go to the movies he is either physically or mentally abnormal. Listing is made of five classes as follows:

"1. Sufferers from such physical defects as poor sight and bad hearing.

"2. Oligophrenics, who have difficulty in linking two or three ideas at once and who feel ill at ease watching a plot that is at all complicated.

"3. Claustrophobics, who fear dark, closely packed places.

"4. Supra-normal persons—otherwise known as high-brows—who look down on films.

"5. Those who can't afford to buy tickets."

We believe there is another class, a class who are physically and mentally sound and who have the money to buy tickets, but who do not go to the movies because they do not wish to pollute their minds with the brutality and suggestive immorality prevalent in most films. We believe there are a great many Christian men and women who do not frequent motion-picture houses because they seek to carry out in their lives the instruction of Philippians 4:8:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Again the Good Book tells us that as a man thinketh in his heart so is he. It is not at all difficult to recognize the accuracy of this declaration. The eyes are the avenue to the soul, and care should be exercised that we look upon those things which will edify and not corrupt. We believe that films depicting bedroom scenes, nude actresses, murder, rape, love triangles, idealized prostitutes, robbery, adultery, seductions, abductions, kidnappings and suicides tend to unfit one for the holy atmosphere of heaven.

A thought is sown and an act is reaped. Many youthful criminals testify that they got their first ideas of crime from the movie. And they got not only the idea there, but in many cases the technique as well. It is impossible to tell how many robberies, murders

and sex crimes have been influenced by thrill and horror films. Dr. Edgar Dale found that out of 500 pictures, 82 per cent dealt with the three major themes of crime, sex and love.

The Child Welfare of the League of Nations analyzed 250 American films and found in them 176 thieves, 97 murders, 51 cases of adultery, 19 seductions, 22 abductions, 45 suicides, 35 drunkards and 25 prostitutes.

The Chicago Censorship Board took out of 788 films: 1,811 scenes of assault with guns, with intent to kill; 175 scenes of assault with knives; 231 scenes of hanging; 757 scenes of attack on women for immoral purposes; 929 scenes of nudity and semi-nudity and 21 jail breakings.

Space prohibits the recital of more condemning facts. But in the light of these things we submit that there is a sixth class who do not view the films. A class of perfectly normal people—people who treasure purity of mind and heart—people who are heaven bound—people who refuse to "defile themselves" with the offerings of the silver screen.

Speed

SPEED, speed and more speed is the order of these present days. New records are being set on the land, on the water and in the air. Just recently the jet-propelled D-558 *Skystreak* flew to a new world record at Muroc, California. The *Skystreak* averaged 640.7 miles an hour and in so doing wrested the record from Great Britain, where it had been held since 1923. Without doubt Britain will endeavour to recover this record.

Six hundred and forty miles an hour is close to the speed of sound. Mr. Pride, chief of the bureau of aeronautics, said that "the Navy has no expectation that the *Skystreak* can reach the speed of sound, . . . but believes information gained from its performance will enable experts to design planes to go through the sound range."

Mr. John Cobb, London fur broker and racing-car driver, has driven the *Railton Special* on the Bonneville Salt Flats in Utah at a speed in excess of 400 miles an hour. Sir Malcolm Campbell will attempt to reach 150 miles an hour on the water in his jet-propelled *Bluebird II*.

We stand a little in awe of such speeds. Of course our admiration is excited by the men and machines that set these heretofore unbelievable records. God gave to man a walking speed of four to eight miles an hour, and a running speed somewhat in excess of that. It was not until the advent of the train, the automobile and the airplane that man was able to exceed to any great extent his own power of locomotion.

(Please turn to page 6)



OFFICIAL U. S. NAVY PHOTOGRAPH



Daniel, the Hebrew captive boy, interpreted the king's dream and revealed unto the astonished monarch more than 2500 years of the world's history before it transpired.

GOD, in the divine order of things, gave to an oriental monarch a dream which reached from his day to this. King Nebuchadnezzar of Babylon, who lived 600 B.C., was honoured as few men have been honoured. As this rugged old warrior slept one night, God gave him a dream depicting the rise and fall of empires stretching centuries, even millenniums, into the future. When the King awakened he was profoundly impressed with the importance of the dream, but worst of all, he could not recall a single detail of it. He called in his wise men, but they were unable to help him. Finally Daniel, a young Hebrew slave, volunteered to tell Nebuchadnezzar what he had dreamed—and not only that, but also to tell him what it meant besides. Said Daniel:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and

the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:31-35.

After telling the king his dream, the young man proceeded to give the interpretation in strikingly graphic language. He declared:

"This is the dream; and we will tell the interpretation thereof before the king . . . Thou art this head of gold. And after thee shall arise another kingdom . . . and another third kingdom of brass. . . . And the fourth kingdom shall be strong as iron." Verses 36-40.

Yes, as Daniel said, the dream was certain and the interpretation thereof sure. With accuracy have the great kingdoms of earth arisen just as the prophet declared, and in just the exact order shown the king. Babylon, Medo-Persia, Greece and Rome successively ruled the world. Then came the division of "the old iron monarchy of Rome" into the ten parts. And where are we living now, in this outline of earth's history? Clearly, in the feet of the image. This will, then, be a point of special interest to us. That its significance and importance may be realized, let me quote the exact words of the prophecy:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided. . . . And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Verses 41-43.

The mixture of iron and clay clearly indicates conditions altogether different from those which prevailed in the consolidated kingdoms of gold, silver, brass and iron. And just such a difference do we find; for instead of one consolidated, united kingdom, as heretofore, the feet are divided into various kingdoms, fragments of the once mighty iron monarchy of Rome. Under modern names we know some of these kingdoms as England, Germany, France, Italy, Austria, etc. At various times great generals of the past have made repeated efforts to consolidate the kingdoms of Europe once more under one great head. Charlemagne tried it. Louis XVI tried it. A century and a half ago Napoleon was making a herculean effort with his powerful armies to unite Europe under one flag. But each and every effort to this end has failed. Why? Four short words give the

answer. "They shall not cleave." These few brief words of Inspiration have been stronger than the combined armies and purposes of the greatest leaders of Europe since the dividing of the Roman Empire.

Not only have the efforts of war to consolidate the governments of Europe failed, but another and different effort as indicated in the prophecy,

also first cousins of each other, all five being grandsons of Christian IX of Denmark.

"The oldest son of the late Queen Victoria of England became Edward VII of England. The oldest daughter of Queen Victoria, Princess Victoria, married Emperor Frederick of Germany, and became the mother of the Emperor William of Germany.

or, as in two instances, brother and sister."—*Our Lord's Return*, pp. 26, 27.

And so it goes. Truly they have "mingled themselves with the seed of men," and yet how utterly have they failed to "cleave together." Wonderful fulfilment, isn't it, of the dream of the king and its interpretation by the prophet of God? The dream has

NEBUCHADNEZZAR SEES BEYOND 1947

has also failed: "*They shall mingle themselves with the seed of men: but they shall not cleave one to another.*" The mingling together of the "seed of men" would indicate intermarriage and the ties of blood relationship. To what extent has this phase of the prophetic interpretation of the king's dream been fulfilled?

These relationships are very interesting:

"The late Christian IX of Denmark had six children, three sons and three daughters. His eldest son succeeded his father on the throne of Denmark as Frederick VIII. His eldest daughter married Edward, Prince of Wales, and became Queen Mother Alexandra of England. The second son, Prince William, was elected King of Greece, known as George V of Greece, and was assassinated during the late war between the Balkan states and Turkey. The second daughter married Czar Alexander of Russia, and became the Empress Dowager Dagmar of Russia.

"Thus the Empress Dowager Dagmar of Russia and Queen Mother Alexandra of England were sisters.

"Frederick VIII of Denmark had been succeeded on the throne by his eldest son, who was Christian X of Denmark. His second son, Prince Charles, was elected as king of Norway, where he reigned as Haakon VII. Thus the kings of Norway and Denmark were brothers.

"The son of the Empress Dowager Dagmar was the Czar Nicholas II of Russia; a son of Queen Mother Alexandra was George V of England; and a son of George V of Greece was Constantine X of Greece. Thus the king of England and the rulers of Russia and Greece were first cousins of the kings of Norway and Denmark, and

"Thus the king of England and emperor of Germany were first cousins, both being grandchildren of Queen Victoria.

"A sister of Emperor William of Germany, Princess Sophia, married Constantine X of Greece. Therefore the queen of Greece and the emperor of Germany were first cousins of the king of England. And, be it remembered, Constantine, the king of Greece, as well as his wife, was also a first cousin of the king of England.

"Czar Nicholas II married Princess Alix of Germany, a first cousin of both King George of England and Emperor William of Germany, being also a grandchild of Queen Victoria. Haakon VII of Norway married Princess Maude of England, a sister of King George of England. Hence the czarina of Russia, the queen of Norway, and the queen of Greece were all first cousins, being grandchildren of Queen Victoria, while the queen of Norway and the king of England were brother and sister. The emperor of Germany and Sophia of Greece were also brother and sister.

"Nor is this all. The queen mother of Spain was an archduchess of Austria. And King Alfonso XIII married

been in process of fulfilment for nearly three thousand years, but the end is not yet. While we are living in the days of "these kings," the most important part of the dream is yet to be fulfilled. Since all the past has been so accurately and definitely fulfilled, may we not as truly expect the final and complete fulfilment of the last part of the dream? What remains? What comes next?

"In the days of these kings [the nations that came out of the Roman Empire] shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

Every imaginable form of human government has been tried by man through the ages for the betterment of the human family, but none has succeeded in bringing lasting peace and happiness to the nations of earth. The time is here, according to the prophecy of Daniel, when the great God of heaven Himself is going to take the affairs of earth into His own hand. The Prince of Peace—Jesus Christ—is about to be given the kingship. (See Isaiah 9:6, 7.) And that kingdom shall never be destroyed. The stone—Christ—is soon to come back to earth to usher in a better condition than has hitherto existed since the fall of man and the entrance of sin into our world. "He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS." Revelation 19:16.

By
Alfred R. Ogden

Princess Ena, another granddaughter of Queen Victoria, and therefore the king of England, the emperor of Germany, the queen of Greece, the czarina of Russia, the queen of Spain, and the queen of Norway were all grandchildren of the late Queen Victoria, being either first cousins of each other,

JESUS CHRIST is the great central figure in the work of redemption. In every age He has been the one and only hope of man from the thralldom of sin, from the otherwise inevitable destiny of eternal death. The disobedience of our first parents left the human family without hope. The divine sentence had been pronounced, and in the natural order of events its execution would be carried out. But a compassionate Redeemer, long before the creation of the world, had foreseen man's dire extremity, and in the councils of eternity the plan of salvation had been devised. To the father of the race there is given the promise of a Saviour.

Addressing the great deceiver as represented by the serpent, the Creator declares: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. Here is the first recorded promise of the Saviour of mankind. But succeeding pages of the Divine Record teem with the reiteration of this promise, and reveal the manner in which Adam and his posterity might avail themselves of the gracious provisions of God's mercy, and find restoration to a state of purity and to their Eden possession.

From this time forward the worship of God was to be expressed by a system of types and sacrificial offerings prefiguring the promised seed of the woman. Abel in his worship brought of the firstlings of his flock, showing by the shedding of blood his faith in a coming Redeemer. All through the patriarchal age we find reference to a sacrificial system of worship, whereby these ancient men of God demonstrated their faith in the Saviour to come. In this period every man stood as the priest of his own household, and upon him the ministry of this service devolved.

In the calling of Israel out of Egypt, God chose a particular tribe—the tribe of Levi—to minister before Him in sacred service; but He limited the priesthood to one family, that of Aaron. He also instituted a formal service suited to the needs of the nation. One of the first directions given to Moses was, "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

In its construction this sanctuary was made of upright boards, covered with gold, with a roof of various coverings to protect it from the elements. It was divided into two apartments, separated by a curtain called the "second veil." A similar veil, or curtain, constituted the door of the first apartment.

The first apartment of the sanctuary contained, in the way of furniture, a

By
F. M. Wilcox

golden candlestick with seven bowls, or lamps, a table of shewbread, and an altar of incense. The second apartment of the sanctuary contained what was called the "ark of the covenant." The ark took its name from the law of God, which, written on tables of stone, was deposited in this receptacle. The top of the ark constituted the mercy seat. On either end of the mercy seat was there the image of an angel, their wings overspreading the mercy seat. Here under these overspreading wings was manifested the holy Shekinah, representing the presence of Jehovah. (See Hebrews 9:1-4.) Into the first apartment the priests entered daily to perform the regular service. The second apartment was entered but once a year, and then only by the high priest. (Hebrews 9:6, 7.)

Surrounding the tabernacle was a court, which was enclosed by hangings or curtains. In this stood the altar of burnt offering. Upon the altar were

offered the sacrifices made by fire, and upon the horns of the altar the blood of the victims was sprinkled.

The Sanctuary Service for Sin

The daily service of the sanctuary consisted of a burnt offering morning and evening for the entire nation, the burning of incense upon the altar of incense, and such offerings as individuals brought in expiation of their sins. These offerings were to be without blemish, typifying Christ, the perfect sacrifice, to whom the penitent in faith looked forward.

The repentant sinner brought his offering to the door of the sanctuary. He placed his hands on its head, confessing over it his sins, thus in figure transferring them to the victim. With his own hand he then took the life of his offering. In some offerings the blood was taken by the priest, carried into the sanctuary, and sprinkled before the veil behind which was the mercy seat. This service involved a confession that the penitent had violated the law of God contained in the ark, and a plea for mercy and divine grace

from God, whose presence was represented by the holy Shekinah. (Exodus 1 to 4.) In other offerings the blood was not carried into the sanctuary, but the flesh of the offering was eaten by the priest in the court of the tabernacle. (Leviticus 6:26.)

By these services the sins of the penitent were transferred in figure, either by the blood of the animal or by its flesh, into the sanctuary. This daily transfer of sin defiled the sanctuary, and necessitated its cleansing, not from physical impurity, but from sin. The cleansing was a yearly service, performed on the tenth day of the seventh month, and was for the purpose of removing the sins from the sanctuary.

For this service Aaron brought two kids to the door of the tabernacle. Casting lots, he chose one kid for the Lord and the other for Azazel, or the scapegoat. The goat on which the Lord's lot fell was then slain, and his blood was carried into the second apartment of the sanctuary, and sprinkled upon the mercy seat and before the mercy seat. (Leviticus 16:5, 15.)

We read further of the work of the priest in this work of cleansing:

"He shall make an atonement for the holy place, because of the unclean-

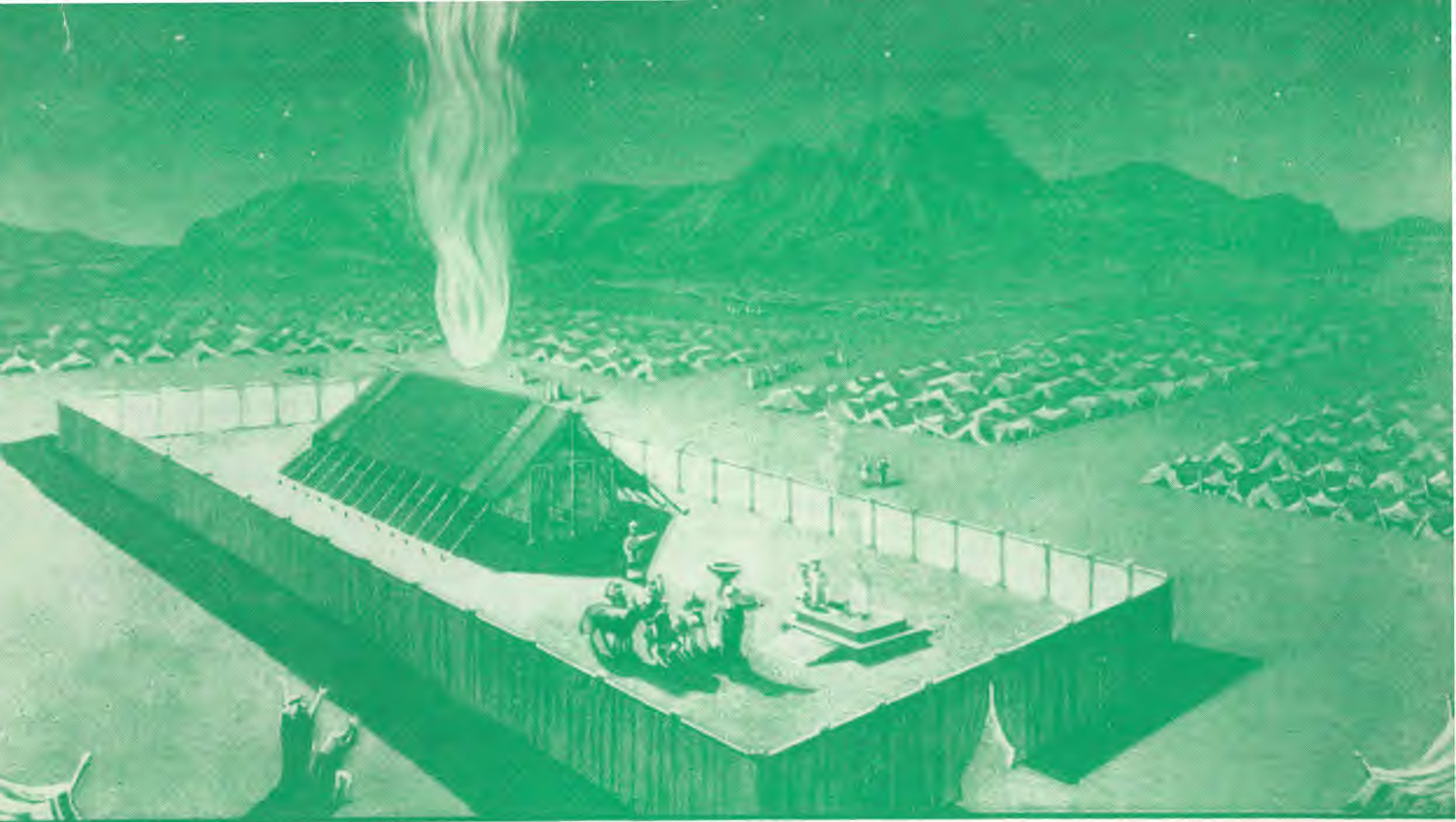
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ness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." "Aaron shall lay both his hands upon the 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 16:16, 21, 22.

This day of atonement was a day of prayer and humiliation. In deep heart-searching, Israel confessed their sins and sought pardon and reconciliation. It was in reality a day of judgment, for he who did not take part in this solemn work of separating from sin, was cut off from his people. (Leviticus 16:29-31; 23:28, 29.)

What was the meaning of the daily and yearly service carried on in the

SIGNS of the TIMES



For fifteen centuries the typical lamb was offered, but at last the day came when Christ, the true Lamb of God, offered Himself as the propitiation for men's sins.

TYPE and ANTITYPE

earthly sanctuary? What was its significance? It was typical of the work of Christ in the heavenly temple above. The earthly tabernacle was a type of the true tabernacle pitched by God and not by man. (Hebrews 8:2.) The blood of the sacrificial offerings was a type of the precious blood of Christ shed for the salvation of the human family. (Hebrews 9:12.) The priests in the earthly sanctuary service served unto the example of heavenly things, representing the work of Christ, the great high priest. (Hebrews 8:5.) And even the articles of furniture in the first and second apartments of the earthly sanctuary were typical of the same articles found in the heavenly temple. (See Revelation 4:5; 8:3; 11:19.)

The daily and yearly service of the earthly sanctuary was typical of the priestly ministry of Christ in the

heavenly temple. (Hebrews 9:11, 12.) In the earthly service the sins were transferred to the sanctuary in figure. In the heavenly temple they are transferred in fact, and an account is kept of them in the books of record. The blood of bulls and goats could not take away sin. Sin could be forgiven in the old dispensation, even as now, only through the blood of Christ. (Hebrews 9:8-14.) Then the penitent looked forward to a Saviour to come, and expressed his faith in Christ's atoning sacrifice by the shedding of the blood of his sacrifice. Now we look back to Calvary, expressing our faith by the ordinances of baptism and communion. The priests of old offered daily and yearly sacrifices. The sacrifice of Christ was once for all. (Hebrews 9:25, 26.)

The cleansing of the earthly sanctuary was a type of a similar work to

be done in the heavenly sanctuary at the close of Christ's ministry.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Hebrews 9:23.

This cleansing, as in the case of the typical cleansing, is not from physical impurity, but a cleansing of the heavenly temple records from sin. And as in the case of the earthly service, the cleansing is a work of judgment, an examination of the record of men's lives to determine who have availed themselves of the provisions of God's grace, and are thus entitled to have their sins blotted out. This work of judgment is definitely coupled by the apostle with the work of cleansing. (Hebrews 9:23-28.) If it be objected that a judgment is not necessary for the information of Him who knows the end from the beginning, the answer is that the judgment is not for the information of God but that the myriads of created intelligences taking part in the judgment may know that God is just, and that no mistakes have been made. It is followed by that acclaim of praise foretold in Revelation 15:3: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

TRUST and OBEY

THE Bible declares concerning Christ's second coming, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God [that keep not His commandments], and that obey not the gospel of our Lord Jesus Christ [that keep not His faith]," "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 1:7, 8; 2:8. What a terrible end for those who might easily have been saved, for Jesus says, "My yoke is easy, and My burden is light." Matthew 11:30. The last generation is about to be destroyed in the near future by the "flaming fire" of the coming of Christ in consuming glory. Some anxiously ask, "What shall I do?" The answer, given so long beforehand through prophecy, is, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Full Salvation by Faith in Jesus

Some long to keep God's commandments, but as they have not had a good Christian experience, they tremble in the balance of obedience. Others are willing to obey, but as they have had no experience at all as Christians, they also tremble in the balance. Every such hesitating one can be of good courage and do as so many others have done, grasp by a simple yet firm faith the salvation so fully and freely offered through Jesus in Isaiah 53:5: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." This will bring to them a thorough Christian experience with abundant power to obey. One longing searcher after salvation, after reading these wonderful words, exclaimed: "Now I have found it! Here is healing for my sin-sick soul! Blessed be His name, I am healed!" Another earnest seeker, a dying sea captain, asked for his name to be read into this precious scripture, which was done: "He was wounded for John Coutts' transgressions, He was bruised for John Coutts' iniquities: the chastisement of John Coutts' peace was upon Him; and with His stripes John Coutts is healed." As the dying man grasped firmly by faith this great salvation it became a fact. He was blessedly saved, dying happy in his Saviour's love. So if you are still without

the salvation that Jesus has so fully and freely provided, O dear reader,

"Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you! Hush! He calls you!
He would not have you go
Another step without Him,
Because He loves you so."

Then if you are still without the full salvation of Jesus will you not stretch every nerve to grasp it by an unswerving, resistless faith, saying with all your heart, "I do accept it! I have found it! Blessed be His name, I am healed! He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and with His stripes I am healed."

The True Sabbath of Jesus

To the honest in heart who have given careful consideration to the various scriptural relationships that exist between Jesus and the Sabbath, the truth stands out as clearly as if the Saviour stood before them as He appeared on earth, with His countenance lighted up by the glory of God, His look of compassion blessing the soul, His sympathetic voice a comfort to the heart, His tender tones and weighty words bringing deep conviction of the truth, as though He were thus answering some longing inquirer:

"Does not the Bible reveal the fact that in close unity with My Father as His only begotten Son, I established the Sabbath at the close of creation, to be kept as long as man should dwell on the earth? As thy divine Teacher did I not show when on earth that all My Father's commandments are to be kept by My followers if they would inherit eternal life? Was I not faithful on earth in giving My own perfect example of Sabbath keeping as a carpenter, during My ministry, and in resting on the Sabbath in the tomb after finishing the work of redemption on the cross? Should not My perfect example be followed by thee?"

"During all the New Testament period was I not honoured by the keeping of the Sabbath by the apostles and

believers for all My work of salvation in their behalf, My sinless life on earth, My death for their sake on the cross, My resurrection, My work in heaven in presenting their prayers before God? Was not the day thus kept the Sabbath of the fourth commandment, the seventh day of the week, and should not the seventh day therefore still be observed as the Sabbath? Although My followers in the early Christian centuries lost the purity of the faith and the knowledge of the true Sabbath, is not the Sabbath commandment still binding in My Father's sight and Mine, and is it not still binding upon thee to-day?"

"According to prophecy, is not the Sabbath now being divinely restored to My followers on earth, and are not the blessings great and many that rest upon those who faithfully keep it? Is not the Sabbath the seal of My Father's creative power, and authority, and rulership, and is it not now being divinely restored to His unchangeable law and to His children on earth? Did I not richly sustain Sabbath-keepers in Old and New Testament times, have I not done so ever since, and would I not thus as richly sustain thee also under all circumstances in its keeping?"

The Matchless Love of the Crucified Saviour

"The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imagination can never fully reach, so that we can comprehend the length, the breadth, the height, and the depth, of such amazing love. The contemplation of the matchless love of the Saviour, should fill and absorb the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character."—*The Sufferings of Christ*, p. 42.

The Saviour's sufferings on the cross became so great that His physical nature could endure no more and His heart burst asunder. So we read, "Jesus, when He had cried again with a loud voice, yielded up the ghost." Matthew 27:50. Thus it has been truly written:

"It was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered

By

John W. Halliday



'with a loud voice,' at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world."
—*The Desire of Ages*, p. 772.

It is recorded that when the body of Jesus was laid in the sepulchre, "the Sabbath drew on." Luke 23:54. Jesus said regarding His life before He was crucified, "I have power to lay it down, and I have power to take it again." John 10:18. He said also through David, in foretelling His rest after death, "My flesh also shall rest in hope. For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:9, 10. It is therefore quite clear that our divine Redeemer did indeed rest in the quietness of the tomb from His agonizing work of redemption on the cross, as He lay with His nail-pierced hands folded in peace over His broken heart, faithful still, in death as in life, to His Father's and His own sacred Sabbath! So through its peaceful hours He had

Rest for His nail-pierced hands,
Rest for His thorn-pierced brow,
Rest for His anguished, broken heart,
Rest from all suffering now!

Following Jesus Fully

"When My heart was broken at death over the sins of the world, was it not broken for thee, that thou mightest be forgiven and cleansed and made strong to keep God's commandments? I Myself kept the Sabbath, upheld it by My teaching, and rested on it in the tomb after paying the uttermost price on the cross to redeem thee! Wilt thou not keep it with Me as thy great Helper? If thou wilt I will ever strengthen thee in its keeping, for I suffered much that I might do so! 'If thou wilt enter into life, keep the commandments.' 'I have kept My Father's commandments.' 'Follow Me.' And then, if thou shalt ask anything in My name, I will do it.' Oh, wilt thou not thus fully follow Me?"

DECEMBER, 1947

All nature and nature's creatures, except man, trust and obey God. Only man, God's crowning work of creation, to whom He gave the power of choice, is distrustful.



"They crowned Him with thorns,
He was beaten with stripes;
He was smitten and nailed to the tree,
But the pain in His heart
Was the hardest to bear,
The heart that was broken for me!"

The Father above unites with the appeal of Jesus the fervent authority of His Sabbath commandment: "Remember the Sabbath day, to keep it holy. . . . But the seventh day is the Sabbath of the Lord thy God." Exodus 20:8-10. With what deep assurance He promises to provide for those who obey and keep His holy day: "If thou turn away thy foot from the Sabbath, . . . I will cause thee to ride upon the high places of the earth, and feed thee." Isaiah 58:13, 14. How tenderly He waits and longs to cleanse from all past sins, so that nothing shall stand in the way of obedience: "Come now, . . . though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. What wondrous strength and steadfastness He promises to those thus cleansed: "I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee." Isaiah 41:10.

After you ascend in glory with Jesus to heaven, and pass through the pearly portals of His holy city, so excellent in beauty, whose walls are of jasper and whose streets are of pure gold, and are presented by Him "fault-

less" before the throne of God with "exceeding joy" (Jude 24), what rapturous joy will overflow from the Father's heart as He beholds you wondrously saved in the innumerable multitude of the ransomed, and with what unspeakable joy He will fulfil His wonderful promise, "He will rejoice over thee with joy; . . . He will joy over thee with singing." Zephaniah 3:17. And as you behold your beloved Redeemer with "many crowns" (Revelation 19:12) upon His royal brow, His whole being outshining with resplendent glory, the wounds of the cross especially glorified, and His countenance radiant with inexpressible love, with what happiness you also will "rejoice with joy unspeakable and full of glory" (1 Peter 1:8) as you make richest melody with harp and voice in sounding forth His highest praise, with words as full of grateful love and fervent devotion as are these that follow:

"Crown Him the Lord of love!
Behold His hands and side,
Those wounds, yet visible above,
In beauty glorified.

"All hail! Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity."



BIBLE ANSWERS

by your Bible Answerman

Send your Bible and religious questions to "The Bible Answerman"
Box 398, Oshawa, Ontario.

Dear Bible Answerman: In a discussion the other day the question came up in regard to the devil. One lady asked the question, "Where did the devil come from?" Since no one could give a satisfactory answer from the Bible, I said I would send the question to your column. W.W.D., Sask.

It is certain that this being who set himself up in opposition against God had a very definite origin. However, it is a sad fact, that although the Bible renders a clear answer to the question, many people are not acquainted with it. We learn from Isaiah 14:12-14 that Satan's name was not always Satan. The time was when he was a high and exalted angel in heaven by the name of Lucifer: "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."

It is believed that Lucifer stood next to the throne of God, probably occupying a position next to that of God's Son. In the passing of time he became dissatisfied with his appointed position, and, as we see from the Scripture, sought to exalt himself above God and His throne. The result of this self-exaltation was disastrous for Lucifer, for millions of heaven's angels, and for the human race. As Lucifer placed himself in rebellion against God and His government he influenced many of the loyal angels to join him. Revelation 12:7-9 gives us the record of what occurred next.

"And there was war in heaven: Michael 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."

Upon being cast out of heaven to the earth Lucifer, or Satan, set about obtaining the dominion of the earth which God had given to Adam. At the time of creation God gave to Adam the dominion, or kingship, of the whole world. It was the divine plan that as the earth was populated Adam was to be the ruler. However, in order to test the loyalty of Adam and his wife, God prohibited the pair from eating of the fruit of one particular tree that grew in the midst of the garden of Eden. It was upon this point that Satan succeeded in accomplishing their disaffection. We read about it in Genesis 3:1-6.

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, know-

ing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

From that time to this the rebellion started so long ago in heaven itself has been carried on here on the earth, and every person is either on God's side against Satan, or on Satan's side against God. Rather than have the human race alienated forever, God sent Jesus, His only Son, to give His life and so to provide a means whereby man, if he would, might be saved. And in addition to that we have the promise of the ultimate destruction of Satan, the great rebel of the universe. This is clear from Revelation 20:10: "The Devil that deceived them was cast into the lake of fire and brimstone. . . ." And also from Ezekiel 28:18, 19: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

Dear Bible Answerman: Revelation 6: 9-11 seems to teach the conscious state of the dead. May I have an interpretation of this difficult passage?

The verses in question are those which have to do with the opening of the fifth seal. There are seven seals in all, and each one covers a particular period of time. Perhaps I should quote verses 9-11: "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that



they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

These verses are generally used to support the proposition of the conscious state of the dead. These souls are placed under the altar in heaven, according to the prevailing view. However, this cannot be correct because we do not read in the Bible of an altar of sacrifice in heaven. The only altar spoken of there is the altar of incense. Neither can we conceive that God would shut up souls in heaven under an altar. According to the representation the souls under the altar cry out to God for vengeance. They seem to be obsessed with the idea that God must punish their enemies. They cry unto Him day and night to do it. We cannot conceive that anyone placed in the glorious and joyous atmosphere of heaven could be so minded.

It is evident that these souls are not under an altar in heaven. We must not forget that the Bible is written in the kind of language that all of us use every day. We use figures of speech continually and have no difficulty in understanding one another. We say, "The kettle boils," when as a matter of fact it is the water that boils. Again someone says, "She gave him her hand in marriage," but we understand that the bridegroom got more than the bride's hand. In this case personification is used. Webster defines personification as a figure of speech which represents inanimate objects as endowed with personal attributes. The Bible commonly uses personification, as in James 5:4: "The hire of the labourers who have reaped down your fields, . . . crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." We have another instance in Habakkuk 2:11: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." And still another is found in Genesis 4:9, 10, where the blood of Abel is said to cry from the ground.

The martyred dead of all ages lie here upon the earth, and they are said to cry out to God for vengeance even as did the blood of Abel. Albert Barnes states it as follows: "We are not to suppose that this literally occurred, and that John actually saw the souls of the martyrs beneath the altar—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, or that the redeemed in heaven will continue to pray with reference to things on earth; but it may be fairly inferred from this that there will be as real a remembrance of the wrongs of the

persecuted, the injured, and the oppressed, as if such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance as if those whom he has injured should cry in heaven to God who hears prayer, and who takes vengeance." — *Notes on Revelation 6 as quoted in Daniel and the Revelation by Uriah Smith*, p. 411.

Dear Bible Answerman: Please interpret Hebrews 4:8, 9. Quebec.

Hebrews 4:8, 9 tells us this: "For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God."

The first eleven verses of Hebrews 4 are devoted to the matter of Sabbath rest, in which the physical and mental rest of the Sabbath are used to illustrate the spiritual rest that comes to the sinner who has come to Christ. However, in connection with the teaching in these verses of the spiritual rest that the sinner may find in Christ, there is much said in support of the observance of the Sabbath day.

There are those who declare that Jesus changed the day of rest and worship from Saturday the seventh day to Sunday the first day of the week. But if He did, why does the apostle say here, "would He not afterward have spoken of another day?" It is altogether unreasonable to tell us that Christ made such an important change and forgot to say anything about it. This matter should be settled in every candid mind by the next statement, "There remaineth therefore a rest to the people of God." Jesus did not make a change, therefore the Sabbath remains, and the obligation remains.

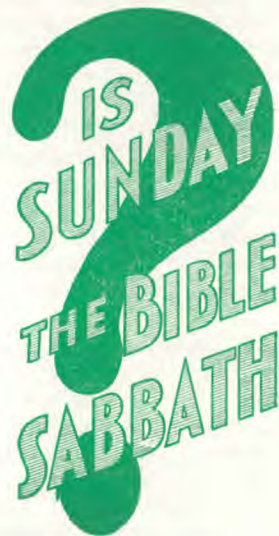
The marginal reading of verse nine seeks to clarify even further the statement, "There remaineth therefore a rest ["keeping of a Sabbath," margin] to the people of God."

The seventh day Sabbath is a fact of creation—just as much a fact of creation as man himself. On each of the creation days God brought the earth into a more perfect state. On the sixth day He made the animals and man, and on the seventh day He made the Sabbath day. True, He did not make it by working on it—He made it by resting on it, and so gave a divine example. The seventh-day Sabbath is therefore the "birthday of the world," and is as much a part of the planned creation as is the earth and all its creatures. It must forever remain a fact of time that God rested on the seventh day. Of course Jesus did not speak of "another day."

Dear Mr. Answerman: Please tell me how I can recognize the false prophets and false teachers which are spoken of in 2 Peter 2:1. G.A.B., Que.

Satan has seen to it that there has always been false prophets and teachers. It is his method of deceiving and destroying men and women. Prior to and during the time of Christ's ministry Satan had brought in the false doctrine that when the Messiah came He would set up a temporal kingdom and would greatly exalt the Jewish nation. It was commonly believed that He would break off the yoke of Roman bondage. The leading Jews believed this, and the disciples, despite the fact that Jesus told them over and over again that such was not the case, also believed it. The very night in which Jesus was arrested the disciples were quarrelling about who should be the greatest in the kingdom. Judas sold Christ to the Jews with the idea of forcing the issue and compelling Christ to assert His power and establish the earthly kingdom they expected Him to set up at that time. But despite the fact that everybody believed the Messiah would establish a temporal kingdom it was a false doctrine, it was not according to the Bible, and the kingdom was therefore not set up.

The question is, "How can these false teachers be detected?" God gives the answer in the Bible, and if we will take careful heed to it we will never be deceived. The rule is found in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." God's Word contains all the light and truth necessary to salvation. It declares the truth on every point of doctrine to-day, even as it did in Old Testament times on the point of Christ's spiritual kingdom. It is only necessary that we study and search the Scriptures until we know what they teach, then we may be sure that all which does not coincide with them is spurious.





Wandering Protestants

By
H. F. De'Ath

The Bible provides safe anchorage in this tumultuous world. It is a revelation of Christ, the Rock of our salvation.

SOME time ago the Archbishop of the Church of England, the Cardinal of the Roman Church in England, and the President of the Federation of Free Churches agreed on "ten points" on which these three representative bodies in Christendom could unite and work together.

Stirred by this influential lead, the combined churches of these bodies in Buxton, England, formed a representative Christian Council, which has proved, according to its honorary secretary, Sidney F. Wicks, a signal success.

The council, it seems, comprises six Anglicans, six Roman Catholics, and six Free Churchmen. "Our modest constitution," writes Mr. Wicks in the *British Weekly*, "simply stated that the purpose of the council was to provide a means of consultation on matters of common concern, to be a body which could appeal, and be appealed to, as representative of Christian opinion (i.e., on Christian social ethics) in Buxton, and to take joint action."

As to the practical achievements of this council, Mr. Wicks continues:

"What we have done, first on the council, one-third of which is composed of clergy and ministers, and then in conferences, is to cultivate the *habit of comradeship*." (Italics his.)

"The council," he proceeds, "has made the delightfully surprising discovery that men and women of radically differing views and habits of worship are our brothers and sisters in thought, word and deed when it

comes to the discussion of the social implications of our divine Lord."

As far as it really goes, we cannot but appreciate this gratifying result. But why call it a "surprising discovery"? The fact is, it is neither "surprising" nor new, except, perhaps, in the experience of Mr. Wicks and his friends. Everyone knows that our British House of Commons, which for decades now has embraced men of all religious persuasions, has long demonstrated this comradeship. Even the Jew and the rationalist are not excluded from this long established legislative fraternity.

The very laws of our land are the fruit of this comradeship. Much of our poor law reform was initiated by Quaker Christians. Our social insurance and health schemes have been carried through by the burning zeal of men of all shades of religious opinion. Justice may be obtained in our law courts because Christian men of all sections were determined that it should be so. Freedom to exercise one's individual religious convictions has been secured for all by the untiring efforts of broad-minded statesmen of various religious persuasions.

Our local governing bodies, too, have long since found in their midst this comradeship among men and women of differing religions. A mayor or alderman may be a churchman, a nonconformist, or a Roman Catholic, yet preserve quite amicable relations with the members of a corporation who represent many religious beliefs.

Hence, so far as the Protestant churches are concerned, it seems to us much more desirable that they bend their zeal to proclaiming much needed Protestant truth rather than dissipate their energies in trying to do what the secular authorities have already done so much better than the churches could hope to do, and with much less risk of compromising individual faith.

Whatever the Anglicans and nonconformist members of such councils expect to achieve by this procedure, there can be no doubt at all as to the aims of the Roman Catholic members. They are pledged, above all things, to advance the interests of their own church by every means possible. To them the mere comradeship engendered by association with other members of the council is not important, except as it may contribute to the winning of adherents to their own faith. Ever since the Catholic Emancipation, when Cardinal Wiseman adroitly cultivated the friendship of the leaders of the Oxford movement in the Church of England, which eventually carried John Henry Newman and others to Rome, both clergy and laity of the Roman Church have planned and worked assiduously to beguile the confused and scattered sheep of Protestantism into the Roman fold.

With Protestantism all but dead, and Anglican and Free churches in a state of disintegration, Rome knows how propitious the present situation is for an advance all along the line. With their loose doctrinal standards, latitudinarian ideas, and lack of missionary zeal, the non-Roman churches are no match for the proud, prosperous, ambitious, uncompromising, and superbly organized Church of Rome; so that, in large numbers weak and wavering Protestants are being swept into the fold of the universal "Vicar of Christ."

In spite of his exuberant delight in his newly discovered comradeship between the council's representatives,

Mr. Wicks admits "that the differences between the three main branches of Christianity in Britain are profound." And they certainly are. Between real, live, intelligent, uncorrupted Protestantism and Roman Catholicism there is indeed a wide gulf. But unfortunately such Protestantism is rare to-day. Modern scientists and novelists have so left

their corrupting mark on the Protestant churches as to destroy for them the very foundations of the old faith. Hence, demoralized Protestant flocks become an easy prey to the persistent propaganda of Rome, who is taking every advantage of the present confused situation in the religious world. By seeking a sort of shallow unity with Rome, the Reformed churches

are not only digging their own graves, but are aiding in the admittedly rapid expansion of the Roman community in this once Protestant land of ours.

So instead of trying to bridge "the abysmal dividing gaps" between their own churches and Rome, responsible Anglican and Free Church leaders would be much better advised to "ask
(Please turn to page 21)

The U. S. in the Sun

By W. L. Emmerson

WITHOUT doubt, one of the most significant developments in the past few years has been the moving of the United States to the forefront among world powers.

At a "Peace Aims" Conference in London during the war, Barbara Ward of the *Economist* predicted:

"The United States with its vast economic resources will be, at the end of the war, the dominant power in world affairs. It will be so powerful and its influence so paramount, that any view that the United States may have . . . will have not only to be seriously considered, but in very fact it will be the dominant view."

To-day we can see that her forecast was in no way an exaggeration or over-statement. Mr. Churchill in the House of Commons has acknowledged that the United States "stands at the moment at the summit of the world"; and Mr. Truman, without any intention of boasting, has reminded the people of the United States

that "we have emerged from this war the most powerful nation in the world—the most powerful nation, perhaps, in all history."

This phenomenal advancement of the United States has come as no surprise to students of Bible prophecy, for a century ago, while the United States was still a minor power, many were convinced that this nation was none other than the second "beast" in the thirteenth chapter of Revelation, which was to rise outside the territory of the Roman earth (the Old World), at first with the appearance of a "lamb," but at the last it would "speak as a dragon" and "cause the earth" to submit to its directions.

At the end of the First World War the United States had the power to impose its will on the nations, but it lacked the desire so to do, and withdrew, after the signing of the peace treaties, into its traditional isolation.

Now, however, following the Sec-

ond World War not only has it incomparably more power, but it clearly intends to use it according to the convictions of its statesmen for the reorientation of a war-devastated world.

When the international relief organization of UNRRA closed up its work, the United States made it evident that future assistance to other nations would be conditional upon their promotion of the democratic way of life as understood by the Western world.

A few months ago the United States became further involved in European and world affairs when it made large loans to Greece and Turkey for the defence of the frontiers of Western democracy.

As step by step America is moving away from the Monroe Doctrine of isolation to the Truman Doctrine of world responsibility, the "price" of American assistance is being increasingly stressed.

The United States capitol building. This nation will, according to prophecy, play a prominent part in the concluding acts of earth's history.



Mr. Stassen, who recently toured Europe to acquaint himself with Europe's needs, for example, would make it a condition, according to the *Economist*, that countries accepting American aid should make no further "socialist experiments" which would carry them farther away from the American conception of political and economic freedom.

The *Economist* goes on to say that the United States is likely to meet "formidable difficulties" in halting policy in some European countries, but it urges:

"If the difficulties in the way are simply unreasonable recalcitrance of the Europeans, let the United States use its great power to knock their heads together and impose agreement; there are plenty of Europeans who would welcome American 'dictation' if it were for a good cause."

Now this is not a political journal, and it is quite outside our province to be on one side or the other in either national or international politics. What does call for comment, however, is the fact that there are influential voices in America urging "dictation," and there are equally influential voices in Europe inviting it.

In the prophecy referred to previously we are told that this lamb-dragon beast will ultimately cause "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Revelation 13:12), meaning, of course, the Roman ecclesiastical system, wounded to death in the revolutionary days at the end of the eighteenth century, but due to "ascend out of the bottomless pit" of world chaos in the last days. (Revelation 17:8.)

It is well known that Catholic-supported "Christian Democratic" parties are in power or near to power in many of the countries of Western Europe, and we know also that the voice of Rome has become increasingly vocal in America in recent years. One cannot therefore fail to see the possibility, in the world's deepening crisis, of events moving toward the fulfillment of this specification of the prophecy. The protagonists of Rome plan the capture of the executive power in the New World and the use of the might of America for pro-Roman ends with the encouragement of pro-Roman political parties in the countries of Western Europe.

These trends in both the Old World and the New surely proclaim in no uncertain tones the imminence of the "crisis at the close" and emphasize the appeal of the apostle Peter, "Be diligent [literally "hasten"] that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.



The DOCTOR'S VOICE



Cancer

Question: Is cancer caused by a germ or a condition, and is it regarded as contagious?

ANSWER: Cancer is not considered to be contagious in the ordinary sense of the word. Its incidence in man and wife is slightly higher than would statistically be expected, but this is probably due to common habits of life and diet. Ageing, endocrine factors, chronic irritations and vitamin deficiencies seem to be predisposing factors. Filtrable viruses (ultramicroscopic germs) are considered by some to be the cause. This has not yet been confirmed.

Catarrh

Question: Will you please give me a satisfactory treatment for catarrh?

ANSWER: Postnasal discharge is often the accompaniment of fatigue, worry and anxiety. There is also a marked individual variation in the amount of mucus secreted by the glands in the nose and sinuses. Elderly people, whose mucous membranes of the nose shrink, have increased mucus due to the irritation of inadequately moistened air. However, if an acute sinus infection has passed into the chronic stage and there is purulent nasal discharge, then steam baths, hot and cold showers, and/or short wave therapy locally are of value.

Coated Tongue

Question: Is there any significance to a heavily coated tongue, especially in the morning? I have heard that this indicates an upset stomach. Is this true?

ANSWER: Overeating, particularly late in the evening, and undue fatigue may precipitate, perhaps also constipation. If there is an associated halitosis it is considered to be due to too much fat in the diet, some of the improperly metabolized fatty acids which have become rancid being exhaled on the breath.

Shock Treatment

Question: Is the shock treatment thought to be of value in the treatment of mental cases?

ANSWER: Shock treatment causes retrograde amnesia; that is, recent worries and aggravations are forgotten long enough for the patient to get out of a certain mental rut. Some neurologists question the advisability of using a method of treatment that might possibly injure the brain. However, its advantages are considered to outweigh any possible disadvantages in acute mental episodes in young adolescents and in otherwise healthy individuals under fifty. If circumstances that precipitated the attack, such as worry, anxiety, financial difficulties, wrong habits, insecurity, etc., cannot be eliminated from the patient's environment then there is always the likelihood that he will drift back into his original condition. In this case the patient has the additional worry that the shock treatment has hurt him. On the other hand, some patients who have been helped by shock treatments are anxious to get further treatment when their anxieties are getting the better of them.

Insomnia

Question: Will you please give me some suggestions that will help me to sleep at night. I feel unable to compose my mind when I retire, and therefore I am unable to get to sleep.

ANSWER: A proper amount of physical exercise during the day, light supper, relaxing social activities in the evening, a good conscience, avoidance of stimulants such as tea and coffee, benzedrine, etc., a firm resolve not to worry about the future beyond the point of calm foresight and planning, are of course fundamental. A conscious effort to go to sleep defeats its own purpose. On the other hand, a conscious effort to relax may be helpful. Doctor Jacobson's "You Must Relax" has some good ideas.

DIET AND APPENDICITIS

(Continued from page 7)

ians. Doctor Snyder, who for ten years was connected with the court of the shah of Persia, had during that entire time, he said, treated only five cases of appendicitis, and three of these were Europeans who happened to be in the country. He attributed the rarity of appendicitis to the fact that "abstinence from pork is obligatory, and the meat of cattle is almost unknown."

Doctor Championniere, a noted French authority, quoted a physician who had practised medicine in Britany for a number of years, and who during that time had seen only three cases of appendicitis, as saying: "In the religious communities where the use of meat is forbidden, appendicitis is practically unknown."

With this agrees the statement of Doctor McCarrison, a British surgeon, who, for a period of years, was located in a part of India remote from Western civilization. He performed more than four thousand surgical operations. "AMONG THEM WAS NOT ONE CASE OF APPENDICITIS OR CANCER." These people live, he says, on "the unsophisticated foods of nature—milk, eggs, grains, fruits, and vegetables."

Meat-eating is not the sole cause of this disease, for where meat forms a staple food, fats and sugar are also freely used. These also readily undergo fermentation, and produce abnormal and irritating acids. Sweets, puddings, pies, and ice cream undoubtedly are causes of appendicitis. By cutting down on our meat bill and consuming less fats and sweets, we can lessen appendicitis.

Appendicitis frequently appears in those whose habits are sedentary, who are deprived of physical exercise and out-of-door life. The abdominal muscles of the sedentary person become relaxed, the organs to which they form a natural support drop one upon the other. This crowding together of these abdominal organs interferes with the free circulation of blood through them, and prevents the food residue from being passed normally along the colon for expulsion, and constipation results. Naturally, the colon and appendix are more likely to become diseased. Development of the abdominal muscles by appropriate exercises is important.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Corinthians 10:31.

Divine Care

By

Mary Hunter Moore

GOD has a thousand ways to care for us that we may not expect—this thought was in a devotional book I had been reading. It set me pondering over some remarkable providences I had known in my own and my friends' lives. God never fails those who trust in Him. He has endless ways and means. One of the most unexpected means of answered prayer was Spot.

Spot appeared one night when my friend's life was in danger. Her husband had become involved with disreputable people, one of whom developed a great hatred for his wife, who was a faithful, praying Christian.

One night about dusk she received an anonymous telephone call. A coarse voice said, "Listen, kid, I'm giving you just two hours to get out of town, if you know what is good for you."

She had good reason to suspect who was speaking, even though the voice was altered. She said no word in answer, nor did she change her course of action for the night. She was alone, her husband being away somewhere with his evil companions. She went about her evening household tasks and went to bed as usual, praying earnestly, as she always did, for her husband's salvation. She felt herself safe in God's care.

Her bedroom was on the ground floor, the window opening about a yard above the ground and close to the driveway that ran back to the garage.

During the night nothing happened, and she heard nothing unusual, with one exception. In the darkness a large dog stationed himself on guard under her window, and at frequent intervals during the night he growled fiercely. He did not leave his post all night, but he growled so savagely as to awaken a friend in a house two doors away. This friend knew the general circumstances of the praying wife, but did not know of the threat made at sunset the day before. The next morning she said to her neighbour, "There was a dog guarding you last night. Were you in some special danger?"

She was much startled when she was told the whole story—yet not the whole story, for only the dog and the guardian angels knew what evil lurked in that darkness.

The morning revealed the dog as a beautiful big part-chow who was at once devoted to her and became a loved member of the household.

JESUS . . . OUR ATTORNEY

(Continued from page 23)

grinding at the mill; the one shall be taken, and the other left." Matthew 24:40, 41.

Multitudes of earth are unaware that while they are engaged in the ordinary pursuits of life, all unbeknown to them probation's hours will end forever. The eternal destiny of all will be decided before Jesus returns. (Revelation 22:11, 12.) Could men realize this as it is, how many idle words would die on the lips unsaid! How many ungodly acts would be left undone! How we would flee to Christ to plead our cause, that we might receive grace and strength to help in time of need. (Hebrews 4:13-16.)

Soon our Saviour, whose life upon Calvary's cross was crushed out by the weight of the sins of the world, will bear forth from heaven's temple the accumulated sins blotted from the books of record. Soon, as in the typical sanctuary service, Christ will place upon the head of Satan his share of sin's responsibility. Satan sees his end approaching. He believes and trembles as Christ's priestly ministry nears its completion. He therefore intensifies his efforts to keep people unconscious of what is taking place in heaven, in order that probation may end with their sins unconfessed; that they may suffer the full consequence of their own sins, and thus Satan's punishment to that degree be lessened.

More than a hundred years have passed into eternity since the proclamation of God's last message declaring, "The hour of His judgment is come." Let us by this appeal be admonished to study His Word that we may learn the standard by which we will be judged, and be found clothed with the garment of Christ's righteousness when our names are called in heaven.

WANDERING PROTESTANTS

(Continued from page 19)

for the old paths," and, with conviction, seek to lead their forlorn flocks back to "the faith which was once delivered unto the saints," concerning which the Bible alone is the sure and safe guide.

JESUS... OUR ATTORNEY

CURIOS spectators crowded the courtroom where John Ingles, a well-known and genial businessman, was being tried for the murder of Patrolman O'Mallory. Sympathetic witnesses vouched for his integrity. But they could produce no definite evidence to establish his claim of being absent from the scene at the time of murder. At last the prosecuting attorney brought forward his final witness, a frowzy-haired, middle-aged woman, owner of the barroom where the crime was committed. Before a tense court she calmly scrutinized Ingles, and identified him as the perpetrator of the deed. The jury's verdict was guilty, and the judge, with noticeable signs of uncertainty, sentenced him to life imprisonment. Eleven years later, friends of the condemned man produced evidence establishing, without question, his innocence, and he was freed.

The trial and execution of sentence upon John Ingles illustrates both by comparison and by contrast the judgment of God. By way of comparison it should be observed that the judgment consisted of two parts: first, the investigative phase; second, the executive, or the meting out of punishment in proportion to the degree of guilt established during investigation.

The words of Jesus, "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be" (Revelation 22:12), indicate clearly that prior to the Saviour's return an investigation takes place in heaven to determine who among the living, and who among the dead, are fit subjects for His kingdom. (1 Thessalonians 4:16, 17.)

In striking contrast, however, with the mistaken judgment in the trial of John Ingles, are the trials conducted in the court where God presides. Let us become acquainted with the participants in heaven's court. Angels will play an active part. Said the inspired apostle, "We are made a spectacle unto the world, and to angels." 1 Corinthians 4:9. How few of us are aware of the presence of these invisible beings—God's secret-service agents—who keep record of all we do and say. Angels of God are called ministering spirits, and are "sent forth

to minister for them who shall be heirs of salvation." Hebrews 1:14. An angel is appointed to guard each child of God. Of this provision Jesus said, "In heaven their angels do always behold the face of My Father." Matthew 18:10. Angelic records are accurate and will be accepted in the court of God as true. (Hebrews 2:1, 2.)

Concerning the One who offers His service as our Representative, John declared, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. He is righteous—sinless—yet not unacquainted with our struggles with temptation and sin, having been "touched with the feeling of our infirmities." Hebrews 4:15. He assures us, "Who-soever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matthew 10:32.

The Judge of that court will not pass unjust sentence. He is the Father of all, the Author of the universe. His judgment will be fair, for of Him Jesus said, "The Father Himself loveth you." John 16:27. Some look with dread and fear upon God the Father, little realizing that He loves the righteous even as He loves His own Son. (John 17:23.) In both the Judge and the Advocate of that court, "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10.

The most holy apartment of the heavenly sanctuary was to be entered for cleansing "but once in the end of

The prophet Daniel describes the procedure with greater detail. He declares: "I beheld till the thrones were cast down [or placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came . . . to the Ancient of days, and they brought Him near before Him." Daniel 7: 9, 10, 13.

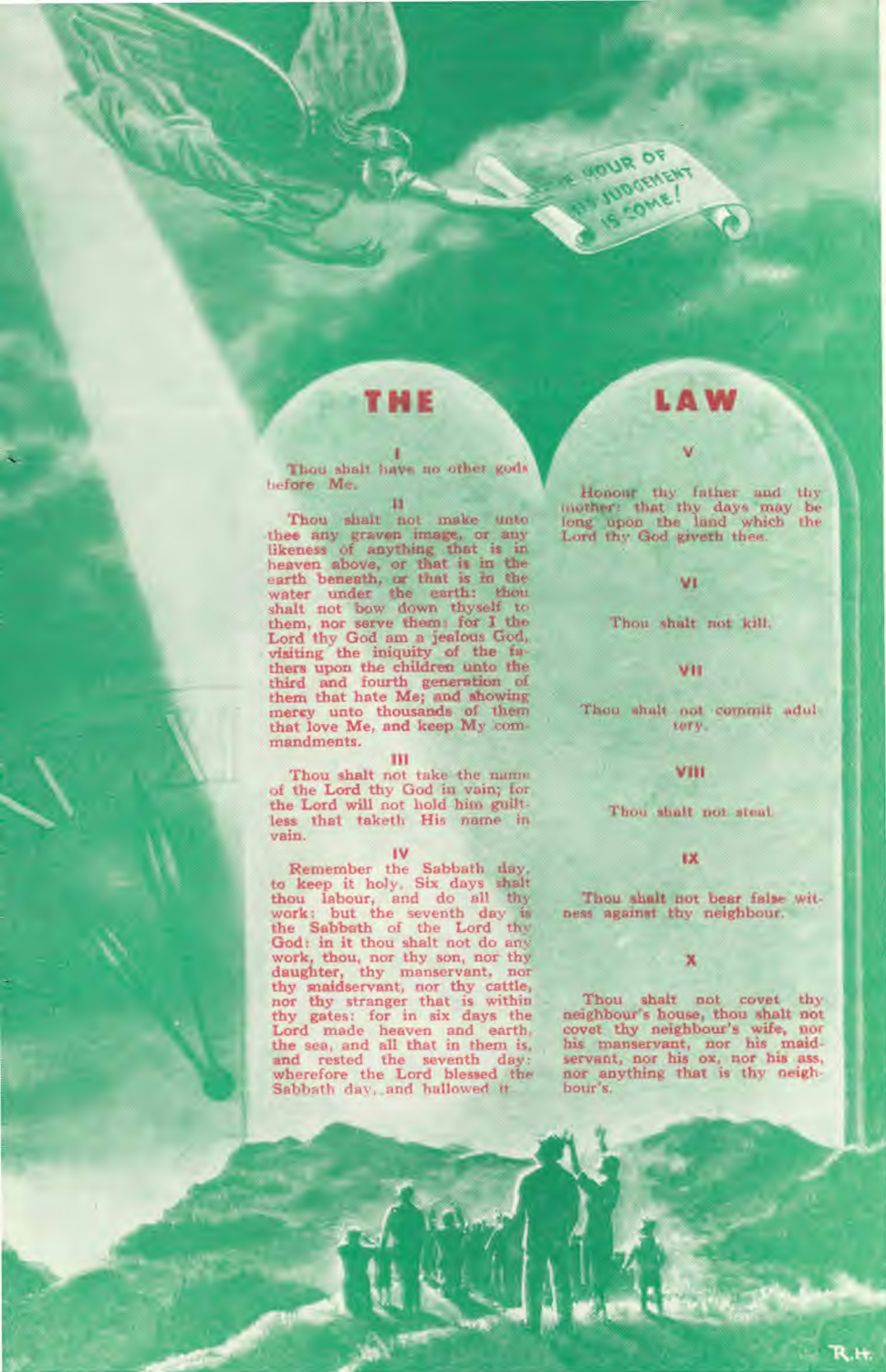
Here is the judgment that began in 1844. God the Father, the Ancient of days, is judge upon the throne. Around Him are gathered countless millions of angelic witnesses. The Son of God, our High Priest and Advocate, comes near to plead the cause of those who have engaged Him for that purpose. The judgment is set, and the books are opened. Angel records reveal with unfailing accuracy every word and act, whether good or evil, of every soul who has named the name of Christ. (See Matthew 12:36, 37; Ecclesiastes 12:13, 14.)

This investigative judgment concerns only those who have professed Christ. Peter said of it, "The time is come that judgment must begin at the house of God [the church]; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. The righteous only, have, by confession of sin and by faith in the blood of Jesus, sent their sins beforehand to judgment. (1 Timothy 5:24.) The sins of all others will follow after and accomplish their condemnation. The ungodly will be judged out of the books, but not at this time. John declares, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.

There are few living who would

By
E. A. Crane

the world" (in the year 1844). Hebrews 9:26. John the Revelator described this scene in Revelation 11:19: "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunders." These words briefly picture the beginning of the judgment of God as witnessed by John in holy vision.



Not only is the hour of God's judgment come, but the ten-commandment law is the standard of that judgment. Every person will be measured by God's eternal principles of right.

not blush with shame should the secret deeds of their lives be brought to light. How solemn is the thought that all things are naked and open before the eyes of Him with whom we have to do. (Hebrews 4:13.) Little wonder that Felix trembled as he was led by Paul's logic to understand that every deed of his life must be met again in judgment. Those things which men have thought to be hidden forever, of which no other human being may be conscious, are faithfully chronicled by angel hands in the record books of heaven.

In this judgment, either the record of a man's sin, or his name, will be blotted out of the heavenly ledger. Said Jesus to His disciples, "Rejoice, because your names are written in heaven." Luke 10: 20. Truly, this is cause for rejoicing. How terrible, indeed, are the consequences of having one's name stricken from the book of life; yet to those only who overcome, is given the promise, "The same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Revelation 3:5. Of all others it will be said, "Let them be

blotted out of the book of the living, and not be written with the righteous." Psalm 69:28.

If we confess our sins, the unfailing promise is that they will be forgiven. (1 John 1:9.) The blotting out of sin does not take place, however, at the moment of forgiveness, as the following clearly reveals: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20. Peter looked forward to the time when sins would be blotted out—a time of refreshing—just before the return of Jesus.

Picture in your mind the court in heaven, where the destiny of every soul is being weighed in the balance of justice. The books are opened. The great Judge sits upon His throne. Around Him are gathered the flaming angels who have kept the records, and Jesus, the High Priest, stands at the Father's right hand.

When the books were opened, as we have learned took place in 1844, the name and the record of the father of the human family appeared to view. Adam, no doubt, bitterly repented of his sin, and by faith in the blood of the promised Messiah, found forgiveness. His angel, who penned the word "forgiven" upon his record, is there as witness. Jesus, by whose blood Adam's sin and guilt were transferred to the sanctuary, now steps forward to plead the cause of His client. Holding up His hands, still bearing the nail scars, He says, "Father, I died for that man. Through faith in Me, his sins were forgiven. I ask now that his sins be blotted out."

Unutterable joy and gladness sweep the court of heaven as Adam's sins are blotted from the book, to be remembered no more forever. (Isaiah 43:25; Psalm 103:12.) The retention of his name in the Lamb's book of life, numbers him as a redeemed subject of Christ's eternal kingdom of glory.

The page is turned; Cain's name and record appear. He allowed the days of his life to pass without making provision for Christ to plead his cause in the judgment. And now sadness fills heaven as the Judge orders his name stricken from the book.

Thus, down through the ages the cases of all are studied, and no error enters into the procedure of heaven's court. The judgment, beginning with the dead, must one day, without fail, pass to the living. Continually, names are being accepted and names are being rejected. This is what Jesus meant when He said, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be

(Please turn to page 21)



H. ARMSTRONG ROBERTS

An Infallible Revelation

In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines and the test of experience. 'Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.' 2 Timothy 3:16,17, Revised Version." — *The Great Controversy*, by E. G. White, p. vii