

Signs of  
**The** **TIMES**  
*Canada's Journal of Hope and Health*

10¢

**A  
Puzzling  
Question**  
(See pages 8, 9.)

**Your Feelings  
and Complexes**  
(See pages 10, 11.)



# THE WORLD AS WE SEE IT



*A Prophetic Interpretation of Current Events*

## ★ What Is a Christian?

At first thought this does not seem to be difficult to answer. And it ought not to be. But it is. That which constitutes Christianity in the mind of one person may differ widely from another man's conception of it. Recent newspapers carried the story of how a small fortune, \$70,000, is at present tied up because of the inability of the court to decide just what is a Christian.

A Waterloo, Iowa, physician, Dr. W. B. Small, on the occasion of his death left a will dividing his fortune among Christian people who believe what they believe and prove it by the active propagation of their faith. But as may be expected, the natural beneficiaries of Doctor Small's fortune, several nieces and nephews, contested the will. They maintain that there is so great a divergence in Christian beliefs that it is impossible to define the term. Some clergymen, taking the stand, testify that it is impossible to identify a Christian. Other clergymen are equally sure that it can be done.

We think this subject of controversy is worthy of consideration. What is a Christian? Is it possible to identify a Christian with any degree of certainty? We take an affirmative position. We think it is possible to identify a Christian. We think it possible to ascertain just what it is that constitutes Christianity.

In taking that position we are driven to that basic volume, the Bible—the book that underwrites Christianity. According to Acts 11:26 the “disciples were called Christians first in Antioch.” This group of men and women at Antioch were named Christians because they were followers and disciples of Christ and adherents of His doctrines and teachings.

Christianity at Antioch in the days of

the disciples was not different from what it is today. Since to become a Christian involves an entire transformation of life and character, it is necessary to repent. The old sinful ways of life must be put away. In his impassioned appeal to Agrippa the apostle Paul urged him to “repent and turn to God, and do works meet for repentance.” Acts 26:20. Greatly moved, Agrippa said, “Almost thou persuadest me to be a Christian.” Verse 28. To have become a Christian it would have been necessary for the king to put away his corrupt and unjust practices of life. This he did not want to do; consequently he died in his sins.

Rightly exemplified, Christianity is a clean, honest and just religion. Those who embrace it are required to turn their backs upon sinful things, and to devote themselves to Christ and His service. Basic among all else in Christianity is faith in Jesus Christ, and acceptance of Him as our personal Saviour. In addition to repentance and faith there is yet one all-important, proving attribute—obedience. The man who has truly repented will manifest the fruits of repentance in his life. He will embrace purity, temperance, meekness and peace. He will determinedly reject wrath, strife, uncleanness, hatred and lust. He will make restitution of all that



**Christianity is more than form, more than assent to prescribed doctrines, more than belief in certain tenets of religion. It is an experience, a new birth, a new creation that finds expression in a new life.**



EWING GALLOWAY

Dallas Youngs, Editor

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OFFICIAL U. S. NAVY PHOTOGRAPH

Some places are of far more strategic military value than others. Constantinople (Istanbul), Turkey, located at Russia's outlet to the southern seas, is such a place.

he has dishonestly obtained. He will confess his sins. In a word, his faith and repentance will manifest themselves in works of obedience and service.

A Christian, according to God's Word, may be identified by his faith in Jesus Christ, his repentance of sin, and his obedience to God. Said Jesus, in speaking to His followers: "If ye love Me, keep My commandments." John 14:15. The proof of Christianity lies in the way a man lives—his obedience to the Ten Commandments.\*

### ★ Turkey

TURKEY is all that remains of the great Ottoman Empire that at one time almost encircled the Mediterranean Sea. Today Turkey holds a bit of territory in Europe. But in Asia Minor she has territorial holdings which extend from the Dardanelles a thousand miles east to Russia and Iran.

This country with a population of seventeen millions occupies the hot spot, the most militarily strategic position of all Middle East countries. Turkey constitutes NATO'S first and chief line of defence against Russia. Nineteen divisions of well trained soldiers guard her frontiers and sovereignty. Turkey is oriental, but owing to her long-time animosity to Russia she is friendly to the Western powers and is leagued with them.

In an effort to confine the Russian Bear to his northern cage, the United States and Allied powers are spending billions of dollars in Europe, Korea, and the Middle East. The United States has consigned its Sixth Fleet, under the command of Vice Admiral Matthias B.

Gardner, to the Mediterranean with the express instruction to keep the "sea lanes open." In the meantime the bear chafes and pushes against the bars of his cage.

The fact that Russia wants the Dardanelles and an outlet to the seas of the world is not news. When Peter the Great, Czar of Russia, died he left a will in which he charged his successors to gain control of the straits and of Constantinople. This has ever been the objective of Russian rulers. It is not different today.

"Constantinople with its tributary straits is the most strategic site in the world. . . . When Napoleon and the Czar Alexander sat down at Tilsit to divide the world between them, Alexander is said to have pleaded with Napoleon: 'Give or take what you will, but give us Constantinople. For Constantinople my people are prepared to make any sacrifice.' Napoleon bent low over the map and then straightening up with sudden resolution replied, 'Constantinople? Never! That means the rule of the world.' Nothing has happened since to discredit the judgment. Merchant and strategist alike still rank Constantinople as the most valuable of territorial possessions. It is now, as it was a century ago, the centre of the world's strategy, and as such it must be accounted the chief issue in the present world war. And this is not the first war, nor will it be the last, to be waged for its possession."—*The Things Men Fight For*, pp. 76, 77.

The Hungarian statesman Kossuth said: "In Turkey will be decided the fate of all the world." This evaluation of Turkey's strategic position has been

shared by the great European powers in the past and is subscribed to by present Western nations. As Turkey is today receiving arms and money from the West, so in the past, when danger threatened from the north, she received aid.

Yet we know from Bible prophecy that some circumstance will arise under which it will be impossible for Turkey to receive Western help. The prophecy declares, "He shall come to his end, and none shall help him." Daniel 11:45. The prophecy says that when that time comes "tidings out of the east and out of the north shall trouble him. . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This can mean nothing but Russian invasion. At least that is what it connotes as far as the manoeuvres of the nations are concerned. However, it has a far different and greater significance when considered in the light of the next verse of prophecy:

"At that time shall Michael [Christ] stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

### ★ General Clark

IN THE appointment of General Mark W. Clark as ambassador to the Vatican, President Truman has violated the "separation of church and state" principle embodied in the Constitution of the United States. In addition to that the President has violated the identical principle laid down at the outset by the founder of Christianity who said: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17.

Why should the United States Government send an ambassador to the Roman Catholic Church any more than to the headquarters of the Baptists, the Methodists, the Seventh-day Adventists, or to any other religious body? By the President's appointment, special recognition of a single religious body has been made. The Reverend Dr. Robert J. McCracken of the Riverside New York Church said: "It was doubtless prompted for a variety of motives, of which one was the desire to secure closer collaboration between the United States and the Vatican in the struggle against Communism. But behind it was there also on Rome's part a bid for preferential recognition, and on the President's part a bid for the Catholic vote?"

# The Century Without GOD

By

PAUL K. FREIWIRTH

IT HAPPENED one Christmas after the end of World War II. The place, one of Tokyo's main thoroughfares, whose store windows were decorated in a fashion similar to the Occidental world at this special season. Swarms of children were pressing their noses against the glass windows the way they do in your home town and mine, when up walked an inquisitive American and asked some of those ragamuffins: "Do you know the real meaning of all this? Do you know why we celebrate Christmas?" When the boys nodded affirmatively, he pressed his question one step further: "Do you also know whose birth it commemorates?" The answer was as startling as it was unanimous, "General MacArthur's!"

Japanese children might be forgiven for not knowing any better, and the rapid evangelization of their native land will be sure to change this condition of spiritual ignorance ere too long. Tragic indeed, however, is the fact that the so-called Christian world does not really know very much more about God either, and, worse still, cares for Him even less.

In one American denominational college conditions are most disconcerting. The interviews, designed to discover what the students believed about the well-known denomination supporting the school, revealed that "6 per cent do not believe in God and do not think they have to in order to be members in good standing; 34 per cent are convinced that at death they will cease to exist; less than 50 per cent believe Jesus Christ to be God and Saviour; 30 per cent look on Him as merely a very great ethical teacher; 49 per cent do not feel Christianity is superior to other religions; 55 per cent do not feel an effort should be made to convert Orientals to

Christianity; 54 per cent said that God is synonymous with all that exists; and 38 per cent said that the church does not teach that Jesus is divine."—*The Advance*, June, 1950.

Just recently the German historian Alfred Mueller-Armack, who has made a special study of world economy and sociology, published some of his conclusions in a book entitled *Das Jahrhundert ohne Gott* (*The Century Without God*). Although he has primarily limited his observations and evaluations to his native land, they would have been basically the same even if he had lived elsewhere.

It is an established fact, and modern psychologists are agreed on it, that two of man's greatest quests are concerned with his innate desire for security and a transcendent authority. A belief in God supplies both of these needs. Since modern man has largely abandoned his faith, he has been looking for substitutes. The mass movements of our century, says Mueller-Armack, who is convinced that each century can be properly understood only in the light of contemporary religious thought, and our day being no exception, were made possible only since what he calls the "destruction of the Christian world system." Especially concerned over what happened in his country, he states that "nowhere in modern history has a political system been clothed with divine dignity to such an extent. . . . Sentences like: The Fuehrer is always right—became the creed of a whole nation, which, as the irrational victim of the war and the prolongation thereof proved, that it had really taken this belief seriously."

Fulton Oursler, well-known American writer and commentator, said at a Town Meeting of the Air programme: "We are not now, as I view our plight, in the midst of a religious revival; we are, instead, in a period of disillusion. Man's worship of himself, the belief that he could stand alone and solve all his problems, solely by his own efforts—by intelligence and diligence—was a presumptuous blunder. He gave his worship to materialism; the priests of his fallacious trust were scientists, engineers and philosophers, whose service to the world is worth while only when it is also of service to God. Materialism has betrayed us by inventing wonderful gadgets, but finding no discipline by which to insure that they would be used for the general welfare—for progress instead of destruction."—February 6, 1951.

During the dark days of World War

**In abandoning the family altar and prayers, we have cut loose from that stabilizing factor so much needed by the youth of today.**

II, when Anglo-American aid was indispensable, the Bolshevik leaders tried to obliterate the memory of the gruesome persecutions of Christians perpetrated two decades earlier; but now that Bolshevism dominates more than one third of the world's population, all this had been changed.

"More Christians have been tortured and slain in the last twelve months than all who died under the iron boot of Rome during the days of the early church. While accurate figures are not available, there is much to confirm that the persecution of the saints in 1950 and 1951 transcends anything the world has ever known. Unlike the slaughter of earlier history, the present wave of persecution is not confined to the boundaries of a single empire or continent. Today's martyrs are falling in nearly every part of the globe."—*Christian Life*, April, 1951. (Italics by the author.)

The unprecedented world conditions of our day add one other note to this blessed hope: You who are right now reading these lines may live to see it take place! And, should you be privileged to witness earth's final glorious consummation, will you be among the happy company whose song will be, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"? Isaiah 25:9.

To those living in the dark days of this "century without God," the Eternal One says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16: 15. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.



EWING GALLOWAY

Signs of The TIMES



# BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

**Dear Bible Answers:** Please explain Ezekiel 18:30.

We are happy to explain this interesting and important verse. It reads as follows: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

We suppose our questioner is particularly interested in the latter part of that verse, which dwells on the matter of repentance and a turning away from transgression. The concluding statement of the verse is that "iniquity shall not be your ruin." In other words, God would have the sinner repent and turn away from his transgression in order that sin shall not cause the loss of his eternal life.

Many men have been ruined financially by a depression, or perhaps by an error in judgment through which they made a poor investment. Others have been ruined socially through some cause or other. Many ruin their health through dissipation. Still others suffer ruination of character. All this is to be greatly lamented. Yet no man is so unwise as the man who ruins his hope of eternal life through the practice of sin.

However, the sinner's case is not utterly hopeless. If he will repent and turn to God, acknowledge his sin through confession, and seek the Lord for forgiveness, he shall be forgiven.

**Dear Bible Answers:** Was Jonah really swallowed by a whale, or is that just a big fish story, as some say?

We are well aware that many Bible critics delight in declaring that the experience of Jonah never happened. We have no reason, however, to believe that this was not a literal experience on the part of the prophet. Some men have been swallowed by whales and have lived to relate the experience. James Barkley, a member of the crew of an English whaling vessel, was swallowed by a whale. The whale was harpooned and captured, and twenty-four hours later Barkley was taken from the whale's stomach, still alive.

Jesus, when He was upon earth, believed that Jonah was swallowed by a whale, and furthermore, He used this experience as an illustration of His own experience in the tomb. If I did not believe that Jonah was swallowed by a whale, then I could not believe in the Lord's veracity.

**Dear Bible Answers:** Please explain Romans 2:25-29. Quick, B.C.

These verses have to do with circumcision. This ceremonial ordinance, together with many other ordinances of its kind, came to an end at the cross. Verses 28 and 29 give explanation to the entire passage:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The apostle Paul would teach us that circumcision is not now a matter of importance. This ordinance of the flesh has at present no value. Rather, let the circumcision be of the heart. Let man obey God now in spirit and in truth. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:28, 29.

**Dear Sir:** Does the Bible declare for creation or evolution?

The Bible knows nothing about the evolution of the earth through millions of years, the spontaneous appearance of life, and the development of man from single cell life through unnumbered stages until he finally evolved from the monkey.

The Bible sets forth the proposition that in six days the Supreme Being brought this earth and all life upon it into existence. In all the Bible God claims the power to create, to make something out of nothing. Time and again He refers to His creative power as a basis upon which to distinguish between Him and the false heathen gods.

"In the beginning God created the heaven and the earth." Genesis 1:1.

"That solemn utterance is the keynote of the whole. The rest but expands it. . . . Physical science has not spoken the final word when it has shown us how things came to be as they are. There remains the deeper question, What, or who, originated and guided the processes? And the only answer is the ancient declaration, 'In the beginning God created the heaven and the earth.'" —Alexander Maclaren, *The Book of Genesis*, p. 2.

**Dear Bible Answers:** If the devil were to die, would God create another one?

The answer is that God did not create the devil in the beginning. God created Lucifer, a pure and holy angel, who of his own volition made himself the devil. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15. God did not make Lucifer the devil any more than He makes a man a drunkard.

**Dear Bible Answers:** What is the significance of the expression "O king, live forever"?

This term was one of reverence and respect shown an absolute monarch at the time of Nebuchadnezzar's reign.

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## SOMEONE, SOMEWHERE

There are burdens you can share,  
There are hearts bowed down with care,  
There is someone, somewhere, you and I can cheer,  
There are clouds that shade the day  
Which you and I can drive away.  
There is love with which to cast out every fear.

If God's love is in your heart  
You have sunshine to impart,  
And so someone, somewhere, comes within its gleam,  
You can bless the darkest day  
And the beautiful display,  
And bring to life man's fairest, fondest dream.

Oh, there's much that we can do  
In the world we travel through,  
For that someone, somewhere, we may meet today.  
It may only be a smile,  
But 'twill surely be worth while,  
If it helps a wand'ring one to find his way.

—Stanley Combridge

# A Frank Examination of The NEW TESTAMENT SUNDAY

By G. S. STEVENSON

WITH the coming of Christ and His death on Calvary, a new dispensation was opened for God's people. It is often spoken of as the Christian Dispensation, or the Dispensation of Grace. Many Christians believe that with the change of dispensations there was also a change of laws, a change of the Sabbath, and a change even in the reason for keeping a Sabbath.

These Christians maintain that the most significant event of the New Testament Era was the resurrection of Christ; that upon it rests the hope of our salvation; and that it should, therefore, be celebrated by a special dedication of the day upon which Christ rose from the grave. It is asserted that Christ specially honoured this day, and thus indicated that His church should do likewise. This line of reasoning is plausible, and sounds convincing to one who is seeking justification for his desire to observe Sunday as a sacred day in preference to the Sabbath.

Unfortunately for the protagonists of such a view, however, it rests entirely on human reasonings and arguments, and has no support in Scripture. As a Christian doctrine, it lacks the most important qualification—a clear, unequivocal Scriptural basis. Whether the resurrection of Christ is more vital to the salvation of sinners and of more significance to the Christian than His crucifixion is a matter of speculation. Both were essential parts of the great plan of salvation, and both are worthy of our grateful recognition. But for some Christians arbitrarily to decide that the one is of such transcendent importance that it should be celebrated for all time by the weekly sanctification of the day on which it occurred, while the other equally important event is ignored, savours to us of presumption.

We may be assured, however, that God would not have left us in ignorance of His wishes were it His purpose to effect a change in such a vital religious ordinance. For well-defined reasons He had specifically and categorically commanded the sanctification of the Sabbath. (Exodus 20:8-11.) A change in the day of weekly rest and worship is not a small or unimportant matter. It radically affects the whole life

of all involved. There must be good and sufficient reasons for it, and these must be clearly set forth so that no doubt might arise over the issue. So we can confidently expect that if God intended such a change to be effected, He would have given explicit instructions to His people, and a clear record of the change would be made available for the information of present and future generations.

True, there are eight references in the New Testament to the first day of the week—the day now known as Sunday—but in none of these is there the slightest suggestion that it was God's design that this day should supplant the Sabbath as the day for sacred rest and divine worship. Nor is it intimated that the original basis for Sabbath observance has ceased, and that a new one has been instituted. Even though six of these eight texts refer to the specific day of the resurrection, none of them contains a suggestion, explicit or implicit, that the first day of the week should henceforth be honoured as a day for commemoration of the resurrection.

Since any case for Sunday observance in the Christian church must rest on New Testament authority, and since these are the only possible Scriptures to which an appeal can be made, we should examine them with care and seek to determine what they have to

tell us on this vital question. These eight texts are Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7 and 1 Corinthians 16:2.

As mentioned above, the first six references all deal with the day on which the Saviour rose from the grave, and are the inspired records of that fact and of the events which took place on that day. These Gospel records were written long after the resurrection, some as much as sixty years after. Hence they have a generation or two of Christian history as a background, and offer a wonderful opportunity for the inspired writers to explain the fact of Sunday sacredness, if the church had, indeed, adopted the practice during that period. The fact that no such mention is made in any of the records is most significant. All that the writers do is to record the bare historical facts connected with the resurrection, and the time of their occurrence. These texts speak for themselves through their exact wording.

(1) Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

(2) Mark 16:1, 2: "When the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."

**Search is made in vain in the New Testament for examples of Sundaykeeping. They are not there—even the name "Sunday" does not appear.**



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(3) Mark 16:9: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene."

(4) Luke 24:1: "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

(5) John 20:1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre."

(6) John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Certain points are common to these six texts. 1. All are very definite in identifying the day of the resurrection. 2. They agree that this first day followed the sacred Sabbath and did not commence till it was past. 3. They do not state, suggest, hint or imply that the events they record were the basis of a command, practice, custom or belief that the day of worship was changed from Sabbath to Sunday. 4. This silence, especially in view of the time which elapsed between the events and the writing of the Gospels, is the most powerful argument against any claim for Sunday observance in New Testament times.

The last of these texts mentions a meeting of the disciples on the evening of the resurrection day, at which Jesus appeared to them. Some contend that the disciples had met to celebrate the resurrection, so setting a pattern for the Christian church. But the circumstances of that meeting are clearly set out.

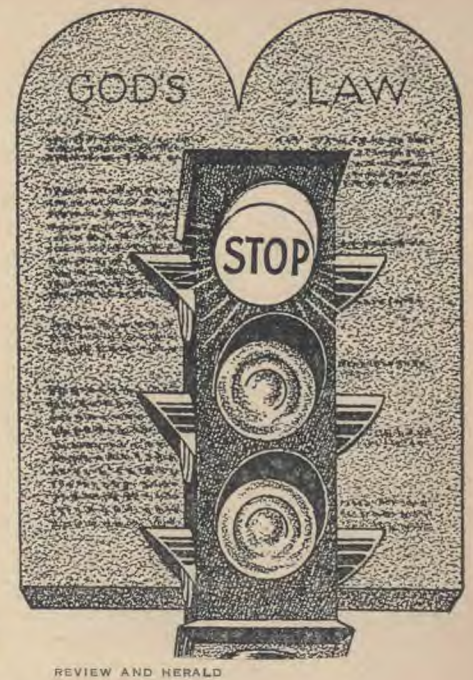
- (1) They were together with locked doors for fear of the Jews. (John 20:19.)
- (2) It was in the upper room where they lodged. (Acts 1:13.)
- (3) They were having supper (Mark 16:14), which consisted of (among other things) fish and honey. (Luke 24:41-43.)

Obviously no conclusion can be drawn from this resurrection-day gathering of the disciples, especially in view of their subsequent silence on the subject. But a single first-day meeting held by the apostle Paul is often cited as evidence of an apostolic practice in this respect. The record of this is found in Acts 20, of which the seventh verse states, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and con-

tinued his speech until midnight." This is the only occasion specifically mentioned in the New Testament when Christians met on the first day. They had come together "to break bread." Paul preached until midnight, and it was not till after that time that they broke bread. (Verses 8-11.)

Commentators are not agreed what evening this meeting was held. Some contend that it was Saturday night; some, Sunday night. It is of little importance. The context reveals that this was a special occasion, a farewell service, and one that was marked by a fatal accident and a miraculous restoration to life. That is the purpose of its being recorded, and the mention of its being on the first day is only incidental. Though the disciples had come together "to break bread" we know that this term was used for ordinary eating, and was not, as in present-day religious speech, limited to the communion supper. (See Acts 2:42, 46.) Were the holding of a single religious meeting sufficient authority for the change of the day of worship, or the conducting of one communion service the basis for establishing such a memorial, we feel that it would be more logical to take the original "last supper" of Jesus and His disciples, which was on a Thursday night. But in the New Testament there are more than sixty references to the Sabbath, and records of eighty-four Sabbath meetings in the book of Acts to compare with this one solitary Sunday gathering. Its importance must be measured with this in mind.

The last first-day text is 1 Corinthi-



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ans 16:2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This text is quoted with some show of triumph as evidence that Christians were commanded to assemble regularly on that day and make a contribution to the Christian cause. But that is a wrong interpretation. It is not implicit in the Greek original, or in any authentic modern translation. The instruction here given is that every man in the privacy of his own home should compute the amount of his week's income and lay aside at home a portion for the cause of God, which Paul would receive at the time of his next visit.

Here again we find no evidence of an apostolic practice or command for the sanctification of Sunday. Indeed, these texts taken separately, or all together, give not the slightest warrant for the observance of a day other than that created, commanded and kept by Christ our Creator and Redeemer. In all honesty it must be admitted that there is no foundation in the New Testament for the custom of Sunday observance so widely observed among Christians, and that, therefore, it is not a Christian ordinance.

To be a Christian means to follow Christ in everything. Here is a point on which the majority of Christ's followers forsake His own example, and walk contrary to His teaching. We appeal to you, fellow Christians, to retrace your steps and place them in the footprints of your Saviour. Walk as He walked, live as He lived, and worship God as He worshipped on the day He made, sanctified and blessed.

## THE VOICE OF PROPHECY

### Radio Log

#### TUNE IN EVERY SUNDAY

Alberta—				
Calgary	CFCN	1060	8:30	AM
G. Prairie	CFGP	1050	8:30	AM
British Columbia—				
Vancouver	CKWX	980	9:30	AM
Vernon	CJIB	940	9:00	AM
Victoria	CJVI	900	10:30	AM
Manitoba—				
Dauphin	CDKM	1230	10:05	AM
Winnipeg	CKY	580	12:00	M
New Brunswick—				
Moncton	CKCW	1220	9:00	AM
St. John	CHSJ	1150	3:30	PM
	FM-CHSJ	100.5	3:30	PM
Newfoundland—				
St. John's	VOAR	1230	1:00	PM
Ontario—				
Ottawa	CKOY	1310	10:30	AM
Sudbury	CHNO	1440	9:15	AM
Toronto	CFRB	1010	10:30	AM
Windsor	CKLW	800	10:30	AM
Prince Edward Island—				
Ch'lott'n	CFCY	630	1:30	PM
Quebec—				
Montreal	CKVL	980	8:00	AM
Saskatchewan—				
Regina	CKCK	620	8:00	AM
Saskatoon	CFQC	600	10:30	AM

HERE are a few important questions that are asked by many a seeker for truth: Why do Christians observe the *first* day of the week as the Sabbath instead of the *seventh*? How did the change come about and by whom was it made?

No law can be rescinded except by the same authority that enacted it. No subject of the law can repeal it. Therefore, only a decree of God Himself, the Lawgiver, could abolish the law. But

By

MARY WALSH

# A PUZZLING QUESTION

## *Who Fulfilled Daniel 7:25?*

where is the record of such a decree? Not within the covers of the Holy Bible. Here is a statement from the pen of a Catholic prelate:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Cardinal Gibbons, *The Faith of Our Fathers*, p. 11.

Some would have us believe that Jesus changed the fourth commandment. We should tread very softly when it comes to laying this charge at Christ's door. We do have Christ's own statement regarding the immutability of the moral law and His high regard for it, which no God-fearing man or woman should refute.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17.

This utterance by Christ should remove all misapprehension regarding the Ten Commandments and their binding claims.

The Sabbath question was a vital one in the days of Christ. However, it was not a question of the day of the week, but of how it should be observed. The religious teachers accosted the Son of God with the complaint that His disciples were violating the Sabbath law because they picked and ate corn while passing through a field. (Mark 2:23-26.) What was the Heavenly Legislator's comment on the charge? He went into quite an elaborate defence to show that the action of the disciples was not a violation of the fourth commandment. Would He have made such a defence if the Sabbath commandment had been abolished? Why did He not say: "I have repealed the law of the Sabbath.

It is no longer to be observed by My followers." That would have been the simplest way to settle the dispute. Instead, He declared Himself Lord of the Sabbath, and that He made it for man. (Mark 2:27, 28.) Here He emphasized that it was not made for any particular race of men, such as Jewish men, but for generic man, which includes the whole human family.

If Christ did not change the Sabbath, and the apostles did not do it, then who is the guilty man or body of men who did? Such an act could never have passed the prophetic eye of God. The One who declared the end from the beginning forewarned His people that a religious system would arise claiming the prerogatives of God and would assume to change the fourth commandment from Saturday, the seventh day, to Sunday, the first day of the week.

Let us enter into the study of this change with an unbiased mind and without prejudice. In the seventh chapter of Daniel we have the outline of world empires from the rise of Babylon to the downfall of the Roman Empire and its division into ten parts represented by horns. (See Daniel 7:1-7.)

After the ten kingdoms were set up between the years A.D. 351 and 476 the

prophet saw another horn or power arising which would be different from the others. Here are the descriptive words of the prophet:

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:8.

What power is here referred to? He saw that this horn would be a persecuting power, and would prevail against the people of God until the end of the world. (Daniel 7:21, 22.)

According to Daniel 7:25, it would have three distinguishing characteristics. The first, "He shall speak great words against the most High." Who is this that is guilty of fulfilling this prophetic utterance?

Following are a few extracts taken from authentic Roman Catholic works showing the fulfilment of Daniel's prophecy.

Pope Leo XIII stated: "We hold upon this earth the place of God Almighty."—*The Great Encyclical Letters*, p. 304.

Another statement: "The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. . . . The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."—Extracts from *Ferraris's Ecclesiastical Dictionary* (R.C.), article on the Pope.

Here is enough evidence to give us light on the religious system that would

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H. A. ROBERTS

Who changed God's Sabbath? This question has furrowed the brow of more than one earnest, heaven-aspiring Christian.

be guilty of speaking "great words against the most High."

The second distinguishing mark in Daniel 7:25 is quite significant: "and shall wear out the saints of the most High." Note the following on the fulfillment of this statement:

"The church has persecuted. Only a tyro in church history will deny that. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. . . . When she thinks it good to use physical force, she will use it."—*The Western Watchman* (R.C.), December 24, 1908.

Referring to Saint Bartholomew's Massacre, August 25, 1572, an official organ of the church had this to say:

"Catholics say only 30,000 were slain; Protestants put the number at 70,000. We prefer the latter figure. If there were 70,000 Huguenots in Paris the night of the massacre, so much the more justification for the slaughter. . . . We have heard ring out many times the very bells that called the Catholics together on that fatal night. They always sounded sweetly in our ears."—*The Western Watchman*, November 21, 1912.

The third mark of identification which was predicted by the prophet is as follows: "He shall think himself able to change times and laws." Daniel 7:25, Douay Version.

The law of the Most High God would be changed. The same religious system that would "speak great words against the most High" and would "wear out" His people, would be guilty of changing the Ten Commandments.

Did the papacy change the moral law? The second commandment, which deals with image worship, has been removed from her doctrinal books and catechisms. (Exodus 20:4, 5.) Then, in order to have the number ten, the church divided the tenth commandment and made two out of it.

"Change times." Only one of the commandments deals with *time*, and that is the fourth. God commanded us to keep the seventh day of the week. (Exodus 20:8-11.) It is to be kept from sundown Friday evening to sundown Saturday evening. (Leviticus 23:32.) When the sun sets, the evening begins.

According to God's reckoning, those who are keeping Sunday from midnight to midnight are observing part of Mon-

day to make up for the hours that are omitted from sunset to midnight.

God's Sabbath begins while it is yet light so the worshippers can welcome its sacred hours. The Roman Sunday begins at the darkest hour—midnight—and ends in the gloominess of the following midnight. What an ending!

Has the Papacy changed both the Sabbath day and the time which marks its beginning and ending? The Catholic Church has done to the fourth commandment just what prophecy foretold. She has taken the seventh-day Sabbath and substituted the first day of the week in its stead. The following quotations are proof of her guilt:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is, therefore, to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror*, Baltimore, September 23, 1893.

When did the Church take action on this vital matter to set aside the holy Sabbath of the Lord and substitute a pagan religious day? Here is the answer direct from a Roman Catholic catechism:

"Ques.—Which is the Sabbath day?"

"Ans.—Saturday is the Sabbath day."

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday."—*The Convert's Catechism of Catholic Doctrine*, Rev. Peter Geiermann, C.Ss.R., p. 50.

Our blessed Lord appeals to us to remove our feet from His holy day: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. . . ." Isaiah 58:13.

How grieved our Lord is to have any of His professed followers disregard the day which He made and in love gave to them to observe. Perhaps, dear reader, you have never heard what the Bible has to say regarding the power that was to change the fourth commandment. If so, may the Spirit of God lead you to further investigation and may you be found among those of whom it will be said: "Here are they that keep the commandments of God" (Revelation 14:12), and at last receive a royal welcome into the city of God.



H. M. LAMBERT

# Your Feelings and Complexes

By HAROLD SHRYOCK, M.D.

Our feelings dictate our conduct. If we "feel good," we are pleasant. If we don't, we operate in reverse. How important, therefore, that we nurture a healthy body and mind.

THE brain is the seat of consciousness. It is by means of the brain and its connections with the special sense organs that one becomes aware of what goes on about him. It is the brain that enables one to decide what he is going to do. Also, it is the brain that controls the other organs and parts of the body.

If you were to ask a twelve-year-old child, "What is the function of the brain?" he would quickly reply, "The function of the brain is to think." Actually, this answer is only half correct, for the brain has two functions—to think and to feel. In terms of one's adjustment to living, feeling is just as important as thinking. In fact, a great deal of our conduct depends more upon feeling than it does upon thinking.

Feeling, when used in the present sense, refers to that background of consciousness which makes thinking colourful and vivid. The feelings provide the stage setting for the processes of conscious thought.

By way of illustration, let us take simple thought and determine how it is related to the capacity for feeling. Consider the word *moon*. This word stands as a symbol for one of the heavenly

bodies. We usually think of the moon in contrast to the sun. The sun is responsible for daylight, whereas the moon, by reflecting the light of the sun, provides a dim lumination on certain nights of each month. Such symbols as the word *moon* are the tools with which we think. Our brief discussion of the moon, thus far, serves to illustrate the process of thought.

Having illustrated a simple thought, let us next clothe this thought with feeling. The particular feeling which is associated with the symbol *moon* will naturally vary in individual cases. Even a child will find his thoughts of the moon clothed with certain tangible feelings. The memories of pleasant experiences he has had in the moonlight will provide a background for his thinking. Probably he has already learned to appreciate the moonlight in contrast to absolute darkness. There have been times when the moonlight was sufficient to enable him to play hide-and-seek with his playmates. There have been times when he has looked at the moon and tried to make out the face of the "man in the moon." He may have memories of hiking in the moonlight, of skating or going sleigh riding. The

child's thought of *moon* is therefore clothed with pleasant feelings.

An adult's feeling reaction toward the symbol *moon* is probably more complex than that of a child. In the experience of the average adult, memories of romantic circumstances are added to the simple pleasure of childhood which were enjoyed in the moonlight. Perhaps there is a memory of canoeing on the lake in the moonlight. Perhaps a proposal of marriage was made in the quiet of a moonlight evening. Therefore when the moon is mentioned, thoughts and feelings are mingled, the thoughts being modified and interpreted in harmony with the feelings which this thought generates.

But not all feelings are pleasant. Some feelings represent carry-overs from disappointments or humiliating experiences. When feelings of this type are associated with thoughts, they tend to make the thoughts repulsive.

I know a young woman who has a dimple in her chin. One time when this young woman was visiting in our home I made a casual remark about her dimple, thinking to compliment her. As soon as I had made the remark, it was apparent that she was ill at ease. My wife, sensing her embarrassment, explained to me that the apparent dimple was actually the result of a previous injury which had left a scar. Something in the young woman's past experience had caused her to develop a dread of being disfigured. She had developed an unpleasant complex as a result of which

she was sensitive to any notice of the dimple in her chin.

And now that we have introduced the term *complex*, it is proper to define it as being composed of a given thought together with its related feelings. Your individual complex of *moon* consists of what you know about the moon (thought) plus your accumulated feelings about it. If in your experience the moon and moonlight have always been associated with pleasant things, your complex of *moon* will always be pleasant. But if in your experience this thought has been linked with an unpleasant feeling (as the memory of some tragedy witnessed by moonlight), your complex may almost haunt you because of its unpleasant connotations.

In some people's minds, the thought of short stature has become associated with a feeling of disgrace. This complex may be easily traced back to some time when a thoughtless friend made fun of this individual's being a "runt" or nicknamed him "shorty." This kind of complex in a person's makeup may prompt him to do strange things. He may become so sensitive to being short of stature that he reasons to himself, "Maybe I am just a runt in stature but I will show people that I am a giant in influence!" Prompted by such a complex, a person of short stature may demand recognition beyond what he has really earned.

Perhaps it is the *inferiority complex* that has attracted the most attention. There is really nothing mysterious about the inferiority complex. It is the result of former experiences in which the individual became aware of his own shortcomings and began to suppose that he was inferior to other people. Perhaps it was in school that he missed a problem in arithmetic and the other children in his class laughed at his mistake. Perhaps it was on the playground that he fumbled the ball and caused his side to lose a game. Perhaps your complex dates back to some experience in which you made an unfortunate business venture and thereafter lost confidence in your business ability. Perhaps things went wrong in the kitchen one day when company was expected. Perhaps someone made an unkind remark about the food, and you developed a complex about your skill as a cook.

Complexes exist even in the realm of religion. Many religious prejudices are nothing more than complexes which date back to some previous, unpleasant experience. For instance, it is so human to judge a church by one of its members. If this one member provokes a feeling of dislike, it is so easy to broaden this feeling to include all that this person stands for in his religious con-

nections. Or perhaps a person overhears some pointed criticism or ridicule directed toward a religious group. Rather than risk such ridicule directed toward himself, he will develop a complex which prevents his making further inquiry or engaging in study of the religious subject under discussion.

Complexes are simply habits of thinking and feeling. Being habits, they can be controlled and modified just as other habits can be brought into line with one's wishes.

The first step in controlling a complex is to recognize it as such. When you find yourself unduly sensitive to the mention of a given subject or unusually fearful of possible consequences, just stop and ask yourself the question, "Is this a complex?" If it is, you will doubtless be able to trace it back to its beginnings. If you have become prejudiced against wearing blue clothes just because some catty acquaintance once ridiculed you for wearing a blue suit, try buying blue the next time you make a purchase just to demonstrate that you are no longer a victim of this complex.

If you have developed an inferiority complex because of some unsuccessful business venture, give study to the background of this experience and find out the reason for your failure. Having made a careful analysis, make sure that in your next venture you avoid your former mistakes. By exercising sound judgment and proper precaution in your next undertaking, you will doubtless succeed. You will then be in a

position to build increasing confidence. If you have developed a complex in matters of religion, just remember that religion involves a personal relationship between you and God. Inasmuch as you are a free moral agent, you are personally responsible for developing your own religious philosophy. God has revealed His will in the Scriptures. It is your responsibility, therefore, to make your own study of the Good Book as a means of clarifying and determining your personal relation to God.

Many complexes interfere with the fun of living because they cause us to do foolish things and to harbour unfounded prejudices. Each one of us has complexes of one kind or another. And each one is handicapped in successful living insofar as these complexes dominate his behaviour. If you feel that you are not handicapped by complexes, it is because you have not made an adequate search. Your secret of more abundant living is to examine your reaction to each day's events until you identify the complexes that are handicapping you. Having identified your complexes, your next effort should be to base your conduct on your total understanding of life's meanings rather than on the whims of your accumulated feelings.

The Christian philosophy provides your only safe guide to conduct. Once you have really adopted the broad principles of Christian living, your complexes will fade into their proper position of insignificance and you will find your life dominated, rather, by a desire to live for the good of others.



Pleasant relations in the home, together with a firm reliance upon divine power, promote health of both mind and body.



H. M. LAMBERT



# The DOCTOR'S VOICE



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## Shyness

**Question:** I am excessively shy. I am a young woman who enjoys friendly associations but I seem to go to pieces in company, consequently have to stay at home most of the time. Is there any way to overcome this affliction?

**ANSWER:** Two important principles in mental hygiene which might be of benefit to you are, (1) Control of attention. (2) Decision. After a particular problem has been faced, the secret of equanimity will consist chiefly in dropping or ignoring the fear of worry; that is, diverting and controlling the attention. It is said that this is easier "if a man has a consuming interest in something else, especially in some cause so much greater than himself as to make his own petty troubles sink into insignificance." Most troubles will fade into their own proper perspective if one will go down to the seashore and look out upon the ocean or, regardless of where one is located, if he will look up at the stars. "Whatever thy hand findeth to do, do it with thy might" is good medicine. Only by undivided attention to detail can one become truly successful in any type of work, even the most menial, and thereby come to find pleasure in one's work rather than drudgery.

Indecision or halfheartedness gets the mind to warring with itself and wasting its energies upon internal friction. After a reasonable period of debating pros and cons, the right decision can usually be made, and should be acted upon. Hunches and impressions, however, are not a safe guide. The reasoning pow-

ers and previous experience or the experience of others should be given proper consideration.

Concerning your own particular problem it is essential that you go abroad with the decision to do others good and bring them happiness. This will require some study of human nature on your part and will develop your insight into the cares, perplexities, and needs of others. You will forget yourself. Furthermore, you will become less and less inclined to excuse yourself from social obligations.

## Breathlessness

**Question:** How can breathlessness due to heart trouble be distinguished from that due to simple overweight or anaemia? What type of rest is most beneficial?

**ANSWER:** At first the breathlessness due to heart trouble comes on only after moderate exercise, but as the degree of heart failure increases it comes on after slight exertion and finally even when the patient is absolutely quiet. Besides exertion, position is an important factor. Four reasons are usually given: (1) It is said that the blood flow through the heart is greater when reclining than when in an upright position. The effect of gravity in the upright position relieves the heart of about one-fourth of the blood which circulates through it when the patient is reclining. (2) The lungs are less engorged in the upright position. (3) In the upright position there is more room for breathing and a freer heart action. (4) There is less stimulation of the respiratory centre of the brain. Consequently, the

cardiac patient voluntarily assumes the upright position and chooses to sit up in bed or in a chair.

## Absolute Rest

**Question:** What does absolute rest for a serious heart ailment, such as a recent coronary occlusion, entail? How long should it continue?

**ANSWER:** Dr. Paul White states that there is a great difference between ordinary rest in bed and absolute rest. With ordinary rest in bed the patient moves about a good deal by himself, reaches for various things, feeds himself, holds a book to read, sometimes writes or dictates, and often entertains visitors. With absolute rest he does as little as possible himself and is very carefully nursed. He is lifted to different positions. He is fed. He is not allowed to reach for objects or to hold them to read, or to write. He is denied all but a very few visitors of calming and pleasing influence. The stimulating effect of noises is reduced to a minimum, and all business and family cares are banned. Generally, a few days of such treatment suffice, as more activity may be allowed when improvement is marked. It is also said that a mild climate is helpful during convalescence.

## Vitamin C For Colds

**Question:** Is vitamin C useful in treating colds?

**ANSWER:** The British committee on dietary standards "was unable to find any trustworthy evidence that maintenance of saturation of the blood with vitamin C was desirable in the interests of health."