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SIGNS ^{OF} THE TIMES

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*In the Spring
there is glamour
in the very air.*

H. A. Roberts



Could our forefathers peer into our day
They would probably ask ---

WHY THE INCREASE OF KNOWLEDGE?

SOME of the great truths revealed to the prophet Daniel were not fully understood by the prophet himself. But before his life labours closed, God gave him the assuring promise that "at the end of the days," in the closing period of this world's history, when his prophecies should be fulfilled, he would again be permitted to stand in his lot and place: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. "Go thy way, Daniel," he was further instructed, "for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Verses 9-13.

This period, called "the time of the end," is understood by students of Bible prophecy to refer to the end of the twelve hundred and sixty days, or years, which ended in A.D. 1798.*

Daniel was promised that at "the time of the end" "knowledge shall be increased." This increase both of Biblical and scientific knowledge has taken place in our day. And the prophecies which relate to our period demand special attention since the time of the end in 1798. In these prophecies, now unsealed, important truths are revealed.

Primarily, the knowledge which God promised Daniel should be increased in the last days was the knowledge of the prophecies which were then sealed, but are now unsealed." The original rendered "knowledge" in Dan. 12:4 suggests "the knowledge." The same implication is translated with the definite article "the" in the

By
ARTHUR L. MANOUS

following texts: "The knowledge of good and evil." Gen. 2:17. "The knowledge of the Most High." Num. 24:16. "The knowledge of Thy way." Job 21:14. "The knowledge of God." Prov. 2:5. "The knowledge of the holy." Prov. 30:3. "The knowledge of God." Hosea 6:6.

Other Bible students understand that it is primarily the knowledge of the prophecies of Daniel that was to be increased in the last days. Note the following:—

"Many shall run eagerly through it [the Book of Daniel], and much knowledge shall be gained." Daniel 12:4, Noyes's translation.

"Many shall run to and fro [perhaps scrutinize the Book of Daniel], and the knowledge [thereof] shall be increased." — *Tregelles on Daniel*, fifth edition, 1866, pages 157, 158.

"Since 1798 the Book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near."—"The Great Controversy," page 356.

As we were nearing "the time of the end," when the knowledge of Daniel's prophecies should be increased, God began to prepare the way and the means whereby this knowledge should be increased.

The Bible was originally written in Hebrew and Greek by the inspired penmen, languages which only a comparatively few could read at the time when the knowledge of Daniel's prophecies should be increased. So God began to prepare to take care of His promise by removing this handicap. He laid upon the hearts of able men the burden to translate the Bible into the modern languages, in order that the people could read and understand these unsealed prophecies. Note the following partial list of translations: Wycliffe's English translation, 1360; Italian translation, 1471; first complete English printed Bible, 1526; Swedish translation, 1534; Bohemian translation, 1539; German translation, 1547; Flemish translation, 1548; Danish translation, 1550; French translation, 1550; Persian translation 1551; Syriac translation, 1562; Spanish translation, 1569; Russian translation, 1581; Welsh translation, 1588; Polish translation, 1596; King James' English translation.

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Director of Public Information.

* See remarks on Dan. 7:25; 11:35; 12:4, 9, 10, 13, in the book, "Daniel and the Revelation," by Uriah Smith.

• Not for war alone, but like "an angel flying in the midst of heaven" the airplane is to-day carrying God's messages to remote corners of the earth.



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E D I T O R I A L P A G E

A New Editor

WE ARE in a world of change, and it is not unusual for a magazine to have changes in its editorial staff. In the past twenty-four years the SIGNS OF THE TIMES has had only three different editors. Now another change is to be made and I take pleasure in introducing my successor, Professor R. B. Thurber.

I have known him as a friend for many years, and have read his many writings with a great deal of interest. I know of no man whose experience and work would better fit him for editing the SIGNS.

First of all he is a Christian gentleman who lives his religion. And after all we would rather "see a sermon than hear one any day." He is refined, sympathetic and of an understanding heart.

Professor Thurber has written a number of books, which have had a wide circulation.

He has spent a number of years in the mission field. For some time he has been editor of the *Oriental Watchman* published in India. Having spent so many years on British soil he loves the Union Jack and understands the British mind. This experience will be a real asset to him as he takes up his work here in Canada. For a number of years he also served as editor of a religious journal in the United States.

The last time I worked with him he was the head of a large educational institution, training young men and women for service to mankind. So he comes to you with a wide and varied experience.

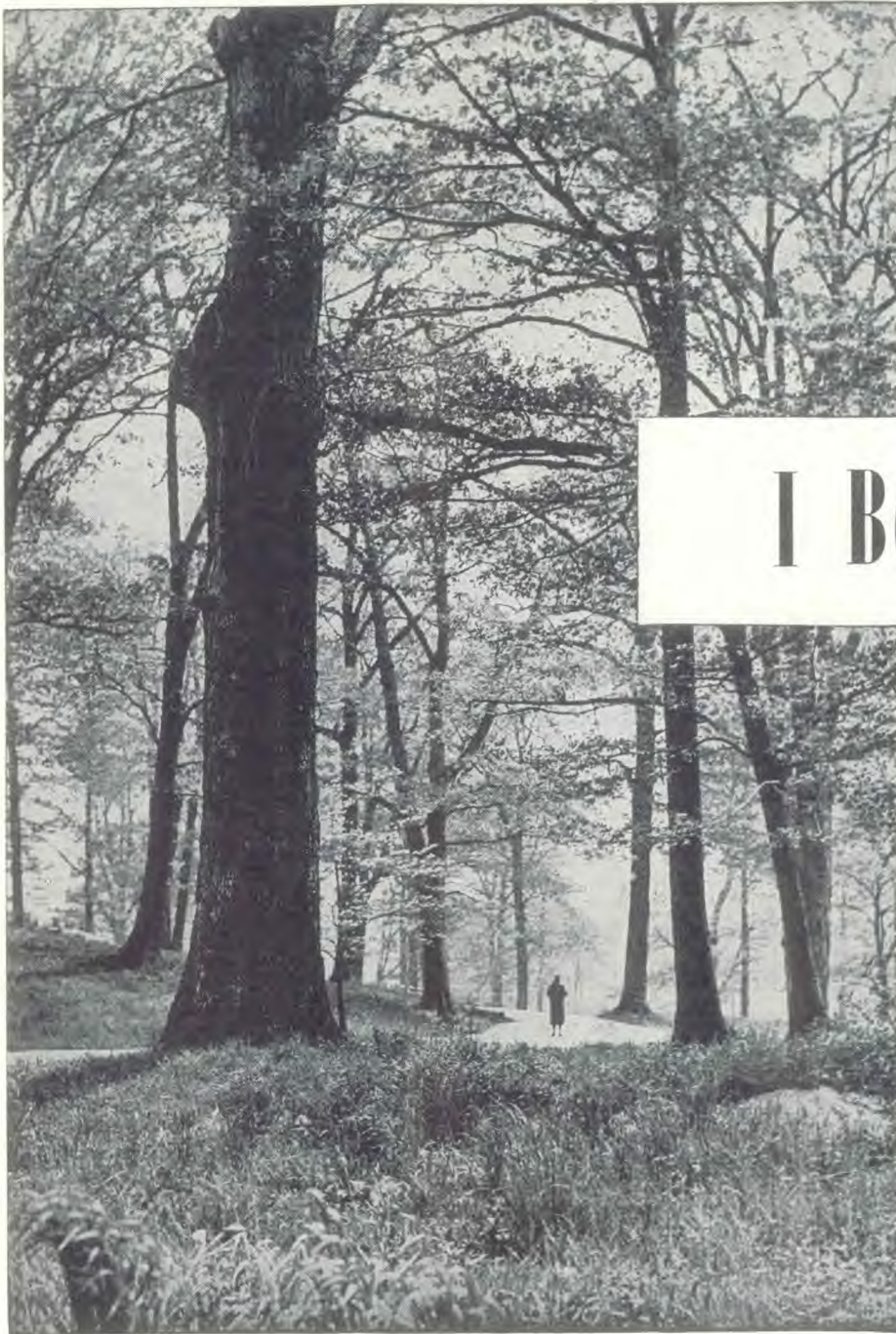
It has been said no man is a success until he has "built a house, reared a son, or written a book." I do not know if Professor Thurber has ever built a house or not. I do know he is a successful father. He has children who rise up and call him "blessed." He has been an editor for many years, and has written a number of books—I do not know just how many. I remember reading some of them with a great deal of delight and profit.

You will find a real friend in this new editor. You will have a better magazine under his guidance I feel sure, and you may look forward to some very interesting and helpful editorials from his pen.

It has been a real pleasure for me to know him, and I know you will be the richer for knowing him too.

It is with some tuggings at my heart that I leave my editorial desk, but my work calls me elsewhere. May I wish each and every reader of this magazine much of God's blessing in these uncertain times.

P.



LIONEL GREEN

• "Go forth under the open sky and list to Nature's teachings."

IT is strange indeed that one should write upon this subject in this enlightened, intelligent, scientific and so-called religious age; but we are told to give a reason for the hope that is within us. Then too, God is attacked more to-day than many realize.

The atheists, agnostics, and materialists are not all dead. Some have found their way into the so-called Christian churches. The atheist says, "There is no God," but his statement is no proof that God does not exist. These boastful atheists often speak differently when they face death. The agnostic says, "I do not know if there is a God or not." The materialist

boasts by saying, "I do not need God; I can run the world without Him." How different with the Christian, who says, "There is a God, and I need Him."

I have chosen to cast my lot with the Christian, because I believe in God and I need Him. But, says one, why do you believe in God? I answer by giving the following reasons.

The Existence of God Is a Proved Fact

Proof of the existence of God is not necessary, because it is not based on a knowledge of chemistry, geology, or

The beauties of Nature are awe inspiring. They speak to us of the existence of a Master Mind. You will enjoy reading of the writer's faith in the Creator of all things.

I Believe in God

By

W. B. OCHS

biology. Before these sciences were taught, men had definite proof of the existence of God. We do not need to prove that two times two are four. That is an axiom—an accepted fact. If once there had been nothing, there never could have been something; hence something must be eternal, and that something is God. A heathen philosopher once asked a Christian, "Where is God?" The Christian answered the heathen by asking him, "Where is He not?"

"There's not a tint that paints the rose,
Or decks the lily fair,
Or makes the humblest flower that grows—
But God has placed it there.

There's not a star whose twinkling light
Illumes the spreading earth;
There's not a cloud, so dark or bright,
But Wisdom gave it birth.

There's not a place on earth's vast round,
In oceans deep, or air,
Where love and beauty are not found,—
For God is everywhere."

God Is Unsearchable

If we could understand all about God and could analyze Him, then He would cease to be God. The more we study His life, His character, His divinity, and His power, the more wonderful and far-reaching we find Him. Job asked, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. Job expected a negative answer. The apostle Paul expressed the same thought when he said, "O the depth

of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out." How good it is to know that although God is unsearchable, yet we can know Him. We are invited to become acquainted with Him.

Nature Reveals God

If I say there is no God, then I must believe that the earth was not created by Him. I must choose one of two things: God as the creator, or the evolutionary theory. I refuse to accept the evolutionary theory because of the many weaknesses that are "part and parcel" of all the hundreds of theories, hypotheses, guesses, imaginings and finalities that have been brought forward to support it. There is much evidence against evolution, and this has been furnished by the evolutionists themselves. They are constantly proving each others' theories wrong, and putting forth theories of their own. How much better it is to believe in God, the creator of all. If there is no God, no revelation of Him, no future eternal life, then all this world in which we live, with all its sciences and glory is nothing. The deep, earnest, honest, thinking man concludes that far-reaching thoughts preceded the birth of nature. The order and system of the planets, the glory of the flowers, the planets and the stars, all reveal their Maker. Some of the most reliable scientists have believed in God, and have so expressed themselves. During the Dark Ages an atheist said to a Christian, "We shall destroy everything that will remind you of God." The Christian replied, "But you will leave us the sun, the moon, and the stars." Through inspiration the Psalm-

ist cried out, "The heavens declare the glory of God;" but His glory cannot be declared without declaring God Himself.

Longing Desire in My Heart After God

There is a consciousness in us that there is a God. This is also found in the heathen. We were created in the image of God. Instinct tells us that He is our Maker. How different it must be with the evolutionist. The Psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psalm 42:1. This desire in the heart after God changes the life of the individual, not for worse, but better. Sad indeed is the condition of the one who has no desire after God.

The Bible Reveals God

As we open the pages of this holy Book, called the Bible, we immediately see the words: "In the beginning God." Turning to the last words, we read, "The grace of our Lord Jesus Christ." Yes, God is revealed in His Book. His works and His Word always agree. They are harmonious—in perfect unity. The Bible gives light. It is dependable and reliable. It stands in spite of the fact that it has been fought through the centuries, and will continue to reveal the true God. David said, "The entrance of thy word giveth light: it giveth understanding unto the simple." "Thy word is truth from the beginning." According to these statements, the very first words of the Bible should cast light on the pathway of the searcher for truth; and so they do.

The first ten words in the Bible correct many errors. "In the beginning."

These words correct the eternity of matter. "In the beginning God." This statement refutes atheism. "God created." These two words forbid the doctrine of evolution. "Created the heaven and the earth." This sentence separates God from creation, thus precluding pantheism. Matter is not God, and this denies materialism. The more we study the Bible, the more and better we shall know God.

The last reason that I wish to present why I believe in God, is because I do not want to be classed with those called fools; for "The fool hath said in his heart, there is no God." Ps. 14:1. No man has ever written his name indelibly in the history of a great nation who has denied the existence of God or scoffed at religion. He who believes in God, chooses to follow His way, which is outlined in the Bible; and has within his soul a bright hope of life eternal, which is given to those who accept Him and follow Him completely. Man is as nothing before God. "What is man that thou art mindful of him, or the son of man that thou visitest him." We are so insignificant. We are counted as dust. "For behold the nations are as a drop in the bucket, and are counted as the small dust of the balance." Yet this great God in whom we believe, and whom we serve, loves us, and He has a tender care for us. He is kind, merciful, gracious, and long-suffering. He longs to reveal Himself to us. He desires that all shall be saved.

Is this wonderful God before whom we are as nothing, still unknown to you? If so, will you not become acquainted with Him now? He is not far from you; for "In Him we live and move and have our being."

Why not believe in God?

Does Grace Dispense With Law?

By **ASHLEY G. EMMER**

DOES the saving mercy of God through Christ release the converted sinner from obedience to the Ten Commandments? The part played by law and grace was cleverly illustrated by the famous evangelist, D. L. Moody, in his anecdote about his son, Willie.

"I said to my family one morning, a few weeks before the Chicago fire," wrote Moody, "'I am coming home this afternoon to give you a ride.'

"My little boy clapped his hands. 'Oh, papa, will you take me to see the bears in Lincoln Park?'

"'Yes.'

"I had not been gone long when my little boy said, 'Mamma, I wish you would get me ready.'

"'Oh,' she said, 'it will be a long time before papa comes.'

"'But I want to get ready, mamma.'

"At last he was ready to have the ride—face washed, and clothes all nice and clean.

"'Now you must take good care, and not get yourself dirty again,' said mamma.

"Of course, he was going to take care; he wasn't going to get dirty! So off he ran, to watch for me. However, it was a long time yet until the after-

noon, and after a while he began to play. When I got home, I found him outside, with his face all covered with dirt.

"'I can't take you to the park that way, Willie.'

"'Why, papa? You said you would take me.'

"'Ah, but I can't; you have mud on you. I couldn't be seen with such a dirty little boy.'

"'Why, I'm clean, papa; mamma washed me.'

"'Well, you've become dirty again.'

"And he began to cry, and I could not convince him that he was dirty.

"'I'm clean; mamma washed me,' he cried.

"Do you think I argued with him? No. I just took him up in my arms,

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ARE OUR FALLEN WAR HEROES IN HEAVEN?

MANY of our brave, loyal Canadian boys have gone overseas, and will not return. They have laid down their lives for their loved ones, for their country. Thousands in the ranks of our allies, and also in the armies of the Axis nations have made the supreme sacrifice.

The soldiers of at least one of these nations are taught that any who die fighting for this particular country are assured an immediate entrance into a land of bliss and happiness. We are told these soldiers believe that death here is but the beginning of a better and broader life.

Many of you who read these lines have lost loved ones. There are vacant chairs in homes all over our land. Is there any encouragement for us? Have we any hope of seeing these dear ones again? Do they go to heaven at death? Are our dear ones in paradise, looking down on our goings to and fro?

The question, Where are the dead? has been asked a good many times since the Patriarch Job both asked and answered it in his famous book. The unfortunate part about it is that too many have been willing to accept the philosophy of man instead of demanding an answer from the Word of God. The Bible gives us a plain answer to this question. Both the Old and New Testaments teach that *all who die* sleep until the great resurrection day of God. In proof of this there are many passages. We shall refer to some of the more outstanding ones, but let us first see what Job himself says. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." "If I wait, the grave is mine house." Job 14:14, 15 and 17:13.

The Patriarch knew that when he died he would have to wait in the grave until the resurrection day; but with confidence he could say, "Thou shalt call and I will answer thee." Looking forward to that great day he writes, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body,

Thousands have given their lives upon the field of battle. Perhaps there is a vacant chair at your family table—a son who will never return. You will find comfort in this message

By D. MACKINTOSH

yet in my flesh shall I see God: Whom I shall see for myself . . ." Job 19:25-27.

In reading through the books of the Kings and the Chronicles you will notice that in each case when the king died, be he a wicked king or a good king, the record is that he "slept with his fathers." Over fifty times in the Bible death is referred to as sleep. Let us read some:

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

"And when thy days be fulfilled, and thou shalt sleep with thy fathers." 2 Samuel 7:12.

"That they may rejoice and sleep a perpetual sleep and not wake, saith the Lord." Jeremiah 51:39.

"And many of them that sleep in the dust of the earth shall awake." Daniel 12:2.

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

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

"But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:20.

"Behold I shew 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." 1 Corinthians 15:51, 52.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For 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." 1 Thessalonians 4:13, 16.

Yes, my friend, over and over again God in His Word calls death a sleep. It is because *to God it is but a sleep*. He has the power to awaken those who sleep in death. Our Saviour who broke the chains of death as He came forth from the tomb holds the keys of death and the grave.

But someone asks, What about the soul? Does it not go to heaven when we die? The Bible does not teach that the soul goes to heaven at death. However we do read the following:

"O Lord: O my strength, haste thee to help me. Deliver my soul from the sword." Psalm 22:19, 20.

"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul." Psalm 22:29.

"O Lord, thou hast brought up my soul from the grave!" Psalm 30:3.

These texts speak for themselves. There are others we might read which teach the same truths. One I believe we should not pass by is found in Ecclesiastes 9:5, which says, "For the living know that they shall die: but the dead know not anything." According to this the dead are unconscious.

This agrees with the statement that death is a sleep.

But I still hear someone saying, But I believe there is something in the Bible about something going to heaven when men die. Yes, there is just such a text. It is here in this same book which says the dead know not anything. In Eccl. 12:7, we read, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." It is the spirit and not the soul that goes to God. When God made man He breathed into him the breath of life, He *gave* to man the breath of life; and man became a living soul. That breath of life, the power to live that came from God goes back to God when men die. It is not the soul. It is the breath of life, the power from God for the soul to live. When man dies, the breath of life leaves his body. At that very instant he ceases to think. Read it in Psalm 146:3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Contrary to the popular notion, there is no place in all the Bible where the soul is spoken of as being immortal. There is no place where the Bible speaks of the soul as thinking or acting apart from the body. But there are over ten places where it refers to the soul as being able to die.

However, let us remember that our Saviour has broken the bonds of death. All those who put their trust in Him have naught to fear. The time will come when He shall call His own and they will answer. Jesus Himself says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And

shall come forth; they that have done good, unto the resurrection of life. . . ." John 5:28, 29.

To those who have been sleeping, the sleep of death, time will have passed as but a moment. They will know nothing of the long period between. God watches over every soul that sleeps. Paul refers to the Christian dead as "asleep in Jesus." They are in the care of the loving Saviour. When the hour strikes, the hour for which all nature waits, God's Son will come for those that are His, and all will go home together. (Read the picture in your own Bible. 1 Thess. 4:16, 17, 18.) What a gathering that will be!

Are you planning for a home with the Saviour when He comes? Have you told Him so? Jesus, the Way, the Truth and the Life invites you. He gave His life for you that you might be saved. He offers salvation to you as a free gift. All He asks is that you give Him your heart, that by your life, your actions, your deeds, as well as by your words you show you appreciate His great gift. All who have given their lives to Him need not fear death, for "the sting of death is sin." May God richly bless you as you give your life to your Master.

Does Grace Dispense With Law?

Continued from page 5

and carried him into the house, and showed him his face in the looking glass. He had not a word to say. He would not take my word for it; but one look in the glass was enough; he saw for himself. He did not say he was not dirty after that.

"Now, the looking glass showed him that his face was dirty; but I did not

take the looking glass to wash it; of course not. . . . The law is the looking glass to see ourselves in, to show us how vile and worthless we are in the sight of God; but they take the law and try to wash themselves with it, instead of being washed in the blood of the Lamb."

Moody was right. The law will not take the place of Christ's free, unmerited salvation any more than the mirror can do the work of soap and water. And conversely, while soap and water make us clean, it is the looking glass that tells us whether or not we are keeping clean.

But while Moody kept separate the distinctive functions of the law and of the gospel, many preachers to-day are greatly confused in their theology. Some quote, for instance, an isolated sentence, "Ye are not under the law, but under grace" (Romans 6:14) to teach that the Ten Commandments are not binding after the sinner finds Christ. But the grace of God does not dispense with the necessity of our keeping the law. This the Bible clearly teaches. Sinners in all ages are saved by the "grace of God." Titus 2:11. This was true of Noah (Genesis 6:8), of Abraham and David (Romans 4:1-6), and of Moses (Exodus 34:6), and indeed of all who are saved. For "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

In every age repentant sinners have looked to the sacrifice of Jesus by faith for the forgiveness of their sins. Before Calvary, men looked forward to the atonement and displayed their faith in the sacrifice by offering a typical lamb for their sins. Since Calvary, true Christians have looked back by faith and accepted the propitiation without the necessity of making animal sacrifices.

But whether they lived before or after the cross was raised on Golgotha, men cannot have forgiveness while still trampling underfoot the law of God. The Scripture plainly warns, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy," and, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:13, 9.

Again we read, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment." He-

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Director of Public Information.

- They give their lives, and it makes a great difference to us whether or not they go immediately to their reward.



WHY I BELIEVE IN

NO man has witnessed the events of the beginning.

No man has seen nature re-enact them.

No man can speak with the authority of an eye-witness.

No man has discovered a method whereby life can be made from the non-living.

No man has heard natural forces with audible voices proclaim their origin.

All men are faced with but two choices.

Creation or Evolution.

The teachings of the Bible writers or those of the professors of evolution.

A completed act of God the personal Creator or the prolonged inherent impersonal operation of blind mechanical forces.

It must be remembered that *in either choice the element of faith cannot be avoided*, and one is left to choose the *more reasonable faith* of the two. One must decide whether it is more reasonable and consistent to believe that:—

"In the beginning God created" or that—

"Primarily the unknowable moved upon cosmos and evolved protoplasm;"—whether his faith shall hold to the sublime statement of Holy Writ,—

"So God created man in His own image." Gen. 1:27—or be credulous enough to accept the alternative account of evolution,—

"And there went out a spirit of evolution from the unconditioned, and working in protoplasm by accretion and absorption produced the organic cell."

Which takes the most faith to believe? I submit for the reader's thoughtful consideration the proposition that "Creation is the only adequate consistent and reasonable cause possible of producing the universe and life." Why do I believe in a literal creation? Here are a few of my reasons:

(1) *Because belief in Creation is a more reasonable faith than belief in evolution.*

An abundance of scientific data reveals the inconsistencies of evolution,

but no one can furnish proof that the Creationist's belief in a personal God and a literal creation is unscientific. There just isn't any such proof. *The faith of the creationist may call for faith in the absence of scientific evidence, but it never calls for belief contrary to true evidence.* This is more than can be said for the theory of evolution. The choice lies between the *contradictory credulity* of the evolutionist which accepts an hypothesis still "not proven and not provable," and the *consistent faith* of the creationist which is in harmony with every known law of science and reason. I prefer the latter. Never forget it friend, —FAITH IN A MASTER CREATOR IS A FAITH CONSISTENT WITH SCIENTIFIC FACT.

Moreover, true faith is a principle of knowledge for "Through faith we understand" Hebrews 11:3. But what do we understand through faith? Why according to the apostle, "we understand that the worlds were framed by the word of God." True faith allows no alternative conception of the origin of things. Herein is evolution disqualified.

(2) *Because Creation is upheld and Evolution refused by the science of time.*

In support of this reason we bring to the reader's attention several enlightening and challenging statements from the author of the book, "All Past Time." This book written by J. B. Dimbleby, formerly premier chronologist to the British Chronological and Astronomical Association contains the first enumeration and classification of all eclipses and transits from creation till the time of its publication by a chronologist who was considered one of the most successful scientific men of his day. A careful consideration of the following striking paragraphs, a few of the many in his book, will well reward the reader. Says Mr. Dimbleby: "The Creation in the first chapter of Genesis, as shown in other pages, is not only an historical fact which all human records confirm; it is also a *sublime scientific statement demonstrated by every period of planetary motion that is known.*" (page 191. Italics ours.)

"To repudiate the records of Creation is to display ignorance of computations, mathematics, geometry and astronomy. To deny Creation a man

By

J. A. BUCKWALTER

must not only dislodge the sun from the zodiac, but also drive the planet Mercury from his orbit." (page 195.)

"Men now see that they cannot get away from the first chapter of Genesis. It begins all time and supplies the periods of all planetary motion. Without the Bible not one of them can be tabulated. . . . But it is effected with Biblical time, which is thus proved to be scientific time—a continued chain from the 'first day' of Creation." (page 184.)

Not only does the science of time reveal the wondrous harmony between God's book and God's works and shew that the Bible "is the only book in the world whose years and months are strictly those of astronomical motion," (page 184), and that "no tables of date-repeating eclipses can be formed without starting from the autumnal equinox in Creation year," (page 194); but it also exposes the absurdity of the theory of Evolution. We should ponder well the following statement by Mr. Dimbleby:

"*Evolution is a theory and cannot survive the hard facts discovered by the science of time. It is a fad destroyed by the physical facts we now find at the epoch of Creation belonging to the constructive arrangements and laws which then formed and now govern the constitution of the world. I HAVE ALREADY STATED THAT NO CYCLE OF ECLIPSES CAN BE FORMED WITHOUT BEGINNING AT THE FIRST DAY OF GENESIS I, AND THAT AT THE EPOCH OF CREATION TEN CYCLES OF TIME STARTED TOGETHER. Owing to their various lengths, and their physical character, they have not resumed this unique position, nor could they get together prior to creation without prescribed arrangement.*" (page 190. Italics ours.)

And so the Genesis record of creation is "a *sublime scientific statement demonstrated*"; and evolution, "a *fad destroyed*" by the science of time.

(3) *Because of the consistency of the creation record.*

An analysis of the Genesis record of creation reveals that the Bible leaves *no missing links* in the chain or steps

A LITERAL CREATION



of creation. Three times in the first chapter of Genesis the Hebrew word "bara," which implies the making of that which has not previously existed, is used; thus indicating, that in the successive steps of creation there *were at least three new levels of existence.* Namely:

- (1) The creation of matter from nothing. (Gen. 1:1.)
- (2) The creation of animate objects as distinct from inanimate. (Gen. 1:21.)
- (3) The creation of man and his spiritual powers as distinct from the animal world. (Gen. 1:27.)

To Jeremiah God spake of these levels of existence when He said: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm." Jeremiah 27:5.

As far as the body-material with which God formed man and beast is concerned it was made out of already existing matter—the dust of the ground; and in describing this part of their creation another Hebrew word "Asah," indicating the formation of something from already existing matter is used. But God so constructed and arranged this new creation as to bring into existence that which had not previously existed *and which could not evolve from anything which previously existed.* In man's case that new divinely created level of existence was a man created in the image of God. **THUS THE CREATION ACCOUNT LOGICALLY SPANS THE THREE GREAT GULFS THAT EVOLUTION CANNOT ACCOUNT FOR, AND PROVIDES THE ONLY SANE AND SENSIBLE EXPLANATION OF THE ORIGIN OF THESE NEW LEVELS OF EXISTENCE.** Marked variations have doubtless occurred within the various type forms but evolution has no new species to bridge these missing links and span these three great impassable gulfs. Science has exposed many fatal short-comings in evolution, but no true scientific fact has ever been discovered or ever will be discovered that can successfully challenge the Genesis record. How consistent it is to believe in "the Divine Creative act when the type forms were brought into existence!" As Lord

Continued on page 14

- The lure of the great out doors is God's call to us for acknowledgment of His creation of the world, as He records in the Bible.

You will appreciate these few
helpful suggestions as to

What, When and How to Eat

By D. H. KRESS, M. D.

1. Cheerfulness should be cultivated at all times, and especially during the meal hour. A good rule is to "never eat when mad or bad or sad, only when glad." "A merry heart doeth good like a medicine." If more of this medicine was taken with meals, there would be less need of medicine after meals.

2. Contentment and simple foods form a most happy and agreeable combination. Each is needed to make good digestion possible.

3. Eating a great variety at any one meal is injurious. Animals thrive best on simple foods and few kinds, so will mankind. By eating not too great a variety at any one meal, frequent changes may be made, and that sameness which leads to disrelish of the meal may be avoided.

4. Thoroughly masticate your food, and do not make a practice of eating freely of *soft starchy foods*. Eat with such foods something that demands mastication. Saliva is needed to aid in the digestion of starch.

5. *Regularity* of meals is essential. There should be an interval of at least five hours between meals, as a rule.

6. Ordinarily three meals a day are enough. For brain workers, whose habits are sedentary, two meals if it can be adopted are better than three as a rule.

7. The evening meals should always be light, and composed of foods that are easy of digestion. Digestion is slowed up when asleep.

8. Vegetables and fruits do not make the most desirable combination. They should not, *as a rule*, be eaten at the same meal. Especially is this true when there is a tendency to digestive disturbance.

9. Sugar and milk used together, or preparations in which they are combined as ice cream and pudding, favour fermentation, and should not be used freely.

10. Cane sugar and jelly, if used freely, tend to produce a catarrhal condition of the alimentary canal, and should be used sparingly.

11. Milk is a food, not a drink. Some

food requiring chewing should be used with it or else the milk should be sipped slowly. If saliva is mingled with it, the formation of hard curds is prevented and it is rendered more digestible.

12. Acid or subacid fruits should not as a rule be eaten freely at the beginning of the meal. They should be reserved to near the close, so as not to interfere with starch digestion, since starch digestion requires an alkaline or neutral medium.

13. Sleep immediately before or immediately after eating retards digestion. A few minutes of rest and relaxation before meals, and cheerful, moderate exercise after meals, has a beneficial influence on digestion. Walking is possibly the best of all exercises after meals.

14. Meat is not the most desirable food. The proteins of nuts, grains, legumes, and cottage cheese, are ample to meet the demands of the body and they do not contain uric acid or other acid wastes as does meats. Nuts, olives and cream serve fats in the best and purest form.

15. Pepper, mustard and pickles are irritants, and should not be indulged in. Irritation and ulceration of the stomach are frequently traceable to their continuous use.

16. The free use of hot foods or hot drinks should be avoided. They tend to debilitate the mucous membrane of the throat and stomach and retard digestion.

17. When a catarrhal condition of the stomach exists, a hot drink of water may be taken a half hour *before meals* with benefit in some cases for a time.

18. Tea, coffee and cocoa are not compatible with the best of health. They should be given up entirely. They are stimulants. Much of the nervousness and irritability is caused by their use.

19. Copious drinking, at meal time,

or immediately after, should not be indulged in, *especially* by those who subsist largely upon starchy foods. A half glass full of water or fruit juice may with benefit be taken at or near the close of the meal, if desired.

20. The best time to drink *freely* of water, is when the stomach is empty—at night before retiring or in the morning soon after rising, or a half hour before meals. Drink at these periods aids in cleansing out the stomach, or answers the purpose of an internal bath.

21. Deep breathing, singing or laughter improves the intra-abdominal circulation of the blood, and thus improves the quality of the digestive juices secreted. They are an aid to digestion.

22. The intestines, and other abdominal viscera, should be kept in place by posture. Displacement cripples the organs in the performance of their function. If the muscles of the abdomen are flabby, they should be developed by suitable exercise, since they form the normal support of these organs. If on account of age, or some local condition, they cannot be developed, a suitable abdominal support may be worn with benefit.

23. When sitting we should sit erect. The muscles of the trunk should be kept energized. When walking, the body should be kept erect and elasticity should be put into the step.

24. Immediately after arising in the morning, some moderate exercise, followed by a cool or cold hand bath and friction with a dry towel is beneficial in most cases. If the cold-bath is not enjoyed, a hot bath followed by mild exercise before dressing, allowing the skin to cool off, may be taken. Clothing should not be put on while the skin is hot. A hot cleansing bath taken once or twice a week, preferably before retiring, is desirable.

25. Air and sunshine should be welcomed into living rooms. The sleeping

room should be cool. Hot air is debilitating and paves the way for diseases of the lungs.

26. "A merry heart maketh a cheerful countenance" and a cheerful stomach. It sends a benediction to every organ, and hence we should look upon the bright side of life. Never fret nor complain. Worry and discontent are a greater injury to the digestion than errors in diet. If inclined to find fault, the trouble probably exists *within*, not without.

27. Strive to make everyone happier and better that you contact. Be a bless-

ing to the needy. "If you are feeling blue, *something for someone else go do*," this is the best remedy for despondency.

28. Even thoughts influence, favourably or unfavourably, the digestive processes, — therefore "whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; *think on these things*."

29. A knowledge of right-doing is the best remedy for diseased minds and bodies.

MILK

A Food for Babies and Grownups

MILK is man's first, last, and most perfect food. During the first three months of man's life, he subsists entirely on milk.

History has proved time and again that those races whose diets contained generous proportions of dairy and animal products were unusually strong and sturdy.

Science has found that milk, more than any other single food, meets the nutritional needs of the body. It contains carbohydrate, or sugar, fat, and minerals in the proportions and forms most easily assimilated, and is a valuable source of other materials necessary throughout life. Moreover, it has the growth-stimulating factors in the correct proportion. These factors are for the most part calcium, phosphorus, protein, and vitamins A, B, and G. Speaking of the minerals, phosphorus is needed in the make-up of every living cell, whether of the bone, tooth, muscle, or nerve tissue. Calcium is the chief mineral constituent of the bones and teeth, and an abundant supply is essential for their growth. Since milk has no equal among foods as a source of calcium, it should form the foundation for the diet of every boy and girl.

During all the years of growth, the teeth are seriously affected by a diet low in calcium. They may fail to develop properly; they may not harden, or calcify; and they usually develop cavities. The influence of diet on teeth is often observed at children's clinics and in schools and institutions where food-habit records are kept in connection with regular health examinations. Repeated observations on children show that improving the diet in minerals and in certain vitamins checks the development of any tooth cavities

that are started and prevents the beginning of new ones. Milk is always prominent in these corrective diets.

Proteins are important building materials needed for the muscles and all other body tissues and fluids. A certain quantity of protein is required every day for the upkeep of the human structure even in adult life, but the need is greatest before growth is completed. Milk contains two proteins, the principal one being casein; the other, lactalbumin, is present in smaller quantities. Proteins contain nitrogen, and all are made up of compounds known as amino acids. Milk, unlike

most other foods, contains all the essential amino acids. None are more efficient for growth and body maintenance than those of casein and lactalbumin in milk, and few foods supply proteins at so low a cost as milk.

Milk contains only one carbohydrate—lactose, a sugar which has nutritive properties not possessed by other sugars. The rate of digestion of lactose is slower than that of other sugars, and consequently its presence persists in the intestinal tract for a longer period during digestion. It is not so sweet and has less tendency to ferment and to irritate the stomach. Its persistence for a longer period in the intestinal canal of man is of distinct advantage for several reasons. In the first place, it favours the growth of lactic acid bacteria and other desirable types, and makes conditions unfavorable for putrefactive bacteria, often present in excessive numbers in the intestinal tract. Lactic acid liberated in the large bowel reduces the formation of toxic decomposition products due to protein putrefaction. Secondly, it is known that lactose favours calcium assimilation. Pediatricians have often made the observation that breast-fed infants rarely have rickets.

In this connection it is interesting to note that the solids of human milk contain about fifty-five per cent lactose, whereas the solids of cow's milk contain only forty per cent. This is one reason why breast milk is the best food for the small infant.

The fats of milk are superior to oth-

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Director of Public Information.

• That broad smile would come off if he didn't have milk and its products to season his cooking.

Do you want to dictate

Your Own Terms of Salvation

THERE may be some who chance to come across this article who have prayed for the assurance of God's leading in their lives. You may be one who has often prayed for God to reveal Himself in some providential way. To-day, with uncertainty changing value of material things, tragedy and disappointment in evidence at every turn, this desire may reach deep into your thinking and praying as you endeavour to know just what you should do to be saved.

A few years ago a man called to see me. He seemed greatly concerned about his spiritual problems. I invited him in and he soon told me that for some weeks he had been listening to my radio messages and each time felt a deep conviction that he should contact me.

"I believe you have a message for me," he said, "and I am sure the Lord's Spirit has urged me to search for you so that you could help me be a better Christian." He then told me a little of his experience. For a long time he had been praying for light and wanted to know the way of salvation more fully. We had an interesting two hours together in which we studied the elementary things in the Christian experience as Surrender, New Birth and Faith, etc. He rose to go and I suggested we have prayer first. We kneeled and after I had prayed he began. I could see he was a praying man and the portion of his prayer that impressed me as I can recall it was—"Lord, you have brought me to this home for a reason. I accept this man as your servant in teaching me what I must do to be saved. Only teach me Thy will and give me grace to follow."

As we rose I referred to his prayer and said, "You have asked God most sincerely for truth. In doing this you have expressed no limitations as to what truth, how it was to come, nor when. You have left all that to God. I assured him that his prayer would be answered, to expect that shortly God would reveal things to him that he had not known before and possibly some things he least expected that might be hard to follow." He replied, "I know it, but that is my decision."

In the weeks that followed he was at times tempted to complain of the truths revealed as not being to his liking but each time I reminded him of his prayer, and that now it was too late to begin dictating the terms.

All too often people desire to be saved but on their own terms. As Christians we must be ready to accept God's terms of salvation. If we approached our doctor, as we appealed for help, with a list of things we wouldn't give up, the doctor would probably say, "Well die then." Too often we approach Christ the Great Physician, with so many things we won't give up. We desire spiritual healing all right but only if we can decide the terms. Reader, let us be ready to accept God's terms when asking for salvation.

There is an experience in the Old Testament that illustrates the steps through which each person must pass as they begin to follow the Saviour. It is found in 2 Kings 5. I am going to tell you the story departing occasionally to show the parallel.

The story is that of a great and honorable man, captain of the host of the king of Syria, a man in whom the king delighted to honour. His name was Naaman, but this man was a leper. There was no physician in all Syria to help him. None could be found in Damascus nor in Jerusalem that could do any good. But a little missionary girl was in that home that knew the power of the God of Israel and was ready to tell her mistress. "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." How many times she repeated the message we do not know but finally it reached the ears of the king of Syria. The king said, "Go, and I will send a letter unto the king of Israel." This was man's way. A letter of introduction to the king, gifts to the extent of nearly one-half million dollars and with horses and chariots and a retinue of servants. Many make the same mistake to-day when they try to buy God's approval or impress God with their own importance. Was Naaman's affliction worse than the affliction of many to-day? I

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By

W. R. FOULSTON

would rather a thousand times have the leprosy of body eating my eyes out, and feet and arms, I would rather be loathsome in the sight of my fellow men than to be dying with the leprosy of sin in my soul. Money cannot buy that cleansing of soul, letters telling of our importance cannot obtain it, but "Ye must be born again." God has but one way "Neither is there salvation in any other."

What a credit to the experience of this little girl that upon her word they were willing to make a trip of 150 miles forgetting entirely that she was but a captive maiden.

The Syrians looked with contempt upon the Israelites but here they overlooked a natural prejudice and to them the message was all important. Many to-day see only the messenger and say, "I don't like such and such a preacher," "Where did he come from?" "What has he done?" "What college did he attend?" These things are so important to them that they forget the man's message. It's the message that counts.

Naaman was a very proud man and as he went he doubtless was dreaming of the reception he would receive, of the effect of his letter upon the king and the publicity of his great gift. Imagine his disappointment when the king rent his clothes and accused him of seeking a quarrel. Sad would be the result had it not been that Elisha learned of his coming and asked that he be sent to him.

As Naaman drove to the prophet's house thinking how flattered the prophet would be to have such a patient, thinking how impressed he would be with this great retinue of horses and chariots he was somewhat taken back when he saw the humble

home of the prophet. He was more taken back when he found that no one was there to greet him as he had expected. He undoubtedly soon sent a message to the prophet announcing his arrival. What dismay must have been his when the prophet didn't even bother to interview him but sent a servant with the message. "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman read and re-read the message and became very angry. He could not understand such conduct and was tempted to return in haste to Syria. What a terrible blow to his pride. Not even being interviewed by the prophet and such a strange cure. "Do I understand you correctly?" I can hear him say. "Isn't he even coming out to see me? Do you mean me to *do* that?—dip in the Jordan—to us in Syria the Jordan is just a dirty ditch. The rivers at home would be just as good." Yes, Naaman thought he knew best and was quite angry till one of his servants said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he said to thee, Wash and be clean." How like people now when they are spoken to regarding their leprosy of sin. "Yes, but I thought this or that." Little do they realize that God says, "My thoughts are not your thoughts, neither are your ways my ways." (Isaiah 55:8.) Naaman had to learn that lesson that God's ways were not man's ways. Few have ever been converted in the manner they planned or hoped to be.

Undoubtedly if the prophet had asked him to go all the way back to Syria on his hands and knees he would have gladly done it. Or if he were to go on one foot he would have thought it a cheap price, but God's way in this matter he could not understand, and thought, "Surely God does not expect me to do this thing. Won't it be sufficient if I only say I believe what the prophet says is true?"

As his anger subsided he was able to think and decided to try it. At last his will was conquered, his feelings subdued in the matter, his defiance broken, and with partial surrender he proceeded to the river to wash.

I can almost see him now as he nears the edge of the Jordan. Now he is on the brink when the humiliation of the deed comes before him. "I wish those people would leave the bank. I wish they would stop looking at me. Keep them quiet, this is humiliating enough," I can almost hear him say. But the more commotion he made the more the people gathered. If people were the same then as now they likely

said of Naaman. "Why, that man has gone clean out of his mind, he's going crazy." Naaman may have been thinking of how glad he was that the aristocracy of Syria was not there to see him. He was so fearful of what others were saying or thinking that he hesitated. At last he summoned all his courage, put his pride in his pocket and went on in faith.

He dips once. "What a fool I have made of myself," he would say to himself. "I am just as much a leper as before." If only he would have been one seventh whole he would have had faith to dip the other six times but no change could he see. He dipped again, and came up blowing and puffing as much as ever. He dipped again and again till he had dipped six times. Still no change could he see. With the people near by still making fun he used all his faith to dip the seventh time and then a shout for joy, "I am healed," he shouted. "My leprosy is all gone." He had not realized the joy that came until he was willing to go all the way. Until he was willing to make a complete surrender and follow God's plan, not one seventh nor one half, but all the way, he was still unconscious of the joy awaiting him. Isn't that the experience of those who are delivered from leprosy of sin when they give up their own likes and wishes in the matter and accept God's way?

Naaman wanted to reward the prophet for the healing but if Elisha had accepted the gift the whole story of grace would have been spoiled. His servant Gehazi was severely punished by his departure from God's plan in this respect.

What a different man Naaman was now, in his home the shades of sadness

had been lifted. I can see him as he nears the house. His wife must have been watching from those windows for his return with high hopes in her heart. Now she throws her arms around him as she learns all is well. Now the barrier that had held them apart for years was gone. Now in their home there was happiness. I can almost see the whole household, the little Jewish maiden rejoicing with them. One who had been contaminated with leprosy was now restored. Can this not be symbolic of the joy in homes to-day when one member of a family long afflicted with the leprosy of sin has been healed of this contaminating condition by the Great Physician?

Yes, dear reader this is the story of deliverance from sin. This is the story of barriers broken down in the homes when healing of soul has come to an unbelieving husband or wife, son or daughter. Conversion comes just as healing came to Naaman. When we are willing to humble ourselves, give up our conditions and make a complete surrender to go not one seventh nor one half of the way but to go all the way then there is joy in spiritual healing. All Naaman left in Syria was his leprosy. All God wants us to give up is a sin polluted heart for Him to cleanse and purify. Strangely enough it is hard for us to follow God's way as it was for Naaman and for the same reasons. Some have so much of the world in them that they cannot enjoy their Christianity and so much Christianity in them that they cannot enjoy the world. May God help you to realize that true happiness comes only when you have made a full surrender and gone all the way with Jesus.



• Nature has a balm for body and soul.

Why I Believe in a Literal Creation

Continued from page 3

Kelvin once said: "Science positively affirms creative and directive power, which she compels us to accept as an article of faith."

- (4) *Because Creation is the only cause great enough to produce the evident results.*

There is only one cause sufficiently adequate to produce the results everywhere manifest throughout the realm of creation. It is impossible to account for the wonders of the universe without admitting the wonder of creation. Consider just a few items.

For example, the theory that blind mechanical forces of self-developing nature have produced the deep spiritual things of life is so unnatural and self-contradictory that the very laws of thought rebel at its absurdity. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:5. This has been the demonstrated experience of mankind, and even as the spiritual recreation of man calls for the manifestation of creative power operating through the Divine Spirit, so the original creation of such a being made in the image of God called for God's creative power.

Again, quoting from Mr. Dimbleby, "We read in Genesis 1:14 that the sun was set 'in the firmament of heaven' by the equinoctial line meeting the earth's equator; mark, the record does not say this phenomenon occurred on the first day. If it had done so, it could not be true, because the sun produces equal day and night all over the world on the 'fourth day' of every solar year we see, as I have elsewhere explained." (page 194.)

Can blind chance be responsible for such precision? The very movements of the earth and sun and moon at creation were based on geometrical laws. For example the date repeating cycle so necessary to the science of time could not have been accomplished "without the tilt of the orbit of the moon being five degrees above the ecliptic when the equinoctial line cuts the equator of the earth." (page 196.) In what possible way could evolution account for such intention and arrangement in the plan of the heavens?

Moreover, "If the earth was not intentionally fitted for the reception of the light, the sun might blaze away for centuries and we should still be without golden harvest or fruit trees yielding fruit. It is hard to think that such adaptations as these—and there are thousands of others—could be contrived and carried out by evolution. The adaptation of means to accom-

plish desirable and necessary purposes can only be attributed to a Creator." (page 195.) Surely any deep thinker who has candidly faced the facts can be satisfied only by believing in a cause great enough to produce the results achieved.

Indeed if there were no written revelation of a Divine Creator it would be necessary to create the doctrine of Creation to meet the demands of reason itself. There is no other sufficient cause that could produce such results. And by all men unless they are willingly blind, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20. So fundamental is this conception of the origin of all things that it alone can furnish a sane basis of true religious worship and the proper relationship between man and man. Truly those who fail to see in these things the hand of God are "without excuse."

Only ignorance of the great scientific facts that stand in the way of evolution could lead a man to believe in the monkey story. As the Jubilee song puts it:

"If you believe that monkey story
Like some folks do
That little monkey's got
More sense than you."

- (5) *Because of the intellectual and spiritual confusion that results when men abandon their faith in the doctrine of creation.*

Acceptance of the evolutionary theory has brought intellectual, moral, and spiritual confusion. This fact alone is sufficient to condemn it as unworthy of belief. How sad the plight of the Protestant world which having abandoned its original platform of "The Bible and the Bible Only" is left floundering in the quicksands of speculation. How appropriate the words of the ancient prophet: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jeremiah 8:9. As a result of this fatal error the church is no more the gate of God but Babylon—confusion. It is high time that Protestantism had a house cleaning and ousted evolution ere its acids corrode the last remaining pillar of faith. There is just one avenue of safety left—a return to the Bible and the Bible only as the foundation of faith and belief.

We have seen the flood of evil that has inundated the world as a result of accepting a speculative hypothesis in the place of the fundamental doctrine of creation and mankind cannot escape

this bewildered muddle of confusion and evil until he is willing to acknowledge the Creative Power of the Infinite One.

The destructive philosophies of the modern world could have never gained adherents had the human race maintained a continuous belief in the creation record. There would have been no room for Darwin, Nietzsche and Marx and modern pagan societies.

We cannot refrain from listing among these evils that unholy compromise of theistic evolution. As if a great and good God instead of creating mankind a sinless being without bias toward evil would stoop to a method of evolution that would forever handicap man with hereditary depravity as a result of development from animal ancestry and permit him to emerge into existence after millions of years of bloody struggle for survival. Away with such an absurd libel against the Creator for it would make him responsible for the sin and evil of mankind. Theistic evolution is an incompatible anomaly, an utter impossibility. Did not Jesus Himself say: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words." John 5:46, 47.

I believe in the doctrine of creation because it is the only doctrine adequate enough to meet the spiritual needs of man.

None of us saw creation. God alone saw it. Jesus who was the one through whom the Father created all things believed what the writings of Moses said about it and *He ought to know for He was there.*

Why the Increase of Knowledge?

Continued from page 2

1611; Armenian translation, 1664; Irish translation, 1685; American Indian translation, 1685; Turkish translation, 1721.—Condensed from Buck's "Theological Dictionary," art. "Bible."

From this partial list we see how God takes care of His promises. He had these, and many other translations, made in the modern languages before the time of the end arrived when, as He had promised, the knowledge of Daniel's prophecies should be increased.

While able men were translating the Bible into the modern languages, God was moving upon the hearts of others to prepare printing equipment with which to print these modern translations by the millions, in order that many could read them. Note the following inventions with their approximate dates: Movable type invented,

LOVE BEHIND THE LAW

By ERNEST LLOYD

"FROM His right hand went a fiery law for them. Yea, He loved the people." Deuteronomy 33:2, 3.

This text expresses a great truth—love is behind God's law. And not only is love behind His great Ten Commandment law, to which the text refers especially, but it is behind all His laws. In the physical world is evidence on every hand that law prevails. If there were no laws, there would be no life. "Nature is stern, . . . but the very severity of its controlling laws preserves its harmony and life and beauty."

God holds the world of men together by the severity of law. The history of the world tells us that society has not been fashioned in some mild, grandmotherly manner. Not at all. God uses law, obedience to law, to develop character in mankind. He does not coddle individuals, and He never pampers nations. That sort of thing does not belong to the divine method and programme. All human life is a struggle, and it is through obedience to law in that struggle that God brings the character of man to perfection. God wants men to *be*, rather than to *have*. He

wants men to acquire the growth of soul that produces righteous living. And this is for man's happiness. But it comes through struggle.

What will help us all in this daily struggle of life? Willing obedience to God's laws. The lawbreaker in the world of nature suffers. The lawbreaker among men also suffers. So it is in the spiritual realm. There is law to be kept faithfully and lovingly, for we are to remember that behind the law is love. The Ten Commandments are ten definitions of love. They represent the protection that a loving father would place about his children. And it is obedience to the Ten Commandment law of the heavenly Father that protects us from evil. Yes, in these Ten Commandments we have God's protecting love defined.

Love is behind the law. "He loved the people." It is the picture of a loving father embracing his children. "He loved the people"—therefore He formed them for Himself, He brought them out of bondage, and then He came down to Moses on Sinai and made known His will, which to know and to do is life everlasting. All belongs to the protecting, eternal love of God, the Father.

1423; first Bible printed with metal type, 1456; screw printing press invented, 1620; stereotyping invented, 1725; first steam-power cylinder press, 1814; multi-colour printing, 1822; type-casting-and-setting machine, 1828; electric typesetting machine, 1837; paper-folding machine, 1860; rotary press, 1865; linotype machine, 1885.—*Condensed from "The Concise Encyclopedia," Vol. IV, art. "Inventions."*

Truly God was taking care of His promises by preparing the way whereby the knowledge of Daniel's prophecies and of the rest of the Bible might be increased.

Along with the translating and printing of the Bible God moved upon the hearts of others to invent means of rapid transportation, in order that the Bible could be transported to all nations. Note the following: Steamboat successfully operated in the United States, 1786; steam locomotive, 1804; railroad cars, 1825; electric locomotive, 1851; motor-car, 1896; modern aeroplanes successfully operated, 1905.

By these inventions God took care of His promise to Daniel that at "the time of the end" the knowledge of His prophecies should increase, and this is indeed one of the unmistakable evidences that we are living in "the time of the end"—in the closing period of this world's history.

Does Grace Dispense With Law?

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brews 10: 26, 27. When a man sees his obligations to the law, then he must keep it; for "to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Is the sinner any more at liberty to sin willfully after conversion than is the criminal to commit a crime after being granted a pardon? Rather, are they not both under the greater obligation to be of good behaviour? Most certainly. And that is what Romans 6:14 really teaches, as we may see when we read also the verse that follows: "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid."

That grace and faith do not banish law and obedience from Christian experience is clearly taught in this scripture: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

While we are not saved by the works of the law, our attitude toward the Ten Commandments does indicate whether grace and faith have had a transforming effect upon our lives.

Milk

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er fats. This is due largely to the fact that whole milk contains fat in the form of small, round droplets, or globules, suspended as a natural emulsion. Because of this emulsion the fats are more readily assimilated. From the viewpoint of nutrition, milk fat has special value due to the presence of vitamins A and D. The vitamins are soluble in the fat and remain combined with it; therefore they occur in whole milk, cream, butter, and cheese made of whole milk, but only to a small extent in skim milk or its products and in buttermilk.

Vitamins as a group promote growth and make for health and vigor; separately, they provide resistance to certain infections, are responsible for normal bone and tooth development, stimulate a good appetite, and protect the body from deficiency diseases, as xerophthalmia, beri-beri, scurvy, rickets, and pellagra. No single vitamin or single food can offer complete protection, but foods rich in vitamins and in certain minerals are called "protective foods" because of their everyday contribution to good health.

Whole milk is one of the most important protective foods, partly because each of the six vitamins vital to mankind—A, B, C, D, E, and G—has been found in it in varying amounts. Two of the vitamins, A and G, occur abundantly in milk. However, other sources of vitamins B, C, and D should be provided in the diet to safeguard nutrition and health, especially in infancy.

To sum up, here are the points to remember:

1. Milk is valuable for the nutrition of young and old, sick and well.
2. A generous daily quota of milk (one quart) is especially necessary during the years of rapid growth.
3. Milk has no equal among foods as a source of calcium, which is needed by everyone for sound teeth and bones.
4. The proteins of milk are unusually efficient for growth and are valuable throughout life in maintaining body tissue in good condition.
5. Milk is unique among foods because each of the six essential vitamins is found in it in small or large quantities. It is a rich source of vitamins A and G.
6. In the low-cost diet milk is prominent because it provides cheaply high-quality protein, calcium, phosphorus, and vitamins A and G.

One of the Greatest Needs of Mankind To-day is

REST



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