

Canadian

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# Signs of the Times



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# From Mud-springer to Mammal

FOR gripping interest and flattering fascination, few stories equal that of evolution. Its appeal is popular, its believers are legion. Its theories often read like some fantastic fairy tale, yet they are none the less revered as well established truth. This is lamentable since they are so completely opposed to the Bible record of creation. Evolutionary belief and Bible faith are clearly incompatible. If the one stands, the other falls. It is for us to make our choice.

Such a choice should not be difficult to make. Minds of unbiased judgment, if they read and investigate the Bible sufficiently, will know without a doubt that it is true. And they will share the conviction of Professor Fleischmann, the great zoologist and onetime believer in evolution, that "the Darwinian theory [of evolution] has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

But now let us take up the evolutionary story of man's ascent, and proceed from the rather primitive stage our supposed primeval forebears had reached.

Thanks to a mysterious "creative instability," and a strong determination to improve his biological status, that early ancestral fish was able gradually to reach a higher stage in his bodily development. He had already made tremendous progress since those distant days when his earliest microscopic ancestors eked out a drab existence in the stagnant pools. Gone, too, were the days of dismal sojourn as a struggling, slimy worm in the sandy shores of that Pre-Cambrian world.

He was now a fish, possessor of brain and bone, and infinitely more complex in structure. It was apparently fortunate for us, however, that contrary to Christian ethics, he was not possessed of the spirit of contentment. Somehow an unquenchable longing for greater superiority, and an overmastering desire to investigate the great land masses worked still greater wonders for his physical development.

According to Professor du Nouy, it was as though some great goal had to be reached, which was "the real reason, the inspiration, of evolution." — *Human Destiny*.

Well may we ask whence came this so-called creative urge, or how the mere possession of such an urge produced such radical physical changes. Likewise we may well ask whence came the supposed blueprint of evolution, or the goal which is its ultimate objective. Such things do not just happen, or emerge from nothing. Evolutionists have no answer to these questions. It is clear that a blueprint presupposes a planner, and the supposed goal implies a designing mind.

But the fantasy continues.

By some miraculous means, which no scientist can begin to explain, our piscatorial progenitor developed legs and lungs. How his diminutive brain should conceive of something hitherto unheard of, or how a mere desire or even force of circumstance should result in the growth of limbs, is something for which even the most rabid evolutionist has no answer.

This early ancestor is thought to have been something like the mud-springers and other lungfish of to-day, who are able to breathe and walk a

The unusual purpose for which these fins were thus used is supposed to have begun in them a process of transformation that eventually reached its climactic development in the form of the human leg.

Whether the evolutionary goal, that of the human being, would have been reached had not such accidental circumstances thus come to the rescue, or had there been no development impetus other than a certain "creative instability," is, presumably, a matter for conjecture.

May folk believing all this, however, be preserved from the sheer hypocrisy of ridiculing the simple Bible story because of its supposed unreasonableness.

But the story proceeds. This early ancestor had now reached an amphibious stage, able, like his present-day counterparts, the frogs, toads, newts, and salamanders, to live on land or in water with equal ease. His lungs were an adaptation of the air sacs which form a sort of ballast chamber in fish, but were still very inferior to the respiratory organs he was destined to have. He, like frogs and toads, still depended on oxygen absorbed through the skin, and when breathing he gulped his air as fish gulp water.

He attained a good size, completely dwarfing the meagre remnants of the amphibian confraternity which have survived to this present day. He had, as yet, no claim to beauty, for he looked somewhat like the crocodile. It is not for us to despise him on this account, however, for were it not for his heroic efforts, and for the evolutionary impetus he faithfully refused to stifle, or for his subconscious desire that beings of beauty should sometime adorn this earth, we would not have been here to-day.

At least, that's what the evolutionists contend.

But our amphibious forebear had greater attainments to reach. He had not yet discovered the art of producing eggs with shells. Force of circumstances compelled him to deposit his eggs in the water—like the fish—lest they become dehydrated in the

By

R. D. Vine

little. And the actual development of legs is thought to be the result of pressing circumstances rather than a desire to explore *terra firma*. "There is general agreement" that what brought legs into existence was the fact that certain lobe-finned fish found themselves "seasonally caught in the drying and stagnant remnants of disappearing inland seas," and that these unfortunates were thereby compelled to walk overland in search of other seas. (*Mankind So Far, Man and the Vertebrates*.)





STAR PHOTO

*When it comes to belief concerning the origin of life, most people choose between evolution and the clear-cut Biblical story of creation. Certainly it takes a great deal less faith to believe the Bible record than it does to believe that man struggled upward through the "tadpole, monkey" state to his present imperfect condition.*

sun and air. Doubtless he realized how great a disadvantage this was. And doubtless he endured many heart pangs as he realized the tremendous slaughter endured by his offspring in their endeavour to survive a precarious childhood as tadpoles in those primeval waters.

Some other and safer means of childbearing simply had to be developed. This conviction constituted a sufficient impetus for him one day to abandon his amphibian status, and proudly emerge as an egg-laying reptile.

As Professor Howells declares: "The reptiles now succeeded to power." The production of eggs that could be safely deposited and hatched on land was no mean accomplishment, and constituted the main difference between the reptiles and the amphibians.

By some mysterious means, he succeeded in providing a shell covering for his eggs — a distinct improvement on the jellylike eggs of the fish and amphibians. Because of this shell, the fluid in which the embryo was suspended ran no risk of evaporation. Oxygen was breathed not from the water but from the membrane with which he had succeeded in lining the shell. Furthermore, the embryo was able to feed on the food that was stored in the form of yolk, and became quite advanced in form before being hatched. The period which the amphibians had, as tadpoles, been compelled to spend in dangerous waters, was safely wrapped up by the reptiles in an egg shell.

This was, supposedly, the reptile's main contribution to the evolutionary story. He was advanced in other ways,

of course — his bones were stronger, his limbs were more conveniently shaped, the spine was better knit, his body was more supple.

Remember, no proof whatever can be given that things developed in this way. The whole story is so utterly fantastic that we would disregard it as a ludicrous joke, were not the majority in favour of it. When the details of the story are studied, however, its irrational nature is very evident. The infinite faith, with scarcely an atom of reason to support it, is vital for its acceptance.

This imaginary era of the reptiles was, according to the theorists, the time when the monstrous dinosaurs roamed this earth. Their bodies attained appalling proportions, and many varieties of them came into being. One variety, the pterodactyl, "even invaded the air," while others reconquered the sea. The vegetarians of this Gargantuan brood preferred to dwell in the swamps, but the most fearsome were their carnivorous brethren that ravaged far and wide. It seemed obvious that here were the final rulers of the animal kingdom.

Their disappearance, however, has been a fruitful cause for conjecture and theorizing among the evolutionists. It has been suggested that one type of dinosaur developed a mania for eating dinosaur eggs, and so "nipped all the other species in the nest." It is, presumably, to be considered that such a tragedy would impress upon the surviving reptiles the urgent need to create an even safer method of childbearing than egg-laying! Hence, it is presumed, this very tragedy created the impetus which eventually led to the development of mammals with their "advanced" form of propagating.

At all events, so the story continues, the departure of these monsters "was almost cataclysmic, leaving as their only relics the crocodiles and, of all things, the birds." — *Mankind So Far*.

It is true that their departure was cataclysmic. There is actual evidence that this was so. But the upheaval which forever swept these monsters into oblivion was in actual fact the watery Deluge from which only Noah, his family, and a remnant of the animals and birds escaped. (See Genesis, chapter seven.)

No Bible story has fuller proof of its truthfulness than that of the great flood. Strange it is that the very fossils and rock formations, which are the strongest evidence of that terrible divine judgment on a morally corrupt world, have their meaning so distorted by the evolutionists as to discredit the very thing they prove!



# 1000 YEARS



*The saints spend the one thousand years of the millennium in heaven sitting on thrones of judgment with Christ. The wicked, during this period, are all dead, waiting the resurrection of damnation.*

**NOTE TO READER:** After you have carefully read and studied Pastor Flynn's Bible lesson, turn to page 18 and see if you can answer the questions of the Bible Quiz. This is your Bible comprehension test.

**W**E WERE just talking about you folks," said Mrs. Saunders as she threw open the door to welcome Pastor and Mrs. Flynn.

"I hope your remarks were not too bad," smiled Mrs. Flynn as they stepped inside.

"Oh, indeed not," responded the hostess. "We were just saying how kind it is of you to spend your time coming here every week, and how much we have learned. And, I might add, we expressed the hope that you would continue to come and meet with us."

"It is a pleasure, indeed, Mrs. Saunders," said Pastor Flynn warmly. "Whenever we find a group of people interested in learning more about

God's Word I assure you that we are happy to study it with them; and I believe you will find the subject tonight especially interesting," continued the Bible instructor as he addressed the ten people a few moments later in the Saunders' living room.

"We are going to study about the one-thousand-year period that is often spoken of as the 'millennium.' However, the word 'millennium' itself is not found in the Bible. 'Millennium' is a word that is derived from two Latin words, *mille* and *annus*. *Mille* means a 'thousand,' and *annus* means a 'year.' Therefore we have the word 'millennium.' It is the equivalent of one thousand years, and the term 'a thousand years' occurs six times in the Bible."

"I once read a tract on the millennium," said Mrs. Saunders, leaning forward. "It raised a question in my mind about the resurrection. Accord-

ing to what I read, there will be two resurrections, one at the beginning of the millennium, and one at the close. I have always wondered if that is so."

"The tract had it right," responded Pastor Flynn. "There are two resurrections. John 5:28, 29 tells us about them: '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; and they that have done evil, unto the resurrection of damnation.'"

"When Jesus comes, all the people who have ever lived upon the earth may well be classified into four groups. There will be the righteous people who have died. There will be the righteous people who are living at the time Christ comes. There will be the wicked people of all ages who have died, and there will be the wicked who are living on the earth



when Christ appears the second time. All of us are certain to be in one of these classes of people, and that fact makes the study of the millennium of vital import to us. Now the question is, What will happen to these four classes?

"The Bible, as we have already seen, tells us of two resurrections, 'the resurrection of life,' and 'the resurrection of damnation.' In the 'first resurrection,' which is 'the resurrection of life,' the righteous dead are raised by the voice of Jesus, when He comes the second time. Those who have part in this resurrection are the deceased saints of all ages. They are called forth from their graves clothed with immortality, eternal life, and they will nevermore experience the pains of death. On the other hand, the wicked dead are not resurrected until the end of the one thousand years. This is the 'second resurrection' or 'the resurrection of damnation.' Those who have part in this resurrection have no part in the eternal inheritance of the saints, but are raised to be punished in the lake of fire for their evil deeds."

"According to that, then," said Mr. Hoover, who had been doing some hard thinking, and who inwardly was somewhat skeptical about the matter of the resurrection, "the righteous are going to have a thousand years more life than the wicked. What are the righteous going to do during the thousand years the wicked are still in their graves?"

"I am going to read some verses from Revelation 20 which I believe will solve that problem," said Pastor Flynn, recognizing that this was a very natural question:

"I saw thrones, and they [the saints] sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years. . . . But they shall be priests of God and of Christ, and shall reign with Him a thousand years." Verses 4-6.

"Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? 1 Corinthians 6:2, 3.

"You may never have thought of it before, but the redeemed, the righteous people of all ages, are to be given a part in the judgment of wicked men and angels. They will spend the millennium sitting on thrones of judgment with Christ, determining the degree of punishment that shall be meted out to the wicked.

"Some people think that Christ is going to reign with the saints on the earth during the one thousand years, but the Bible reverses that—the saints

are going to reign with Christ in heaven during that period. Jesus promised when He was here to come the second time and take His people with Him: 'I will come again, and receive you unto Myself; that where I am, there ye may be also.' John 14:3. John saw this happy company standing on the sea of glass singing the song of Moses and the Lamb. This is the victory song which compares to the song the children of Israel sang when they escaped from their enemies in the crossing of the Red Sea.

"Revelation 7:14 has direct reference to the subject we are studying: 'These are they which came out of great tribulation.' The first part of Revelation 7 tells about the 144,000. The 144,000 are a special group of the redeemed that are here on the earth at the time Christ comes, but they do not constitute all the redeemed. The ninth verse tells us about a 'great multitude, which no man could number, of all nations, and kindreds, and people, and tongues. . . .'

"The history of the world closes in a time of trouble such as has never before been experienced. There are terrible wars which culminate in the battle of Armageddon. Jesus comes while Armageddon is in progress. Therefore the righteous who are living on the earth at that time pass through this period of armed conflict. They are upon the earth when the seven last plagues, which are the wrath of God, are poured out upon the wicked. Therefore it can truly be said that they came out of 'great tribulation.'"

"I have had this question in mind all evening," smiled Miss Clement:

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## By Dallas Youngs

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"What happens to the wicked people who are living on earth when Christ comes?"

"I think that can be answered with several verses from the Bible," said Pastor Flynn. "'To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' 2 Thessalonians 1:7, 8.

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and

shall destroy with the brightness of His coming.' 2 Thessalonians 2:8.

"Sin cannot endure in the presence of God, and because of the fact that the wicked have not rid themselves of their sins, and do not have them covered by the blood of Jesus, they are destroyed with their sins. We might put it this way: they are electrocuted by the glory of Christ when He comes (Revelation 1:16; 6:14-17), and do not live again until the 'resurrection of damnation' at the end of the millennium. Rather than face Christ when He comes in His exceeding great glory, the wicked call out for the rocks and mountains to fall on them and hide them from the wrath of the Lamb.

"The prophet Jeremiah, speaking of that occasion, says: 'The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.' Jeremiah 25:33.

"The earth itself will be destroyed. Great cities will crumble to dust under the impact of terrible earthquakes, mountains will be shaken down, and islands will disappear. Quoting from Jeremiah again I read: 'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger.' Jeremiah 4:23-26.

"You have a question you want to ask, Harry," said Pastor Flynn, noting that the young man had opened his mouth several times to speak.

"Yes, I do. I was talking to a man not long ago and he told me that the devil is bound now. Is that true?"

"I am well acquainted with the fact that there are some people who maintain that Satan is bound at the present time, but I'll say this, if he is bound now I would not like to be here when he is let loose. If he is bound now it must be with a rubber chain that stretches to all parts of the world. I have travelled considerably myself, and I have been able to see his work in every place that I have ever been. He is active in every nation, city, community and family. This is evidenced by wars and war preparation, by graft and political corruption, by crimes of every grade and degree, by moral infidelity and divorce. You can depend upon it, neither the devil nor any of his associate imps is bound at this time. We



are not now in the time of the millennium, nor is there any time in history when the earth has passed through the period of the millennium.

"The devil is going to be bound all right at the second coming of Christ, according to Revelation 20: 2, 3: 'He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.'"

"I should not be asking so many questions," apologized Harry Pierson, "but I was wondering whether Satan and his imps are bound with a literal chain?"

"No, I cannot see how that would be possible," replied the instructor. "He is bound rather by a 'chain of circumstances.' We use similar expressions when we say, 'My hands are tied; I can't do anything,' or when we say, 'I'm tied up; I can't take a vacation this year.' Now that is exactly the way it is with the devil during the one thousand years. The earth is depopulated by reason of the fact that the wicked living are all slain by the 'brightness' of Christ's coming, and at that same time the righteous living are translated and taken from the earth to heaven, together with the resurrected righteous, for the period of the millennium. That binds Satan. It ties his hands. He has no one here to tempt, deceive and destroy. He can spend the thousand years, as a prisoner in solitary confinement, thinking of the terrible results that have accrued to him and his followers because of his ill-advised rebellion against the government of God."

"I understand that the wicked have a 'second chance' to make their peace with God during the millennium," broke in Mr. Ryan. "How about that?"

Pastor Flynn smiled. He knew that this question had its rise out of Mr. Ryan's Catholic background. The teaching of purgatory is actually that of "another chance."

"Revelation 20:5 answers that pretty well," replied Pastor Flynn, thinking he could not do better than to give a direct answer from the Bible itself: '*The rest of the dead lived not again until the thousand years were finished.*' Since the righteous dead are raised from their graves at the time of the second coming, the 'rest of the dead' can have reference to no other

class than the 'wicked dead.' In addition to that, Ecclesiastes 9:10 shows how impossible it would be for the dead to have a second chance in the grave: '*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*'"

"I have a little girl seven years old. She never clings so tightly to my hand as she does when it is dark, or when there is some danger. Ease, prosperity and peace lend the strongest influence to people to depart from the Lord. If people will not accept Christ now in this time of terrible peril, and trust in Him, it is certain that the wicked would not do it during the millennium of peace."

"It says here in Revelation 20:7 that 'Satan is loosed out of his prison,'" persisted Mr. Ryan. "It seems queer that God would turn him loose after having had him safely bound. How about that?"

"We have seen that the depopulating of the earth binds Satan; so therefore the repopulating of it by the resurrection of the wicked dead at the end of the millennium is the thing that looses him. He now has someone to tempt and deceive, and we see from Revelation 20:7, 8 that he immediately begins: 'When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.' He deceives the resurrected wicked into thinking that they can capture the holy city, the New Jerusalem, that has come down from God out of heaven to this earth. But when they go up to take the city, fire comes down from God and destroys them. This is the lake of fire spoken of in Revelation 20:14, 15. It is here that the devil, together with wicked men and angels, meets his final end. This is the 'second death,' from which there is no recovery. While it is the end of things for the wicked, it is the beginning of a glorious life for the righteous, as we read from Isaiah 65:17, 21, 22: 'Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.'"

PASTOR WILSON of the Sunnyview church soon learned that truth doesn't come in isolated segments, but that one truth leads to another, even as one error leads to another. Having satisfied his mind that an all-wise God could admit into His everlasting kingdom only those who in this life had taken a definite stand for righteousness, he was immediately confronted with another problem.

He understood that multitudes must finally be barred from heaven because they did not choose to meet God's requirements for entry. He was familiar with the words of Jesus, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. For the future peace and happiness of the entire universe, sin must be strictly barred, and all who would not voluntarily break with sin must be barred with it. That was clear enough. But how about all the millions who would find no place in the kingdom? According to popular belief, they were immortal, and for that reason, not very easily disposed of. They must live somewhere, however miserable their existence. Yet as long as millions who hated God were living somewhere in His universe it could never be finally said that sin had been destroyed. He knew all about the doctrine of an eternally burning hell, but that would leave an eternal plague spot in the universe, and instead of sin being destroyed, it would be perpetuated.

The good man pondered the problem a long time, and finally decided that immortality is all right for the righteous, but it is a fearfully inconvenient thing for the one who is shut out of heaven. It must be very embarrassing for God to have millions of inharmonious beings whom He cannot reconcile or destroy.

"Janet," he said to his wife one day, "do we have to believe that man is immortal?"

"Certainly we do," was her decided reply, "unless we're infidels altogether."

"Well, I'm not an infidel," said the pastor, "but I wish I did not have to believe that man is naturally immortal."

"Whatever has possessed you?" she demanded. "I don't care to enter into that kind of discussion. I am settled in what I believe." And she went off, singing very significantly: "Faith of our fathers! holy faith! We will be true to thee till death."

The pastor, thus rebuked, went off to Joe Hampton's for a haircut and



# Immortal Sinners

By George Russell

a shave. He liked to talk religion with Joe. Joe always seemed to have the Bible answer to every question.

As the clippers stopped purring around his ears he remarked, "Joe, I once heard you say you didn't believe in the immortality of man. I thought it was a shocking statement at the time, but did not have time to straighten you out on it. Have you by any chance accepted a more orthodox belief since then?"

Joe, clipping away with the scissors, asked, "Why should I?"

"Because," said the preacher, "the doctrine of the immortality of man is one of the strongest tenets of our Christian faith."

"My Christian faith," replied the barber, "is not founded on any particular belief about man except that God so loved him that He gave His only-begotten Son to redeem him. The Bible emphasizes the frailty of man and the brevity of his existence. He is called 'dust' in Genesis 3:19. His life span is compared to that of the grass in Psalm 103: 15, 16. He is declared to be mortal in Job 4:17. But he isn't said to be immortal anywhere in the Bible."

Mr. Wilson looked incredulous. "Are you sure, Joe?"

The apparent effect of his statement encouraged Joe to be yet more emphatic. "Nowhere at all in the Sacred Volume," he averred, "will you find any indication that man is immortal, or never-dying, or eternal. To hear some people talk, one would think the Scriptures were replete with adjectives describing the enduring nature of man's soul. The fact is, you will not find the words 'man' or 'soul' associated with any words that denote long existence or immortality."

The preacher wasn't inclined to talk much himself, but he wanted to keep Joe talking. "Now, now," he said, "those are rash statements, Joe. I wouldn't say anything I couldn't prove, if I were you."

"Couldn't prove!" echoed Joe. "Why, sir, I don't have to prove it. If you know where such statements are, you tell me."

Mr. Wilson smiled. "I can't remember any just now, Joe."

"There are none to remember," Joe continued. "Do you know how

many times the word 'immortal' is found in the entire Bible, sir?"

"I'm afraid I don't, Joe."

"Well, sir, it is found only once. That is in 1 Timothy 1:17. There it is mentioned as an attribute of God. 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen.'"

"But the word 'immortality' is mentioned more often," observed the minister.

"Yes," said Joe. "You will find it mentioned five times. Shave, sir?"

Mr. Wilson nodded.

"You will find the word 'immortality' only five times in all the Bible," reiterated Joe, as he proceeded to make his friend inarticulate with a generous coating of lather. "In 1 Timothy 6:15, 16 it says: 'Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.' It says that God only has immortality. That ought

our and immortality, eternal life.' Here immortality is set forth as something to be sought after. Evidently we don't have it yet, else why seek for it? You will notice, too, that only those who seek it by patient continuance in well doing can hope to obtain it.

"Now, sir, I was at a funeral not long ago. I noticed you read the Scripture lesson from the fifteenth chapter of First Corinthians. In doing so you read the word 'immortality' twice—in verses 53 and 54. Reading those two verses with verse 52 we find that immortality is bestowed on the righteous dead when they are resurrected and upon the living righteous when they are changed in the twinkling of an eye at the last trump. That is when Jesus comes again the second time. (1 Thessalonians 4:16, 17.) The other text where the word is found is 2 Timothy 1:10. That doesn't say man is immortal, either."

"It is very clear," said the preacher. "God only has immortality. We will

*Pastor Wilson found the solution to his problem of "immortal sinners" in the Bible. The Good Book answers every question pertaining to salvation.*



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to be conclusive proof if any is to be found."

Mr. Wilson wanted to speak, but Joe was shaving his upper lip. He wanted to ask Joe if he had memorized the entire Bible.

"Romans 2:7 says," continued Joe, "To them who by patient continuance in well doing seek for glory and hon-

someday have it if we are worthy of it. It will be bestowed on the righteous only, when Jesus returns. That is the way I believe it should be, Joe. I am glad the Bible says it is that way. But what about the words of Jesus: 'Fear not them which kill the body, but are not able to kill the soul: but (Please turn to page 15)





# WORLD AS WE SEE IT!

**A Prophetic Interpretation  
of Current Events!**

## Monasticism

MONASTICISM did not have its beginnings in Christianity. Long before the Christian Era, history informs us, this practice flourished in Oriental lands. During the time of Christ the Essenes, in Palestine, had a fully organized monastic life.

Asceticism came into vogue quite early in Christian history. Certain individuals, men and women, withdrew from society, preferring the life of a hermit. Later, Christian monasticism, which is actually mass hermitism, began to be practised. Under the encouragement and influence of the Roman Catholic Church thousands upon thousands have withdrawn from active participation in the world to live in seclusion in some monastery in an isolated quarter of the earth. Marriage has been renounced, as has (in some instances) the eating of meat and the use of alcoholic liquors.

The idea is a contemplative one, although Thomas Merton in his book, *The Seven Storey Mountain*, says this: "It seems to me that our monasteries produce very few pure contemplatives. The life is too active. There is too much movement, too much to do. That is especially true of Gethsemani. It is a powerhouse and not merely a powerhouse of prayer."

Is this idea of monasticism sound? Does it accord with the will and the plan of God? We think not. As far as our knowledge extends, there are no instructions in the Bible whereby a man should separate himself from society and live apart in any such manner. Neither do we recall that the Bible records any such example. True it is that Jesus and His followers withdrew from their active ministry for periods of rest and prayer, but none of these periods of withdrawal embraced the scope of a lifetime. They were momentary periods in which the physical and spiritual natures were refreshed and strengthened.

And that, as we understand it, is the way it should be. What would have happened to the Christian religion had Jesus and His disciples shut themselves up in a monastery? It is written that in the days of Paul the entire world had heard the gospel preached, but this could not have been had the proclaimers of the "good news" been of the hermit type. While it is necessary that every "soldier of the cross" seclude himself for brief periods that he may be better pre-

pared to more courageously press the fight, still there is no indication from the Bible or from reason that permanent seclusion serves any good purpose.

## No Holidays

ACCORDING to statistics, death never takes a vacation. It rides the highways, frequents the bathing beach and the pleasure parties, and injects its ugly self into the factory, the home, and unto the farm. Headlines such as "Three Killed in Crossing Crash," "Storm Kills Two," "Death Takes Dad Burned in Attempt to Save Two Sons," remind us that it could happen to us. Yet the average person optimistically thinks that he will escape — thinks he will be lucky.

During the late war men would go forward on dangerous missions, even when it was projected that nine out of ten would lose their lives. Every man thought he would be the lucky tenth — thought he would pull through. But luck, if that is what it is, is not in unfailing supply, as is attested by the ever-growing "cities of the dead." Some cities (Toronto



H. M. LAMBERT





H. A. ROBERTS

*Man's ancient enemy, death, persistently seeks, even from the day of our birth, to carry us off. Only through Christ can man triumph and live.*

is one) maintain billboards in various places giving comparative death statistics between the current and the preceding year. Almost invariably, it seems, the "grim reaper" is strengthening his hand.

Death, flying on the wings of accident, strikes suddenly, unexpectedly. A young man enjoying good health and bright prospects, is suddenly "laid low" at the grade crossing, by the drunken driver, in the airplane crash, or in a thousand and one other ways that plague our twentieth century mechanized mode of living.

Highway, industrial and home accidents take their toll of thousands every month. The housewife, in her effort to relieve somewhat the family budget, cans some beans in the approved "grandmother" style, and (it has happened) poisons the entire family. All of this, together with cancer, tuberculosis, diabetes, degenerative diseases and old age, sends one generation after the other to the "sepulchres of their fathers."

But why is it that man seems to be born just to die? Why is it that he runs his course of three score years and ten (if accident or disease does not carry him off), and then passes off the stage of world action? Why is it that he gains physical and mental vigour and strength during the first period of his life, and then having reached the peak, begins to lose them, until at last the former great man is but a "shell" of his former self? It is truly said of us that "we are once a man, but twice a child."

There must be some explanation of the "mystery" of death. It seems altogether foreign to all that we know of the creative powers of the ever-living, eternal God, that God would create man, and in fact all the creatures of the world, subject to trouble, sorrow and at last death. What we believe about this must affect our relationship to God, and our outlook upon the whole subject of life.

Either God as the Creator is responsible for death, or He is not. We conceive that He is not, because of the fact that it is impossible for a perfect God to create an imperfect creature. How, then, came about human physical, mental and moral imperfections? The answer is found in the same Biblical verse that explains the imperfections of Lucifer (Satan). God did not create an imperfect being in Lucifer, who afterwards became Satan, but rather a perfect being having full freedom of choice, and that perfect being made himself an imperfect being. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15.

The record is that Lucifer, this perfect angel, sinned while in heaven. There he led millions of other "high and mighty" angels to join him in his rebellion against God. In the ensuing war Lucifer and his followers were cast out of heaven to this earth, where Lucifer began at once to make plans to cause Adam and Eve to sin against God and to join him in his rebellion, as had the angels. Adam and his wife did this. They disobeyed the express commands of God. They sinned. And "the wages of sin is death."

Death is a result of sin: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." As a consequence of Adam's sin death has come to the entire human race. Even those who have not sinned in the identical manner in which Adam sinned, must die. Accidents, disease, sickness, sorrow and death are all by-products of sin.

Thus we find ourselves victims of death owing to the sin of our first parent, Adam. But more than that — man could not by his own efforts in any conceivable manner conquer sin, death and the grave. In this emergency, God sent His Son to die as man's substitute: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This is old news, but it is "good" news. Through the acceptance of God's appointed Substitute man may live — not under the miserable conditions of this life, but under the glorious conditions of a sinless world and a sinless future.





H. A. ROBERTS

**T**HERE are some who claim to believe, and who endeavour to get others to believe, that the Bible is not so old a book as it claims to be. They like to maintain that it is a fraud, foisted upon credulous dupes as very old and venerable, when, in reality, so they declare, it is a comparatively modern production. Thus would they discredit both its story and its teachings.

We are told that it was not writ-

ten by the men whose names are connected with its various parts; that these men never really existed, but were invented by the deceivers who actually wrote the Bible; and that, therefore, the Bible is a forgery to begin with, an imposition, the fruit of depraved hearts, lying tongues and corrupt minds.

#### *Has a Lie Such Power?*

Of course, to every rational being

it would be sufficient to reply to this by pointing out the work which the Bible accomplishes wherever it is accepted and followed. A lying forgery has no power to transform human lives into the likeness of the divine. Lying, lustful, murdering idolaters cannot be changed by the millions into honest, peaceable, virtuous men by telling them a great lie. It does not appear possible to any but a very biased and scrambled brain that

By

Carlyle B. Haym

*The Bible is the world's best selling book. No forgery could consistently maintain this record.*



# Is the BIBLE a FORGERY?

men could lie so well, while at the same time teaching their followers such principles as "Lie not one to another," and, "All liars, shall have their part in the lake which burneth with fire and brimstone," as to turn immense multitudes of wicked men, as a consequence of such lying, to a life of virtue and purity and honesty and truthfulness. There is no such power in a lie, even though it be well told.

There can be no denying the fact that the people who possess and receive and follow the Bible are the most advanced people in the world. The lands where the people have good clothing and comfortable homes, and work well-tilled farms; who have intelligence to harness powerful streams to do their work, to build railways, and invent labour-saving machinery; who erect churches in all their towns, and schools in every village; whose blacksmiths are thus wiser than the priests of Egypt, and their Sabbath-school scholars more learned than the philosophers of Greece, are lands where the Bible has free course and is glorified.

These things in themselves are a sufficient answer to the foolish charge that the Book is a fraud and an imposition.

Nothing is quite so dogmatic in the investigation of the truth of the Bible as to dismiss the whole matter out of hand with the assertion that the whole thing is a fraud. This is not investigation at all. It is the blind refusal to investigate. It is the quintessence of dogmatism.

## *Tracing the Book's History*

The better method is to begin at the present time and carefully trace the history of the records and documents back to the time when the Book was written. It ought not to prove impossible to begin with the Bible as we now have it, and proceed from one well-determined position to another until we have covered the whole ground of the genuineness of the writings, the truth of the story, and the authority of the teachings of this great Book.

Indeed, the question of the truth of the Bible cannot be worth considering until investigation is made

as to whether the Bible is true, until we know where it came from, who wrote it, and how it came to us.

## *A Very Old Book*

We begin, therefore, with the fact, which no one will dispute, that the Bible is in the world. It has been here a long time. We learned its stories in our childhood. We repeated its sublime poetry and parables and proverbs and psalms in school. And the old men of our childhood told us they had done the same thing when they were children. So it has been here a long time. It is *printed* by Bible societies; but only the very, very ignorant believe it *originated* with them.

Very old copies are still in existence. They can be seen in many libraries, and the dates when they were printed show clearly on their title pages. They can be traced back, copy by copy, through the nineteenth, the eighteenth, the seventeenth, the sixteenth century, to the very beginning of the art of printing. Indeed, standing in a museum in Europe is a very old and authentic reproduction of the first printing press ever made. And down by its side is the first book ever printed, a copy of the Bible in Latin. So the Book is very old, we know—as old, at least, as the art of printing.

## *Older Than Printing*

But when we have reached the beginning of the art of printing, we have not reached the beginning of the Bible. It is older than that. In the British Museum in London is an incomplete copy of Wycliffe's translation of the Bible into English, made about the year 1382. Hence we know that the Book is more than five hundred years old.

But the Bible goes back beyond 1382. Wycliffe translated it from another language. Many copies, numbering thousands, are still in existence in other languages. It was translated into the Greek, the Armenian, the Coptic, the Egyptian, the Arabic, in the early centuries of the Christian Era, and many of these copies are in the possession of men and institutions to-day.

These copies, when one learns to

read them, will be found to be the same Bible that we have now. And some of these manuscripts of books of the New Testament date back well into the fourth and even into the third century of the Christian Era. So we know the Bible is very old.

This is not, however, to intimate even for a moment that age gives authority to the writings that have come down to us from remote times in the form of what we now call the Bible. Their authority rests upon very different grounds, as we shall show.

For the purpose of answering critics, however, let us see if we can learn how old the Bible is. It is a matter of common knowledge that the entire Old Testament was translated into Greek before the time of Christ, the work beginning in the days of Ptolemy Philadelphus, 289 B.C., and continuing at intervals until 150 B.C., when the translation was finished.

## *How Its Age Is Known*

Very often the inquiry is made in this connection as to how we know the age of the New Testament manuscripts. How can it be determined that a manuscript belongs to an early century instead of to a much later century? Deception is sometimes practised in such matters. How can we be sure that there is no deception in connection with the manuscripts of the Bible?

It is true that there is deception in connection with old manuscripts, sometimes. But there is not much, and usually it is discovered very readily. It is not easy to deceive in matters of this kind. Men did not write eighteen centuries ago in the same way that we write now. Books were not made then as they are made now. Changes in manners and customs and practices are constantly occurring. By studying these changes, it is comparatively easy to determine the time of certain writings.

Eighteen hundred years ago the writing of manuscripts was done on parchment or papyrus, and "books" were generally scrolls. There were no small letters and capitals such as we have now. All letters were capitals, or, as they are called, uncial letters.

(Please turn to page 15)





## Conquest of Cancer

Another advance step in the conquest of cancer is claimed by Dr. Philip M. West, senior research associate at the medical school of the University of California at Los Angeles, and Technician Jessamine Hilliard. This finding does not deal with curing cancer but does furnish a means of checking the progress of treatment. Normal blood contains two enzymes, rennin and chymotrypsin, which have the property of curdling milk. There are also in the blood two mysterious substances, not yet isolated, which control and inhibit the action of these enzymes. In the presence of cancer the chymotrypsin inhibitor is greatly multiplied, thus affecting the time in which the patient's blood will curdle milk. Times and proportions having been standardized, it is now possible to measure the growth or inhibition of cancer through this test. If the cancer is gaining ground, more of the inhibitor will be present in the patient's blood; if it is being brought under control, the amount of the inhibitor will tend toward the normal.

## Clean-Cut Kid

Robert Walker, who has played roles depicting him as a clean-living modern youth, is now reported to have gone through a six-weeks' marriage and divorce proceedings, and to have become a victim of alcoholism. At the suggestion of his employers he is now said to be "taking the cure" at the Menninger Clinic in Topeka, Kansas.

## The Cost of Madness

Admissions to mental hospitals in the United States have now reached the horrifying total of 150,000 a year, and the total cost of mental illness to the country, including loss of pay and care, amounts to a billion dollars annually. This sum, say investigators, is entirely inadequate for true remedial care, which would cure many. Those who question whether the U. S. can afford anything better than it now has should remember that this amount is less than a third of that spent for cigarettes.

## Aerodynamics

The Guggenheim Foundation has granted \$500,000 to Princeton University and California Institute of Technology for two jet-propulsion centres. Princeton engineers will study air behaviour at speeds exceeding that of sound where strange phenomena are observed. Speeds up to five times that of sound are now attainable in some wind tunnels, and strange things begin to happen at speeds like this. One of them is the liquification of the oxygen and nitrogen in air through expansion. Princeton would like to know what to do about this.

## Fourth-Rate Bomb

It is now claimed by some that the atomic bomb is no longer the number one weapon in the possession of the United States. Mentioned as superior are biological weapons, radioactive dust and another weapon which is so secret that it cannot be mentioned.

IN THE sixteenth chapter of the Revelation three symbolic powers are seen controlling the destinies of the nations in the last days, the "dragon," the "beast," and the "false prophet." (Revelation 16:13.) Working through these powers with the aid of "spirits of devils," Satan will succeed, the Scripture tells us, in gathering "the kings of the earth and of the whole world," saving only the remnant people of God, "to the battle of that great day of God Almighty." Verse 14.

This dramatic prophecy was given to the church, and particularly to God's people at the close of time, that they might be forewarned and forearmed concerning the final machinations of the archenemy. Therefore, in this series of articles we are seeking to locate, if we can, the "big three" of the Revelation among the powers of the earth to-day, that we may follow, with divine insight, their movements toward the great climax of history; and, more important, that we may be led, as we see the day approaching, the more urgently to prepare ourselves for the coming of the divine Deliverer in the person of the Lord Jesus Christ at His second advent.

In earlier articles we identified "the dragon" from its description in the twelfth chapter of Revelation as initially imperial Rome. (Verses 3-5.) We saw that, just as prophecy declared, the Roman "dragon" in process of time vacated its seat on the banks of the Tiber to make way for another power, "the beast" (Revelation 13:1, 2), and that from the fourth to the fifteenth century it occupied the "New Rome" at Byzantium, or Constantinople, on the Bosphorus, dominating therefrom the Eastern Roman or Byzantine Empire.

From the New or Second Rome we saw the "dragon" expelled when the Moslem hordes took Constantinople in 1453 and made it the capital of the empire of the Ottoman Turks.

Where then did the "dragon" find a new home and seat?

### Byzantine and Slav

For answer we must inquire as to the directions in which Byzantine influences flowed out into neighbouring lands.

The growing schism between the Eastern Empire and the new kingdoms of Western Europe so embittered relations between them that the East was practically cut off from the West and all likelihood of the return of the "dragon" to its earliest home was excluded.

The vast extension of Moslem power from Persia, through Mesopotamia,

*SIGNS of the TIMES*



# The DRAGON'S LAIR

Arabia, Syria, Egypt and North Africa to Spain likewise closed the east and south to the extension of Byzantine influence.

There was thus only one direction in which it could expand, and that was over the vast steppes and forest-lands of Eastern Europe, occupied by roving tribes of the barbarian Slavs. And so it came about that first commercial, and then cultural, links were established between the Byzantines and the Russian Slavs.

## Rise of the Kingdom of Kiev

Largely for convenience of contact with the New Rome, the Russian kingdom was founded at Kiev, and, as was natural, the "crude Rus culture began to be permeated by Byzantine influences."—*Russia Triumphant*, by George Sava, p. 30.

Olga, the widow of the Grand Prince Igor, who ruled Kiev after the death of her husband, was baptized in A.D. 955 into the Orthodox faith during a visit to Constantinople, and when her son Vladimir came to the throne in A.D. 980, he, probably for political rather than purely spiritual motives, determined to make Kiev a Christian Orthodox kingdom, and after professing the Christian faith himself (A.D. 989) caused great numbers of his people to be baptized in the River Dnieper.

The kingdom of Kiev was eventually swept away by the overwhelming flood of the Mongol invasion from Asia under the successor of Jenghiz Khan in the thirteenth century, but the remnants of the people escaped in the direction of earlier migrations into the forests of northeastern Russia. There a new Russian kingdom grew up with its centre first at Vladimir and then in Moscow, which latter town gave its name to the Muscovite kingdom destined to be the nucleus of modern Russia.

## Consolidation of the Muscovite Empire

The princes of Moscow assiduously attracted to their capital the remains of Byzantine culture and religion saved from the wreck of Kiev until the new kingdom of Moscow was to a large degree a replica of Byzantine Kiev.

It was touch and go for many decades whether the new Russian kingdom would survive, for to the east was the continuing menace of the Tartar Empire while in the West the now Catholic Poles and Lithuanians

were ever seeking to encroach upon the Russian lands and wean their peoples from the Orthodox to the Catholic faith.

But the princes of Moscow succeeded on the one hand in relaxing the Tartar grip and on the other in holding back the western tide.

When, therefore, Constantinople fell in the middle of the fifteenth century, the now firmly established Muscovite kingdom was left as the only remaining representative of Byzantine culture in the eastern world.

## Tsars of "The Third Rome"

The implications of the new situation were not lost upon either the Grand Princes of Moscow or the hierarchs of the Orthodox Church.

Ivan III (1462-1505) at once began to call himself Tsar, a title hitherto the prerogative of the emperor of the Byzantine Empire and the head of the Orthodox Church.

"The adoption of this style," says George Sava in his book *Russia Triumphant*, "was not altogether adventitious. For Ivan saw himself as the true successor of the Byzantine Cæsars, the natural presiding authority of the Orthodox."—Page 60.

A few years later (1472) he married into the Byzantine Royal House, taking as his wife Sophia Palaeologus, "the daughter of the last occupant of the Greek Imperial Throne."

"Thus it appeared to him that destiny was putting the right of succession into his hands. His was the one great political body left that professed Orthodoxy. By his side was the true representative of the Byzantine emperors. . . . He imagined himself the Elect. And he founded a legend which only a few years after his death had already found expression in a phrase that was to recur again and again as Russia's story unfolded.

"Moscow was the fountainhead of Orthodoxy. Moscow was, by divine right, the successor of Byzantium. Moscow was the Third Rome."—*Ibid.*, p. 60.

Irrefutable evidence of the status claimed by the princes of Moscow after the fall of Constantinople is provided by two important docu-

ments which have come down to us from sixteenth-century Russia. In the reign of Basil III (1505-1533), Philotheus, a Russian scholar and elder of a monastery in Pskov, wrote to this king:

"The church of old Rome fell for its heresy; the gates of the Second Rome, Constantinople, were hewn down by the axes of the infidel Turks; but the church of Moscow, the church of the New Rome, shines brighter than the sun in the whole universe. . . . Two Romes are fallen, but the third stands fast; a fourth there cannot be."

The second document belongs to the close of the sixteenth century in the reign of Theodore (1584-1598). During his reign Jeremiah, the Patriarch of Constantinople, who was holding the Orthodox Church precariously together under the Turks, came to Moscow and was induced to elevate Job, the metropolitan of Moscow, to the dignity of Patriarch of All Russia. In the installation charter, signed by Jeremiah, it was stated:

"Because the old Rome has collapsed on account of the heresy of Apollinarius, and because the Second Rome, which is Constantinople, is now in the possession of the godless Turks, thy great kingdom, O pious Tsar, is the Third Rome."

Thus, says Nicolas Zernov in his book, *The Russians and Their Church*, what "was the daring prophecy of a devout monk" at the beginning of the sixteenth century had become by the end of the century "a solemn declaration made by the highest authority of the Eastern Church. . . . The ecclesiastical victory attained by the Russians completed the edifice of the Moscow Tsardom."—Pages 71, 72.

It was on the basis of this succession that Ivan IV, the son of Basil III, insisted on being crowned no longer as a grand prince, but as Tsar, which title all the rulers of Russia bore until the present century, when the Tsarist empire became the Union of Soviet Socialist Republics.

## Spectacular Growth Beyond the "Lost Horizon"

So by the seventeenth century the "dragon" was securely established in its new dominion upon the wide-spreading plains of Eastern Europe. But so remote was it from the life and activity of the powerful nations of the West that it was almost forgotten.  
(Please turn to page 14)

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By  
W. L. Emerson

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# BIBLE ANSWERS

## by your Bible Answerman

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

**Dear Bible Answerman:** My question is this: If the devil were to get sick and die, would God create a successor? M. K.

Unfortunately, the devil will not get sick and die. Lucifer, the archangel who rebelled in heaven so long ago, was one of the most exalted beings in God's universe that we know anything about. It is believed that he stood very near the throne of God—perhaps even next to God's Son. Lucifer, as well as the angels that joined him in his rebellion, possessed immortality—not unconditional immortality as does God, but a kind of immortality nevertheless. This is seen in the fact that it has been about six thousand years since the fall, and he still continues to live, evidently with unabated vigour. Nevertheless, despite the fact that he possesses a kind of immortality, he will be brought to his end. God will destroy him.

Ezekiel 28:15-19 gives us the whole story: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

Lucifer is facing the consuming fires of the end. He will be reduced to ashes right here upon the earth. His followers, both angelic and human, will likewise be reduced to ashes.

While Satan possesses immortality of a kind, he will be destroyed by this strange act of God—God has never before been forced to destroy creatures to whom He has given life. A lesson for us to remember in this is that God never confers upon any created creature a kind of life that He cannot withdraw, if in the course of events withdrawal of life is seen to be for the best interests of the universe.

We believe that were the devil to die, God would by no means create a successor. The truth is that it would be impossible for God to create a devil. God cannot create evil. God did not create the devil. In the creation of Lucifer, God created a perfect being, and that being made himself the devil. God never made a man a drunkard, but many men make themselves drunkards. It is written that God created man upright, but he has sought out many devices.

**Dear Bible Answerman:** Is it possible for a backslider to return to God and be saved? L. O.

It is possible, indeed, for a backslider to repent and be saved. In fact the Lord makes a special appeal to that class of people in Isaiah 44:22: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee."

Jeremiah made a further appeal to backsliding Israel: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." Jeremiah 3: 12.

God deals with men and nations as we deal with wayward sons and daughters, or as the shepherd deals with the straying sheep of his flock. In the event a sheep lingers behind the flock or strays away, the shepherd sends his dog to bring it in, that neither the sheep nor the owner suffer loss. God calls for backsliding men to return, that they be not lost and that Christ's sacrifice be not in vain.

## THE DRAGON'S LAIR

(Continued from page 13)

gotten by them. Very few people in these days dreamed of the place it would one day carve out for itself among the great powers of the modern world.

When Peter the Great came to the throne in 1689 Russia had a population of only 15,000,000, and its territory did not touch either the Baltic or the Black Sea. It was this progressive monarch, however, who in his famous "will" outlined plans for the Greater Russia which became the consistent programme of his successors.

When Catherine II came to the throne in 1762 the population had grown to 25,000,000 by the occupation of the whole of Siberia from the Arctic coast to the Altai Mountains, from the Urals to the China Sea.

By 1801, when Alexander I ascended the throne, Russia had been further expanded by the acquisition of valuable territories in Central Europe wrested from the West, and with a population of 58,000,000 Russia was now seen to be a power that would have to be reckoned with.

In this respect, Napoleon was one of the most farsighted Europeans of his day, for though he overestimated the speed of Russian development he saw clearly where this great nation was heading.

"In the course of a few years," he wrote, "Russia will have Constantinople, part of Turkey, and all Grecia. This I hold to be as certain as if it had already taken place. . . . Once mistress of Constantinople Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. The object of my invasion of Russia was to prevent this."

When the campaign disastrously failed and Napoleon himself was overthrown by reason of his own ambitions in the West, he gave utterance on St. Helena to the further prophecy, "Europe will be Cossack in a century."

While neither of these prophecies



has been fulfilled, a glance at the map of Europe to-day reveals the alarming fact that with the recent acquisition of the satellite states of Poland, Czechoslovakia, Hungary, Rumania, Bulgaria and Albania, the Slav frontier now stands more than half way across Europe from the mouth of the Elbe to the Adriatic, and to the east the Union dominates the greater part of the Asiatic land mass.

Leaving out the satellite states, the Soviet Union controls an area of 8,340,000 square miles, the "largest single land mass under one government" and a population of 200,000,000 which, by 1970, will almost certainly have reached 250,000,000, as the Slavs are multiplying at five times the rate of the peoples of the West.

Field Marshal Smuts chose his words well when he described the U.S.S.R. as the "Colossus of the North."

The chief significance of the story of the rise of Russia, however, to Bible students is that this mighty nation is the lineal descendant of the "dragon" power of ancient Rome. And moreover, since the Communist Revolution, which terminated the Romanov dynasty and deposed the Orthodox Church from its privileged position in Russian life, the "dragon" has cast off its Christian veneer and has reverted to its original state as "red" and pagan.

It surely does look, therefore, as if at least one of the "big three" of Revelation sixteen is already upon the stage in preparation for the final act of the long drama of world history.

## IS THE BIBLE A FORGERY?

*(Continued from page 11)*

There was no punctuation, or at least very little. It was not then the custom to separate words and sentences. All the words were run together until each line looked like one long word made of capital letters.

For a thousand years it has not been the custom to write in the way they wrote eighteen centuries ago. Therefore, when old manuscripts are discovered, written with uncial letters, with the words and sentences all run together, with little or no punctuation, we know they were written very long ago. Cities that were buried under volcanic ashes and lava eighteen centuries ago, such as Pompeii and Herculaneum, have been uncovered during recent years, and in their libraries, books have been

found written in this ancient manner. When they are found, it does not require either great learning or great faith to believe that they are books which were written more than eighteen hundred years ago, for they have lain buried during all that time.

Now there are copies of the New Testament manuscripts which have come to light written in exactly the way in which men wrote books in those early centuries. They bear in themselves clear evidence, therefore, of the early date at which they were produced. We know that the New Testament existed during the early centuries of the Christian Era.

## IMMORTAL SINNERS

*(Continued from page 7)*

rather fear Him which is able to destroy both body and soul in hell.' Doesn't that indicate that the soul lives on after the body is dead?"

"Most of our difficulties in understanding the Bible," said the barber, "arise from our tendency to read our preconceived opinions into a text, and give key words our own definitions. Most people think of the soul as being an indestructible, conscious entity that separates itself from the body at death to live a separate and independent existence. The Bible has nothing to say of such a soul. The word as used in the Scriptures usually denotes life, and is translated from the same word that is usually translated 'life.' That is spiritual life as distinct from physical life. There is a way in which we may have a life that is entirely beyond the power of man to destroy. Jesus plainly tells us that our eternal life begins when we accept Him. (John 6:47.) Not that our natural life will not end, but when we by faith receive Christ, His life becomes ours. He is our life. (Colossians 3:4.) Though we may suffer martyrdom, Christ, 'who is our life,' still lives. Our lives are hid with Christ in God. No one can deprive us of our eternal life, for it is bound up with the life of the Son of God.

"But notice again what the verse says: 'Fear Him which is able to destroy both soul and body in hell.' That doesn't sound as if the body is indestructible, does it? Jesus used no idle words. He would not tell us to fear the one that can destroy the soul if there was no likelihood that He would do so. The whole implication here is that He will destroy not only the body but the soul of those who do not meet the test."

"What wonderful thoughts!" murmured Pastor Wilson. "In Him we

live, and move, and have our being.' We are safe in Him. But if we reject Him we have no life. 'He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1 John 5:12."

"No, sir, man is not immortal," continued Joe. "God did not bestow immortality on man before proving him to see if he would walk in His way or not. He was far too wise to make indestructible that which might prove to be unmanageable."

Mr. Wilson was thoughtful a long time. "When the Bible says that only God has immortality, Joe, that means that not even the angels of heaven have it. Can it be that the angels are just as mortal as we are?"

"The angels that are now in heaven are not mortal in the sense that we are now," answered Joe. "They have never sinned, and consequently, have never come under sentence of death. Mortal means subject to death. The term cannot be applied to sinless angels at all. Death and sin are inseparable."

"It seems," said the pastor, "that the effects of sin are different among human beings than among the angels. Angels have neither ancestors nor posterity. They neither inherit nor transmit. Consequently they are affected only as individuals. Those that sinned are subject to death. Those that never sinned, and took no part in the rebellion of Lucifer, enjoy an effectual, immortal existence, in no way hampered by the sins of others. Sin entered the human race through the one individual from whom the whole race sprang. It affected not only himself but all the unborn millions of his posterity. 'Death reigned . . . even over them that had not sinned after the similitude of Adam's transgression.' Romans 5:14. All mankind are mortal by nature regardless of the kinds of characters they as individuals may develop. But God's Word tells us plainly there will come a change to every child of God. The dead shall be raised incorruptible, and we shall be changed, evidently to the same blessed state. That will take place when Jesus comes again."

"Yes," said Joe, "thank the Lord, it will come then. I suppose it will be just as true then as it is now that only God has immortality in the absolute sense. In Him is life, original, unborrowed, und er i v e d. All others, though clothed with immortality, will still owe their life to the great Source of all life. Jesus said of those who come up in the resurrection of the righteous: 'Neither can they die any more: for they are equal unto the angels.' Luke 20:36. We shall enjoy life unending in the presence of God. For what more could we wish?"





## The DOCTOR'S VOICE

Send your health queries to the Doctor's Voice, Box 398, Oshawa, Ont.



### Anaemia

**Question:** Would you please tell me if there is any other remedy for anaemia besides extract of liver (needles) which is taken from hog's liver? I have taken liver in capsules and in liquid form, but they don't bring my blood up.

**ANSWER:** Iron-deficiency anaemia is treated by the administration of iron and by including in the diet foods that are rich in iron, such as greens, legumes, nuts, whole-grain products.

In the case of pernicious anaemia refined liver extract has so far been practically indispensable. It is possible to take an equivalent amount of liver extract in about twelve capsules a day, but this is more expensive and not so effective. Folic acid is not so effective and is more expensive. Vitamin B<sub>12</sub> prepared from liver extract is still not freely available. Some liver extract, in fact most of it, is prepared from beef and calf liver.

### Rheumatic Heart Disease

**Question:** I am a girl of thirteen years of age and am suffering from rheumatic heart disease. I have been in bed for eight months. My strength is not gaining. Please advise regarding exercise and diet.

**ANSWER:** As a rule, in case of rheumatic heart disease a gradual increase in exercise is permitted after the activity of the disease has subsided. It should be very gradual, a few minutes longer each day as strength permits. At first, of course, sitting up in a chair would be all that would be advisable. Colds and infections of any kind are most likely to aggravate the condition and should be avoided. It is advisable to take cod-liver oil in some form daily, also fruit as available. It is important to get your Vitamin B in natural foods, such as whole-wheat bread, beans, peas, lentils, peanut butter and molasses. Two or three glasses of milk a day would be helpful.

### Eczema

**Question:** What can be done for a girl

twelve years old who has suffered from eczema for several years? She is troubled most at night and loses considerable sleep.

**ANSWER:** When eczema has been present for some time there are superimposed chronic changes in the skin due to the disease and to the scratching, which further complicate the condition. Tea, coffee, spices, sugar, cakes, pastries, chocolate, pork and shell fish should be eliminated from the diet. Eggs are best restricted to about three or four a week. Milk should be boiled or taken in the form of junket. A vegetable oil such as olive oil, or preferably corn oil (Mazola) may be applied to the skin during the day. At night Lassar's paste or 5 per cent tar ointment is usually prescribed. In addition, it is advisable to take two tablespoonfuls of corn oil a day instead of butter. It may be spread directly on bread, and is not unpalatable.

Care should be taken in the use of soap. Ivory or castile soap is satisfactory. It should not be used too freely.

Corn oil is rich in vitamin F, which is essential to the health of the skin. Vitamin A is also essential. It may be secured in cod-liver oil. The daily requirement is 5000 units.

### Diet for High Blood Pressure

**Question:** What is the proper diet for high blood pressure?

**ANSWER:** One of the basic principles is weight reduction if one is overweight. This may be accomplished by eliminating butter, fried foods and desserts, and using skim milk and cottage cheese rather than cream cheese. Any further dietary restriction is usually made under medical supervision. Extra salt should be restricted. Foods high in salt content, such as butter, cream cheese, meat and fish, pickles and olives, are best omitted. Fresh fruit and vegetables may be used freely unless one is overweight.

# Eat More Fruit

By

D. H. Kress, M.D.

OF EVERY tree . . . thou mayest freely eat," is voiced by inspiration, by nature and by unperturbed instinct. When God created man, He placed within him a desire for fruit, and made provision to gratify this desire by placing him in a garden, where the fruits, pleasant to the sight, hung temptingly over his head. Nature voiced the words of inspiration, saying, "Of every tree . . . thou mayest freely eat."

Man has departed from the original bill of fare and is feeding largely upon devitalized and demineralized foods. Commercial enterprises have taken advantage of this by advertising products to supply this need. Alkaline salts and vitamins are served in attractive capsules, pills and tablets. So long as man subsists largely on meats, commercial sugar, white bread, et cetera, these commercial enterprises supply a need.

These vital and much needed elements are, however, liberally supplied in fruits and green leafy vegetables. In the leafy vegetables exposed to the sun's rays they are stored up chiefly to supply the needs of the lower creatures. In fruits they are stored up chiefly to supply the needs of mankind.

There are those with irritable stomachs and diseased colons who say, "I cannot eat fruits." The question arises, Why? This may be explained by relating an incident which occurred in my office a few years ago. A taxi stopped in front of the sanitarium. A well-dressed businessman stepped out and hurriedly came to my office. He said, "Doctor, I am just passing through the city. I have only a few minutes between trains. Having heard of the sanitarium, I concluded to come for advice. I am suffering from colitis. Vegetables I cannot eat, neither can I eat fruits. I am depend-



ent upon pureed foods largely, but these I find it difficult to obtain in travelling as I am. Can you give me some advice?" I called his attention to some foods which are usually recommended in such cases — foods that are bland and nonirritating. I tried to emphasize the importance of thorough mastication. I said to him, "Since you cannot obtain foods that are pureed in the kitchen, you will have to puree your foods in the mouth by thorough mastication." Among other foods that I told him he might eat, I happened to mention nuts, which serve emulsified fats and proteins in the most attractive form. He said, "Oh, Doctor, I cannot eat nuts." And taking a pencil out of his pocket, he held it in his hand so as to expose only about an eighth of an inch, and said, "Why, when I eat nuts, they pass through me as large as that." I said to him, "My dear friend, why do they pass through you as large as that? Is it not because you have neglected to masticate them thoroughly?" I assured him that if nuts are masticated as they should be, that is, converted into a creamy paste in the mouth before swallowing, they are not irritating but soothing to the irritable stomach and colon. In the form of a cream, nuts can be fed even to babies. Strange as it may seem, this had never occurred to this man with business intelligence.

Rapid eating and improper mastication is chiefly responsible for these alimentary conditions so common.

Raw fruits disagree with those who have no teeth. They also disagree with those who have teeth, but do not make use of them. They disagree for the same reason that nuts disagreed with this man of business referred to.

Civilized man, it seems, regards the mouth merely as an opening to the stomach through which food has to pass. The fact seems not to have occurred to him that the mouth itself is an organ of digestion. In it saliva, containing ptyalin, a ferment which is needed as an aid in digesting starch, is produced.

Unripened fruits are difficult to digest because they contain starch instead of sugar. In the process of ripening, the starch undergoes a change similar to that which takes place in the alimentary canal. In well-ripened fruits we are therefore served with a sugar that places no tax upon the organs of digestion, but is ready for absorption. This is quite important during warm weather, since there is a general relaxation, and the organs of digestion are not at their best. The peristalsis is sluggish, and the glandular secretions are lessened.

Seldom is food selected intelligently. This was illustrated by the young woman who, after marriage, went to the market to make her first attempt at purchasing her supplies. Being of an artistic turn of mind, she selected the foods with reference to the colour of her dishes.

Recently attention has been called to the banana, a fruit the virtues of which have not been appreciated. Not infrequently it has been found that they disagree. Seldom are they recommended in the prescriptions of physicians for patients. Dr. Edward B. Cornwall, referring to the diet indicated where there exists a spastic and irritable condition of the stomach and colon, in *The Medical Times and Long Island Medical Journal*, said: "Fruits are of great value in this particular diet, but they must be selected with due reference to their content of cellulose, sugar and acids as well as their special qualities." He added: "Perhaps the first place among fruits in this diet should be given to the banana. It must, however, be fully ripe. Then, after removal of the skin, the pulp must be scraped to remove the fuzz, and then it should be mashed. This pulpaceous mass can be eaten either raw or mixed with other foods. A good mixture is made with cream and cottage cheese, and strained orange or grapefruit juice may be added to it or milk or cream."

The banana is providentially available at all seasons of the year. Ripe bananas are readily digestible even by infants. They are also in some instances valuable in modifying infants' milk formulas, because of the unique combination of readily assimilable sugars and vitamins. They are a valuable aid in the prevention of diarrhea. The vitamin and high carbohydrate content makes the ba-

nana a valuable supplement to milk, the mixture being an almost completely balanced ration. The final products of metabolism of the banana in the body are alkaline. This is an important point to keep in mind.

Bananas were one of the first solid foods that were given to the famous Dionne quintuplets. By some who held a prejudice against this fruit, this was regarded as a foolhardy thing. Experience has shown that this was quite the rational thing to do and that it is in line with modern knowledge, based on scientific investigation.

Orange, grapefruit and other fruit juices should be more freely used, especially during the warm weather. At banquets and suppers some kind of beverage is usually served. How much better it would be to introduce wholesome and nutritious fruit drinks, in preference to wine, beer, or other alcoholic beverages. Fruits inhibit the growth of germs of putrefaction and germs of disease in the alimentary canal. They also encourage diuresis and increase the alkalinity of the blood, which is very essential as a preventive of neuritis, arthritis and rheumatic tendencies — conditions which are prevalent, and which are encouraged by the use of wine, beer, and other alcoholic beverages.

*The Garden of Eden diet of fruits, grains and nuts has never been improved upon.*





# One Thousand Years

(This is Pastor Flynn's Bible Quiz. After you have carefully studied the lesson, see if you can answer the questions.)

1. From what two Latin words does the word "millennium" come? .....
2. Name the two resurrections. 1. .... 2. ....
3. Name four groups of people who will be affected by the events of the millennium. 1. .... 2. ....  
3. .... 4. ....
4. How far apart in time are the two resurrections? .....
5. Write false or true after each statement:
  - a. The righteous lived and reigned with Christ one hundred years. ....
  - b. The wicked are caught up to meet the Lord in the air. ....
  - c. The saints help to judge the world and fallen angels. ....
  - d. The resurrection of the wicked is the resurrection of damnation. ....
  - e. The saints determine the degree of the guilt of the wicked. ....
6. Through what do the righteous pass during the last days of earth's history?  
..... How many are in the special group of the redeemed? .....
7. What class suffers the vengeance of flaming fire? .....
8. Why do the wicked call out for the rocks and mountains to fall on them? .....
9. Fill in the blanks: "Then shall that Wicked be revealed, .....  
..... and shall ....."
10. Who buries the wicked that are slain by the glory of Christ's coming? .....
11. What is the condition of the cities during the millennium? .....
12. Do you think the devil is bound now? ..... Why? .....
13. What kind of chain binds Satan? .....
14. What looses him? .....
15. What does Satan do as soon as the wicked are resurrected? .....
16. Is the doctrine of a "second chance" a safe chance to take? .....
17. How much work, wisdom and knowledge is in the grave? .....

**B**ECAUSE Sabbathkeepers appeal to the law of God for authority for Sabbath observance, they have often been accused of denying the doctrine of grace, and teaching instead salvation through the works of the law. This, however, is not at all the case. Rather, Sabbathkeepers hold the historical position expressed in an old catechism of the primitive Waldenses:

"Q.—By what do we hope for grace? A.—By the Mediator Jesus Christ. . . .

"Q.—What is a living faith? A.—That which worketh by charity.

Q.—What is a dead faith? A.—According to St. James, that faith which is without works, is dead. . . .

"Q.—By what means canst thou know that thou believest in God? A.—By this: because I know that I have given myself to the observance of the commandments of God. Q.—How many commandments of God are there? A.—Ten, as it appeareth in Exodus and Deuteronomy. . . .

Q.—Upon what do all these commandments depend? A.—Upon the two great commandments, that is to say: Thou shalt love God above all things, and thy neighbour as thyself." —Waldenses, Perrin, Part III, Book I, pp. 1-10. (1624 A.D.) *The Glorious Recovery of the Vaudois*, Henri Arnaud, pp. xcvi, cv. London: 1827.

Evidence of early knowledge of the plan of redemption is found in the sacrificial system which was given to point the sinner forward to the sacrifice of the Lamb of God whose blood would take away the sin of the world. (John 1:29, 36; Revelation 5:6-10.) That this system was introduced very early in the history of the world is obvious from the Biblical record of the offerings which the sons of Adam brought to the Lord. (Genesis 4:3-5.) Also the fact that Abel's offering of a lamb was accepted of God, while Cain's offering of the fruit of the ground was rejected, shows that God had given definite instructions that the offerings should be such as would show faith in the promised sacrifice of the Saviour of the world.

That the principle of a substitute sacrifice for man's redemption was understood very early in the history of the world is attested by archaeological findings among the ruins of the most ancient civilization of earth. "A liturgical tablet found in the Sumerian ruins says . . . : 'The lamb is the substitute for humanity; he hath given up a lamb for his life.'" —*Our Oriental Heritage*, by Durant, Vol. 1, p. 128.

But why was the amazing sacrifice

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God's law and His grace, as the best of friends, work together to effect the sinner's salvation.

## LAW and GRACE

of Calvary necessary? The answer is clear: Because of sin the sentence of death had passed upon all men (Romans 6:23; 5:12), but Christ, the Sinless One, would pay that penalty, that whosoever should believe on Him might live. (John 3:16.)

What, then, is this thing called *sin*, that required such a penalty, and demanded such an atonement? Again the answer is clear. The apostle John declares: "Sin is the transgression of the law." 1 John 3:4.

Thus the Lamb of God slain on Calvary was slain to pay the penalty of God's broken law, and the offering of animal sacrifices in Old Testament times pointed forward to that great sacrifice and showed faith in it. Everywhere sin and sacrifices go hand in hand, sin being the transgression of God's law, and sacrifices being the token of a substitute who would pay the penalty for that transgression. A knowledge of sin thus indicates a knowledge of the law, and a knowledge of sacrifice points to a knowledge of the gospel. That both the law and the gospel were existent from very early times is therefore indicated by the fact that conceptions of both sin and sacrifices come down to us from an extremely remote past.

(See Genesis 4:3-7; also *Pagan and Christian Creeds*, by Carpenter, p. 117.)

We see that it was by faith in the promised atonement that Abel the son of Adam offered unto God a more excellent sacrifice than his brother, who did not believe. (He-

brews 11:4; Genesis 4:3-7.) Also it was Abraham's belief in God's promise of the coming Redeemer, the Seed, that was "counted . . . to him for righteousness." (Genesis 15:1-6; Galatians 3:6, 16; Romans 4:18-22.)

The grace of God, which in all ages has been extended to man by virtue of the sacrifice of Calvary, does not in any way make void God's law. Rather, by offering a substitute to pay the penalty demanded of mankind by the law, it acknowledges the binding claims of that law upon the lives of men. If, then, the law should be removed or become invalid, the great sacrifice which thus pays the penalty of the law would be no longer necessary. Thus, only as long as the law exists in full force can the sinner claim salvation by the grace of God. Remove that law, and the sacrifice of Calvary loses its meaning.

The apostle Paul describes the wretched condition of the one who seeks to earn salvation by the deeds of the law. Such a one consents unto the law that it is good, and strives to keep the law, for he knows that it is required of him. But he finds in his members another law to which he is held in bondage, the law of sin. When he would do good, evil is

present with him, so that at last he is led to cry out in despair, "O wretched man that I am! who shall deliver me?" Romans 7:12-24. He has been struggling to earn salvation by the works of the law of God, but now that law has shown him his need of a Saviour from the sins to which he is bound. Thus the law may be said to be a schoolmaster to bring the sinner to Christ.

But after the law has brought man to the Saviour, is it then abolished?—God forbid! Christ declares that He will not destroy a single jot or tittle of the ten-commandment law. (Matthew 5:18-37.) What He does change, however, is the heart of the wretched sinner when he surrenders to Him. When the sinner comes to

Christ his heart is exchanged for one upon which the law of God is engraved (Hebrews 8:10; 10:16; Jeremiah 31:33; Ezekiel 11:19, 20), and he who was before carnal, sold under sin, is by the grace of God so transformed that the righteousness of God's law is now fulfilled in his daily life. (Romans 7:14; 8:1-4.) This change of heart is promised thus: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deuteronomy 30:6.

The love of God implanted within the heart of man will prompt him to obey all of that law whose foundation is love. (Matthew 22:37-40.) The Sabbath commandment as well as the other nine commandments of the Decalogue is founded upon the principle of love, and the love of God dwelling within the heart of the converted man will fulfil this commandment also.

Disobedience to the Sabbath law is sin just as truly as is disobedience to any other command of the Decalogue. With these facts in mind, let us, while thanking God that "where sin abounded, grace did much more abound," go on to ask in all sincerity, "What shall we say then? Shall we continue in sin, that grace may abound?" and then with the apostle Paul reply: "God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 5:20; 6:1, 2.

By  
Alice M. Rogers





RELIGIOUS NEWS SERVICE

## *The Divine Artist*

**A**t set of sun the Master Artist paints upon  
the shifting canvas of the sky,  
A thousand scenes of varied hues and shades that  
far exceed the art of days gone by.  
The darkest clouds He paints with living light,  
until they glow and shine as burnished brass.  
No master hand has ever done as He, nor can  
such gems of beauty e'er surpass.

The closing day is oft overcast with clouds, and  
yet without them, we no sunset rare  
Would on the living canvas ever see, nor would we  
all its light and beauty share.  
So 'tis with us, . . . the very clouds we dread  
somehow intensify the light divine,  
For in His love the rainbow arch He casts, and on  
our darkest hearts its glories shine,  
And at the last with joyfulness we find, that all  
our clouds are truly silver lined.

— Stanley Combridge