

Signs of the Times



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Bible Writers-

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AMONG creationists there are various shades of opinion as to the time and manner of creation. Some regard the earth as very old, having been brought into existence at the same time as the rest of the universe, or at some other far-distant time. Others think that the solar system was a unit in creation. Still others maintain that the earth was a unit, created independently, except that the moon, as a body to light the earth, was likely created at the same time.

The belief that the matter of the earth is coexistent with the rest of the universe is an inheritance from two ancient notions: (1) that matter is eternal, and (2) that matter is independent of the continuous and continual agency of the power of God. It should be pointed out that unless matter be eternal, having been in existence since remote antiquity, there is no reason to believe otherwise than in its creation on the first day of creation.

If it had been lying in space for ages, "without form and void," it could have served only one purpose, to maintain the gravitational balance of the universe. On this point, it is impossible for any mathematician to prove that the presence of this world or even of this solar system is necessary to keep in balance a galaxy so vast that the nearest other such system is over *twenty-five million million* miles away. Furthermore, when it is remembered that matter, according to creationist doctrine, was brought into existence by the word of God, an inconsistency is introduced into our reasoning by the suggestion that God would produce something and maintain it throughout long ages while as yet He had no use for it, and when He might, at any moment the matter was needed, speak it into existence.

Also, it should be pointed out that the theory that God created matter and *endowed* it with properties by which it has acted since its creation, is the very notion that Augustine brought into Christianity from Greek philosophy, and *possesses all the germs of evolutionary philosophy*. It was by exactly such a line of reasoning that evolution arose in the dim past, by the transfer of the divine attributes to matter itself; and whenever such a philosophy is introduced, it eventu-

ally destroys the fundamental basis of creationist philosophy.

Three lines of reasoning have been presented in support of the idea that the matter of the earth is very old. These will be considered briefly.

The most common, and most "scientific," is the supposed necessity of making room in the record for the geological formations. It has been, and is, generally impossible for men to believe that thousands of feet of stratified rocks, the twisted and confused layers of the Pre-Cambrian

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

The opening statement is a simple declaration that *in the first place*, or *to begin with*, God created this earth; it did not arise by any natural processes, as the pagan philosophers taught.

Modern critics have wasted much energy in discussing the problem as to when "the beginning" really was. They have done this because of a wrong emphasis; the emphasis is not on "the beginning," but on "God

of the deep." Verse 2, second clause. Here the writer of Genesis is preparing the reader to follow with him the steps in the formation of the earth. As he is shown the process in vision, he gazes out into "the deep," the great abyss of space, where all is darkness.

It should be pointed out that the events mentioned in the first two verses are not consecutive. They are separate statements of facts which are necessary in order that we might get the setting of the story that is to fol-

HOW OLD is the EARTH?

rocks, and the great folded and over-turned mountain ranges of the earth could all have been formed in the time allowed in the Genesis record.

The second reason for the acceptance of the theory of the great age of the earth is a method of exegesis that teaches that the rendering of Genesis 1:2 should be, "and the earth *became* without form, and void." For millions of years it lay in a state of partial chaos, until the time when God decided to reconstruct it. This theory, known as the "ruin and reconstruction theory," is merely another compromise to allow for the geological ages, while still pretending to believe in creation.

The third reason, and one that has a considerable degree of influence even among conservative creationists, is the evidence from the disintegration of uranium to lead. Convincing as this theory may be, however, there are so many uncertainties and irregularities in the data that it cannot be assumed that this line of study makes it necessary to accept the idea that the earth is very old.

Finally, we come to the most ultra-literal of all creationist views; namely, that God created the substance of the earth as the first act of the six-day creation process, and then, having created matter, proceeded to form and mould it through the rest of the week, placing plants, animals and man upon the earth as conditions became favourable for their existence. This viewpoint we shall consider in more detail.

created." There is absolutely nothing in the original Hebrew to make it necessary or even desirable that the expression be interpreted to mean that there was a "beginning" at some vast period of time beyond the creation week itself. Any such ideas have been read into the record. Men have made themselves wise above that which has been written. Any notion of an immense age for the earth's substance is a remnant of pagan philosophy which Christians have been unable to throw off.

The first verse of Genesis, therefore, is best understood as a plain, simple statement of the basic principle that *to begin with, God created the earth*, that is, it did not come about by any natural processes.

"And the earth was without form, and void." Verse 2, first clause. Here is a simple statement of the condition of the earth as it came into existence. It was not created in an instant, perfect and complete; it was brought into existence as an unorganized mass, void of life and all those refinements that make it a worthy habitation for man.

"And darkness was upon the face

low. The nature of the Hebrew verbs makes this clear.

Whether the original Hebrew idiom, "the face of the waters," really meant the ocean or was synonymous with "face of the deep," is not fully agreed upon by scholars. The concept of an ocean surrounding and covering the earth seems to have influenced Hebrew language and thought. It would be fully consistent with the thought of the preceding clause to accept the idea that the creation of matter in the abyss of space is here referred to. In any case, the sequence of events begins with the next verse.

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Verses 3-5.

In our kindergarten classes in Sabbath school we have been shown pictures representing the light of the first day as a glowing mass suspended in space or surrounding the earth, with no source for the light. And often in our grown-up thinking we have failed to realize how utterly inadequate such a concept really is. In the first place, light is not a substance which could exist by itself. It is a form of radiant energy which must come from a luminous body. It becomes visible to the eye only as we see it shining from its source or reflected from some other body. There-

(Please turn to page 15)

By
Harold W. Clark

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THE TEN COMMANDMENTS

I
Thou shalt have no other gods before Me.

II
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III
Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV
Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbour.

X

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

"Dwight L. Moody once said: 'These ten commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links, and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an enclosure, it makes no difference at what point I break through the fence. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The golden chain of obedience is broken if one link is missing.'—*Weighed and Wanting*, p. 119.

"The first thing we ought to know is where these divine commandments are found in the Bible. Exodus the twentieth chapter gives them in the order in which God spoke them from Mount Sinai.

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

There is a law that Christ abolished. There is a law that Christ established. To confuse the two may be to make a fatal mistake.

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.

I WONDER what Pastor Flynn will have for us to-night," speculated Mrs. Ryan as the Bible study group awaited the arrival of their instructor.

"It will be something interesting, you can depend on that," said Mrs. Saunders, the hostess.

"Yes, and the thing I appreciate about it is that Pastor Flynn doesn't give us his own ideas. He reads right out of the Bible," returned Mrs. Ryan.

"We'll soon know what the subject is to-night, because there they are now," said Mr. Saunders as the

Flynn car stopped in front of the house.

When the greetings and prayer were over, Pastor Flynn said: "We are going to give consideration to the great moral law of God, the ten commandments. This is the law which Christ established by His death on the cross. The ten commandments are ten brief, comprehensive principles of righteousness. Because each one of the ten is a principle of righteousness, they are not subject to change or alteration. It is this law that governs the relationships between God and man, and between the members of the human family itself. While there are ten separate precepts, they are so interrelated that if one is broken, all are broken.

"I have always entertained a great deal of respect for all law, and certainly this one is the greatest of all," said Mr. Saunders, "but what would you say God's purpose was in giving us these commandments? Why did God have to send His Son to die for any man—why didn't He save us by the law?"

"That is a good question, Mr. Saunders, and I am glad to answer it. The law of God, wonderful as it is, was not designed to be a saviour. The law does not have the ability to save. I read the purpose of the law in the following verses: 'Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.' Romans 3:20. 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.' Romans 7:7.

"While man may be lost by breaking the law, he cannot be saved by keeping it. I don't mean by that that Christians are to violate the law of God—far from it. Christians do not keep the law to be saved, but because they are saved. We must not confuse our thinking here. The law is not man's saviour. Christ is the Saviour. The law is a divine X ray that searches the secret recesses of the heart and reveals sin. 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified.' Galatians 2:16."

"It seems to me," observed Miss Clement, "that I have heard that the ten commandments were done away with when Christ died on the cross. Is that true?"

"Some people erroneously set forth that idea, Miss Clement, but that is not the way Jesus put it: 'Think not that I am come to destroy the law. . . . I am not come to destroy, but to fulfil. . . . Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.' Matthew 5:17, 18.

"The meaning of the word 'fulfil' in this case is to 'carry out' or 'fully to preach.' In Matthew 3:15 Jesus said: 'Thus it becometh us to fulfil all righteousness.' That is to say, to 'perform or to carry out' all righteousness. In Colossians 1:25 Paul says that he is made a minister 'to fulfil the word of God.' The marginal reading has it, 'fully to preach the word of God.'

"It was written prophetically of Jesus hundreds of years before He came to this earth that He would honour and establish the law of God: 'Then

The Law That Christ ESTABLISHED

by Dallas Youngs

said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.' Psalm 40:7, 8. Again, speaking by the prophet Isaiah, Christ said, 'The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable.'

"Christ obeyed the law with the utmost care. He obeyed not only the moral law, the ten commandments, but the ceremonial and civil law of the Jews which was in force at that time. Shortly before His crucifixion He said: 'If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.' John 15:10.

"Jesus did not come to change the law, but He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law He confirmed it; He could not have meant to abolish it, or He would not have needed to expound it. . . . That the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us. . . .—C. H. Spurgeon, *The Perpetuity of the Law of God*.

"The moral law contained in the ten commandments, and enforced by

the prophets, He did not take away. It was not the design of His coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.' —John Wesley, *Sermons on Several Occasions*, 1839 ed., Vol. 1, pp. 221, 222."

"While you have been talking I have been turning a question over in my mind," said Mr. Hoover. "How does the character of the law compare with the character of God?"

"I am glad you raised that question," said Pastor Flynn. "If you had not, I would have introduced it myself. I am going to read several verses in reply: 'Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual; but I am carnal, sold under sin.' Romans 7:12-14.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth.' Psalm 119:142.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' Psalm 19:7.

"I have a chart here taken from Shuler's *Evangelistic Lectures* which shows the character of God and the character of His law to be identical."

GOD IS					THE LAW IS				
GOOD	-	-	-	Luke 18:19	GOOD	-	-	-	1 Timothy 1:8
HOLY	-	-	-	Isaiah 5:16	HOLY	-	-	-	Romans 7:12
JUST	-	-	-	Deuteronomy 32:4	JUST	-	-	-	Romans 7:12
PERFECT	-	-	-	Matthew 5:48	PERFECT	-	-	-	Psalm 19:7
LOVE	-	-	-	1 John 4:8	LOVE	-	-	-	Romans 13:10
RIGHTEOUS	-	-	-	Exodus 9:27	RIGHTEOUS	-	-	-	Psalm 19:9
TRUTH	-	-	-	Deuteronomy 32:4	TRUTH	-	-	-	Psalm 119:142, 151
PURE	-	-	-	1 John 3:3	PURE	-	-	-	Psalm 19:8
SPIRITUAL	-	-	-	John 4:24	SPIRITUAL	-	-	-	Romans 7:14
UNCHANGEABLE	-	-	-	James 1:17	UNCHANGEABLE	-	-	-	Matthew 5:18
ETERNAL	-	-	-	Genesis 21:33	ETERNAL	-	-	-	Psalm 111:7, 8

"I should like to know this," said Mr. Ryan: "How can we keep the ten-commandment law? It seems to me that it is impossible for a human being to keep this divine law."

"You are just about right in that, too," said Pastor Flynn. "Unless we have help from heaven itself we cannot conform to the requirements of the law of God. John 15:5 shows that clearly. 'I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for *without Me ye can do nothing.*'"

"We can do nothing apart from Christ, but in His power no right thing is impossible."

"No man recognizes his need of help as fully as the man who has tried to keep the commandments and failed. Many have tried in their own strength to do this, only to declare afterward that obedience to the law of God was an impossibility. Jeremiah stated it accurately when he said: 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.' Jeremiah 13:23."

"Christ recognized man's inability to keep the commandments when He said: 'Without Me ye can do nothing.' Paul recognized it when he said: 'I can do all things through Christ which strengtheneth me.' To trust in ourselves is but to fail; to trust in God to enable us to obey is to succeed. If the heart is surrendered to the control of God, Christ will come in and live His life out in us. As the

life is completely surrendered to God, Christ occupies His rightful place upon the heart's throne and reigns and rules."

"Just what does the Bible define sin to be?" asked Mr. Saunders.

"The plainest definition of sin that I have ever found is in 1 John 3:4: 'Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*'"

"It is needful to violate but one point of the law to be guilty of sin. That is to say, if a person steals he is guilty under the law as a sinner. Likewise if he does not steal, but commits adultery, he is guilty under the law as a sinner. I would like to call your attention also to the fact that 1 John 3:4 is written in the present tense. It says that 'sin is the transgression of the law.' It does not say that sin 'was' or 'will be,' but that it 'is' the transgression of the law. This shows that the law is in force at the present time, and that it has been in force during all the centuries of the gospel dispensation."

"The strongest possible evidence of the unchangeable character of God's law is found in the fact that God gave His Son to die for the human race: 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16."

"You may be sure that if God could have solved the 'sin problem' without the sacrifice of His only Son, He would have done so. If the law could

have been done away with, that would have been the simplest and easiest way out of the predicament. But because the law is a transcript of the character of God, and the very foundation of His throne, it could not be abolished; therefore there was but one thing to do, and that was to allow His Son—One who was as great as the law—to die to redeem man from the condemnation of the law."

"Some people seem to think that accepting Christ as their Saviour releases them from the obligation to obey the law of God, but that is far from true. 'Do we then make void the law through faith? *God forbid: yea, we establish the law.*' Romans 3:31."

"When we become Christians, when we come to have faith, we are not released from the obligation to obey the law; rather, we are under greater obligation. The apostle John said: '*This is the love of God, that we keep His commandments: and His commandments are not grievous.*' 1 John 5:3. Again this same writer spoke some strong words concerning a Christian who professes to follow Christ and yet does not obey Him: '*He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.*' 1 John 2:4."

Now that you have read and studied the lesson on The Law That Christ Established, turn to page 18 and fill in the answers to Pastor Flynn's Quiz.

CHURCHMEN SPEAK

By Pastor W. J. Hurdon

THE apostle Paul, writing in the second chapter of Second Thessalonians, tells of a great apostasy, a great religious movement, that will be destroyed by the brightness of Christ's second coming. I read from Weymouth's translation:

"Now with respect to the coming of our Lord Jesus Christ and our gathering to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled, either by any spiritual revelation or by any word or letter alleged to come through us, to the effect that the day of the Lord is already here. Let no one in any way deceive you, for it cannot

come unless the apostasy comes first, and the appearing of the man of sin, the son of perdition, who sets himself against and exalts himself above every so-called god or object of worship, and goes the length of taking his seat in the temple of God, giving it out that he himself is God. . . . Whom the Lord Jesus will slay with the breath of His mouth, and overwhelm by the manifestation of His presence." 2 Thessalonians 2:1-8.

This man of sin, this son of perdition who opposes himself, and exalts himself above all that is called God, is to usurp the place of Christ in the church. If we should translate his

actions into modern speech, he would say that God made a mistake when He made Christ to be the head of the church, that he and not Christ is the head of the church, that he is going to rule the church, that he is going to receive the worship of the church, that all the world must worship him, for he himself is god on earth. This great apostasy is going to deceive everyone except God's faithful people, and will be found very much in evidence just before the return of our Lord.

The apostle John prophesied: "All that dwell upon the earth shall worship him, whose names are not written

in the book of life of the Lamb slain from the foundation of the world." Revelation 13:8.

It is this man of sin whom churchmen acknowledge to be identical with the little horn of Daniel 7, that speaks great words against the Most High, wears out the saints of the Most High; and thinks himself able to change the law of the Most High. (Daniel 7:25.) How else could he exalt himself above all that is called God? Churchmen of every denomination acknowledge that there is no Bible authority for any change in God's law, and if there is any change it is based on tradition and not upon the Word of God. When the scribes and Pharisees came to Jesus with the question, "Why do Thy disciples transgress the tradition of the elders?" His answer was, "Why do ye also transgress the commandment of God by your tradition? . . . Ye hypocrites . . . in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 2, 3, 7, 9.

Preachers frankly admitted in recent issues of the *Toronto Daily Star* and the *Evening Telegram* that there is no commandment in the Bible which states that Sunday must be kept holy. Quoting Archbishop Carington of Montreal, the *Toronto Star* said: "The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." Tradition, he said, has made Sunday a day of worship and a day of rest.

Another is quoted as saying, "Our Lord rose from the dead on the first day of the week. That is why the church changed the day of obligation from the seventh day to the first day of the week."

The Bible had already warned the church of a great apostasy or falling away in which a man would be made the head of the church, and that he would oppose and exalt himself above all that is called God or that is worshipped, sitting in the temple of God, showing himself that he is god. (2 Thessalonians 2.) Then Daniel declares, "He shall think himself able to change times and laws." Daniel 7:25, Douay Version. He should *only think* himself able, for again I read, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that man should fear before Him." Ecclesiastes 3:14.

Jesus Himself declared, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18. Again in Luke



Discovering the day of the Sabbath is not difficult. Read the commandment, Exodus 20: 8-11, and look at the wall calendar; that will suffice to settle the entire matter.

16:17 Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

All the past argument that Christ changed the Sabbath, every effort to prove from the Bible that the Sabbath was changed, is refuted by these churchmen as quoted in the *Toronto Daily Star* and *Evening Telegram*. They confess that any change rests solely with the church, that tradition has made Sunday a day of rest, and that Sunday was observed under specific commandment of the church, after the coming of Christ.

The *Daily Star* quotes another preacher as saying, "Again and again in the New Testament we find reference to the Lord's day as the first day of the week." We might be led to believe from this statement that almost every chapter of the New Testament made reference to the first day as the Lord's day. But what do we find? Not many, no, not even *one* passage of Scripture in all the New Testament, ever states or even infers that the first day of the week is the Lord's day. Jesus declared, "The Son of man is Lord even of the Sabbath day." Matthew 12:8. That Sabbath day was not the first day, but the seventh day of the week. The commandment reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Exodus 20:8-11.

In the eighteenth chapter of Revelation there is described an angel coming down from heaven, having great power, and the earth was lightened with his glory. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Revelation 18:2.

The term *Babylon* as applied here is not a term of reproach, but is simply

expressive of the confusion and diversity of sentiment that exists among the nominal churches to-day. In refusing to accept the Bible as their only guide, they rest upon the traditions of men, and have failed to walk in the advanced light shining on their pathway from the throne of God. There follows, therefore, another angel from heaven, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:4, 5.

Christ is the one and only mediator between God and man. (1 Timothy 2:5.) No man can come to the Father except through Him. (John 14:6.) "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. He alone is able to save to the uttermost all who come unto God by Him. (Hebrews 7:25.)

Jesus is the foundation of the Christian church. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Jesus Christ Himself being the chief cornerstone." Ephesians 2:20. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded." 1 Peter 2:5, 6.

If we are building for eternity, dear friends, we need a sure foundation. Therefore, "Turn your eyes upon Jesus, look full in His wonderful face; and the things of earth will grow strangely dim in the light of His glory and grace."



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Archbishop Carrington

IN THE past, noted men have made some notable statements pertaining to the matter of which day is the "Sabbath of the Lord thy God"—Saturday or Sunday. However, none has been more notable than the one currently made by the Most Reverend Philip Carrington, Anglican Archbishop of Quebec, in an address delivered on the occasion of the 400th anniversary of the Church of England prayer book. Archbishop Carrington said in part:

"The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday."

The Archbishop's words created a sensation among his fellow clerics. Some set about to show that Archbishop Carrington did not mean what he said. Others attempted to explain away by one means and another, the intent of the declaration. For years clergymen have spent not a little time in explaining why it is that Sunday is generally observed as the Sabbath, instead of Saturday, the seventh day of the week, as is enjoined by the fourth commandment.

Some have said that Christ did away with the creation Sabbath when He died on the cross. Others have said that our Lord transferred the solemnity of the Sabbath day to Sunday. Still others have said that Sunday is observed in honour of the resurrection. However, there have been some, as Archbishop Carrington, who have been candid enough to admit that there is no injunction in the Bible for the holy observance of Sunday.

No ecclesiastic, no layman, has been able in all the Christian dispensation to bring forth from the Sacred Record one single, solitary verse that shows divine authority for the transference of worship to Sunday. It has been embarrassing. And to cover the embarrassment, a number of fine-spun theories have been advanced.

Yet not one of these has taken the place of a "Thus saith the Lord." As a matter of fact there is nothing that will or can take the place of a clear directive from the Lord. In absence of instructions from a divine source, the keeping of any other day as the Sabbath day than the one commanded must be regarded by heaven as a "presumptive act." Jesus, in Matthew 15:9, said: "In vain they do worship Me, teaching for doctrines the commandments of men."

When Jesus brought into the New Testament church the ordinance of baptism, the Lord's supper, the ceremony of humility (footwashing), He made His will in these things clearly known. It seems unthinkable—it is unthinkable—that our Lord would effect a change in the day of weekly worship and say nothing about it.

Surely, Christ will hold no man responsible in the judgment for the observance of an institution which He has not commanded. But it is entirely conceivable that He will hold every man responsible for the observance of those things which He has commanded.

Archbishop Carrington is most sure of his ground when he says, "Nowhere in the Bible is it laid down that worship should be done on Sunday." We have not heard of anyone's contradicting the Archbishop. We have not heard of any cleric's bringing forth a passage from the New Testament or from the Bible showing that Reverend Carrington's position is untenable.

If Sunday rests upon as solid a foundation as those who would enforce its observance by legislation would have us believe, it is reasonable to think that a clear command, an example or at least an inference could be produced somewhere in the Holy Writings to lend support and to give authority to first-day worship.

If such support for Sunday worship cannot be adduced, then, we inquire, how can Christian men and women in good conscience observe an institution which has never been blessed, hallowed and sanctified by the God before whom every man must stand to give an account in the day of final reckoning?

In that day of the judgment, as men stand before the all-searching eye of God, what, we wonder, will be their excuse for failure to have observed the Sabbath according to the commandment? Will they say Christ changed the day? If so, how will they prove it with Christ present? Will they say they kept Sunday in honour of the resurrection? If so, Christ will call for the commandment.

Heart Fires

SAID Jesus, speaking of the last days, "the love of many shall wax cold." That Jesus saw accurately present-day conditions is attested by virtually every newspaper and magazine that falls from the presses. Individual, domestic, community and international



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Parental and church school indoctrination of children and youth with the principles of the ten commandments would prevent many a man from becoming a "down-and-outer" thirty or forty years later.

heart fires have burnt low, in some cases have gone out entirely, leaving the heart stone cold.

During the time of Jesus' earthly visit He pounded the question, whether at the time of His second coming He would find faith on the earth. Yes, undoubtedly, He will find some faith, but certainly He will find little love. At that time almost every heart fire will have burnt to ashes. The love of God will then be virtually non-existent, and if a man love not God, he cannot love his neighbour.

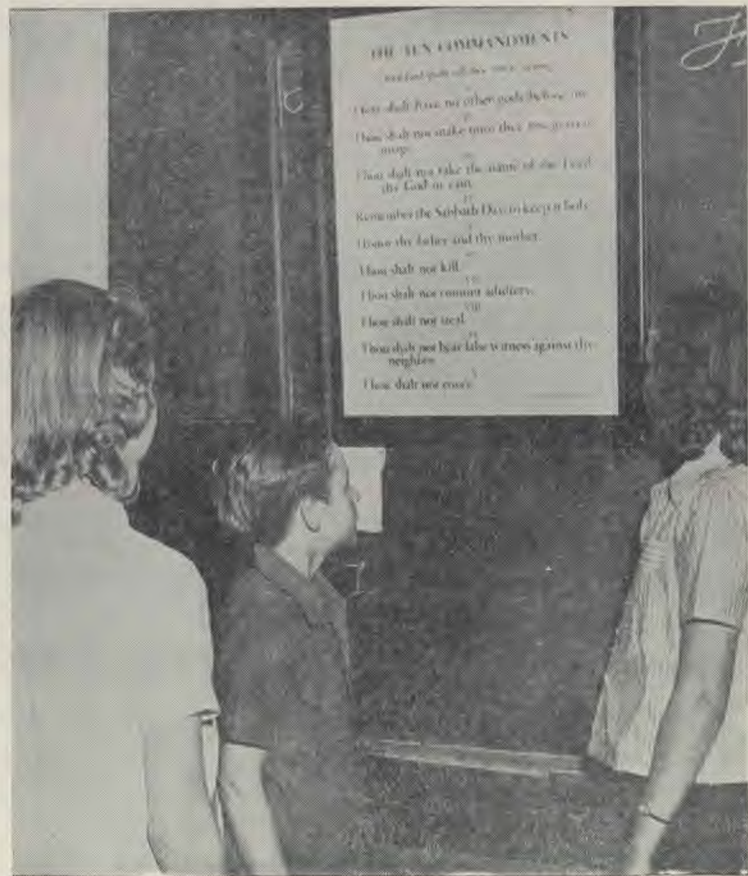
That international heart fires are at a new low is evinced by jealousy, distrust and suspicion on the part of national leaders; by deceit, subterfuge and lies; by rudeness, discourtesy and insults; by selfishness, self-seeking and self-love; and finally, by the brutality and cruelty of past wars and the mad preparation for those more terrible and devastating.

The condition of community heart fires is shown by neighbourhood quarrels and feuds; by faultfinding and criticism; by gossiping and backbiting.

The true state of domestic heart fire is revealed by the tens of thousands of unhappy homes and divorces; by the quarreling, faultfinding, bickering, envy and selfishness seen on the part of both parents and children; by the failure of parents to train and discipline their children; and by the disobedience of children to parents.

The "near-out" condition of the individual heart fire is revealed by pride, ego and selfishness; by lying, stealing and robbery; by cruelty, barbarity and murder.

Altogether, it is far from a pretty picture. Too, there is little place for optimism. It does, however, in the light of 2 Timothy 3:1-5 show us where we are living in relation to the last days and to the second coming of our Lord: "This know also, that in



RELIGIOUS NEWS SERVICE

the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

THE men who wrote the books of the Bible wrote what God gave and inspired them to write. It is His book, not theirs. The Spirit of God spoke by its authors. His words were upon their tongues; His message flowed from their pens.

Some have thought that God's control and God's inspiration would manifest themselves in uniformity of style, similarity of form, sameness of language, and resemblance of conception, excluding all diversity due to a difference of writers.

However, just the opposite of this is plainly apparent in the Bible; therefore the claim is made that it is the product of the men whose individual styles are stamped on its various books.

As the writers of the Bible tell us what they saw and heard, and just how they saw and heard it, it is obvious that their memories were at work, their imaginations were called into exercise, their affections were drawn out, their whole beings were employed, and what they wrote, as to both its essence and its form, is marked by its writer's individual circumstances and peculiar turn of mind.

This diversity which is used to produce unity is itself an evidence of the divine origin of the Scriptures. We recognize the differences, we distinguish between individuals, we acknowledge the human element in their writings. Yet what they wrote was God's Book, God's Word, God's Truth.

Providential Transmission to Us

In the realm of creation, God gives us plants by using all the elements of heat, moisture, electricity, atmosphere, light, the mechanical attraction of atoms and molecules, and all the various operations of the organs of vegetation.

In the realm of providence, He accomplishes the development of the most gigantic plans by manipulating the amazing diversity of a thousand million human wills, some intelligent, others ignorant, some yielding themselves, others rebellious, all influenced by diverse and opposing passions and purposes, and yet, when "gathered together," doing "whatsoever Thy hand and Thy counsel determined before to be done." Acts 4:27, 28.

In the realm of prophecy, He brings His predictions to fulfilment, using in doing so the diverse ambitions and conflicting purposes of earthly rulers.

In the realm of miracles, He uses many inferior agents, dividing the Red Sea not alone by the outstretched rod of Moses, but as well by a mighty east wind which blows all night and



Although the Bible was written by men in various walks of life—kings, shepherds, fishermen—it is the Word of God. The holy men of old all spake as they were moved by the Holy Ghost.

makes the waters go back, or healing a man born blind by clay made with spittle and therewith anointing his eyelids.

In the realm of redemption, He converts souls by employing many agencies, calling attention to His Word, sending preachers to teach the gospel, manipulating circumstances to impress His truth, and commissioning His Spirit to produce conviction.

Thus, in sending forth His Word into the world, He caused it to enter human life through the understanding, the heart, the life, the mind, the lips of His servants, associating what they revealed to us with their per-

sonalities, employing their sentiments, their history, their training, their experiences, their habits of thought, and even their personal idiosyncrasies, in the inspired transmission to us of the divine Word of God.

The diverse styles, then, of Moses, Ezekiel, Daniel, David, Paul and John are, at the same time, God's style—all employed by Him in the process of inspiration. One of His servants may write like a herdsman, another like a priest, another like a ruler, another like a fisherman, and another like a philosopher; but in all is found the style of God, the manner of God, the Word of God, the message of God. He

BIBLE WRITERS

By

Carlyle B. Haynes

used their manners, their styles, their personalities, and made them do His work.

God Speaking to Men

Just as a versatile musician might, in order to express the sentiment of some great composition, employ in turn the harp, the trumpet, the violin, the flute, the cornet, so the God of heaven, in sending His Word to men, chose His instruments to fit His purposes, and used all their peculiar traits in producing His divinely inspired message of salvation.

So, while sometimes the Bible discloses the tender simplicity and sublime artlessness of the beloved disciple, at other times the moving logic and rousing energy of the great apostle to the Gentiles, then again the impulsive fervor and rugged forthrightness of the Galilean fisherman, and still again the majestic and lyrical poetry of Isaiah and David, or the concise history of Moses and the axiomatic wisdom of Solomon, still, in it all, and through it all, and by it all, God is speaking to men.

New Testament Writers

The companions and apostles of Jesus wrote the books of the New Testament. Step by step in our investigation of these writings we have been led backward, until we have come to the time when they were written.

And when we get back to the men who wrote these books, we find one supporting another, the book of one verifying and confirming the book of another. The later books refer to and endorse the earlier ones. The different writers accept what the other writers had written, and declare that God led them in the writing. All of them, when brought together, are found to be *one Book*.

When Peter wrote his epistles, he referred in them to the writings of Paul. Peter and Paul had not always seen things exactly alike. Paul on one occasion had found it necessary to rebuke Peter. It will be interesting, therefore, to see what Peter has to say about the writings of Paul. This is what he says:

"The long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Peter 3:15, 16.

"Our beloved brother," Peter calls Paul. Paul wrote his epistles, Peter says, "according to the wisdom given unto him." The "unlearned and un-

stable wrest" Paul's writings, "as they do also the *other Scriptures*."

Peter, then, clearly puts Paul's writings on an equality with the Old Testament, which was at that time acknowledged by all the people of God to be the Holy Scriptures. In this passage Peter gives clear evidence that before his death Paul had written epistles, and that these epistles were accepted by the apostles of the Lord as from God, and were placed on the same plane as the sacred writings of the Old Testament.

The Old and New Testaments

The New Testament, too, upholds and supports the Old Testament. The two are a unit, standing or falling together. What is said in the New Testament of the inspiration of the Scriptures refers to the Old Testament.

There are some who say they believe the New Testament, but do not believe the Old—which remark in itself demonstrates their ignorance of both Old and New. There is no contradiction between them. The Old Testament is the foundation of the New; the New Testament is the superstructure of the Old. The New Testament does not teach one doctrine while the Old is teaching another. Their references to historical facts are the same. There is no confusion of spiritual fact between them. The unity between them is altogether remarkable.

As a matter of fact there is a considerable part of the Old Testament which will be found in the New. It is reckoned that there are 263 direct quotations from the Old Testament in the New Testament. Dr. S. H. Brooks affirms that Genesis is quoted nineteen times in nine New Testament books; Exodus, twenty-four times in twelve New Testament books; Leviticus, twelve times in nine books; Numbers is quoted or alluded to in nine books; Deuteronomy, twenty-six times in thirteen books; the Psalms, fifty-nine times in twelve books; Isaiah, fifty times in eleven books; Proverbs, six times in six books, and Zechariah, six times in four books.

The Revelation

Writing of the book of Revelation, Professor Milligan says: "The book is absolutely steeped in the memories, the incidents, the thoughts, and the language of the church's past. To such an extent is this the case that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of

(Please turn to page 15)



The Earth Magnet

The earth is charged with negative electricity although until recently no one knew from whence it received its charge. It has now been pretty well proved that it is kept recharged by electrical storms. If this were not so it would soon cease to carry its normal charge inasmuch as there is a constant current flowing from the earth to the air.

Antibiotic Cure

Four cases of syphilis, treated with penicillin six years ago, have now been pronounced cured by medical men. Ordinarily doctors like to wait ten years before pronouncing a syphilis patient cured; the evidence of cure is so conclusive following the use of penicillin that this exception has been made.

Evaluating the Comics

St. Paul, Minnesota, and Cincinnati, Ohio, have now published evaluations of the "comics." In Cincinnati a committee of sixty-five prominent citizens, with members of the faculties of Xavier University and the University of Cincinnati, examined 380 comic books and divided them into four classifications: No objection, some objection, objectionable and very objectionable. Only sixty-three were listed by both cities as "no objection," although the lists did not correspond because of different standards used in each.

Cost of Weapons

The United States is now spending \$20,000,000,000 a year for defense, and serious-minded economists warn the nation that its economy cannot continue to stand this strain. The United States is not alone in this top-heavy state of economic affairs; and the fact that other nations are finding it difficult to continue the armament race may, it is thought, lead to further attempts toward disarmament.

"Conchies" and Their Plight

Probably not many people know that sixty young men who refused to register for the universal military training programme in the United States are still in prison. The draft has been indefinitely suspended, but they are still prisoners of the government. There are also thirteen thousand who were conscientious objectors during the war who are still deprived of their civil rights. They cannot vote, hold office, or engage in certain professions.

No Sectarian Schools for Britain

Britain has rejected the proposal that it lease Catholic schools and operate them at its own expense. The Education Act of 1944 raised the standard of education for Britain's children, and Catholics say they cannot afford to reach that standard and foot the bill themselves.

NEARLY two thousand years ago John the revelator, by inspiration, penned a remarkable prophetic outline of European history right down to the close of time. The very last phase of its chequered story he described as follows:

"The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings." Revelation 17:12-14.

The "ten kings," or kingdoms, to which John refers are, of course, the ten fragments into which the Roman Empire was broken by the barbarian invasions of the fifth and sixth centuries of our era, and which later took the shape of the modern kingdoms of Western Europe; and the "one hour" of their liaison with the "beast," is from the Greek word *hora*, which refers not to the long centuries of the mediæval Holy Roman Empire but to a final short period of power just before the end.

As through the centuries, true to the prophetic dictum, the ten kingdoms have failed to "cleave one to another" (Daniel 2:43), and have constantly been at variance and often in open conflict. Therefore, this twofold development of the very last days could not but be unfailingly detected when the time arrived.

The ten kingdoms would suddenly stop quarrelling and come to "one mind." And their common thinking would lead them to turn again to the ecclesiastical system of Rome—the system which they had themselves "wounded to death" but a short while before (Revelation 13:3). Protestantism will turn to Rome for moral support in the chaos and dangers of the last days.

Can any such developments be traced in the European situation of our day?

Toward a Common "Mind"

So far as the first mark of latter-day Europe is concerned, we have already noted in an earlier article that the coming of Western Europe to a common mind is one of the most striking developments of the postwar years.

Very soon after the close of World War II, Mr. Winston Churchill, foreseeing the weakness of the separated nations of Western Europe in the face of the giant powers of the U.S.S.R. in the East and the U.S.A. in the West, gave to the leaders of Europe the urgent counsel, "Unite!"

This word he reinforced by his powerful speeches at Brussels in 1945 and at the Hague and Zurich in 1946, and a growing number of political leaders in Europe rallied to the standard of Western Union.

"The doom which has befallen the old motherlands of the West can only be retrieved by the European peoples coming together," urged General Smuts in his characteristic trenchant style. "With strong American backing and British sponsorship it may yet turn the present defeat and disaster of Europe into one of the finest achievements of statesmanship—a European union, a new birth of time which will save our Western civilization."

During 1948 several momentous steps forward toward this great idea were taken when the Five-Power Pact between Britain, France, Belgium, Luxemburg and Holland was signed and when the sixteen-nation committee to co-ordinate the Marshall Plan was organized. The former was described as "unprecedented in the history of Europe," as "unlike anything that has ever been tried on this continent," and as "the beginning of a new era in Europe."

Europe's "New Decision"

"It now looks," said Mr. Hector McNeil about that time, in a speech in Brussels, "as if Europe has taken a new decision. She not only once more maintains that no dictatorship will be accepted, but she announces that she is taking immediate steps now to combine, to produce the conditions preventing the emergence and the advance of any authoritarian system."

Further conferences between the leaders of the Western powers followed, and early in 1949 the Council of Europe came into existence. Then in August last year the first meeting of the European Consultative Assembly took place.

When signing the statute of the Council of Europe at St. James's Palace in London, last May, the French Foreign Minister, Robert Schuman, asserted:

"We are laying the foundation of a spiritual and political co-operation from which will arise the European spirit and a supranational union."

This rapid and unparalleled development in our day can surely be none other than the beginning of the fulfilment of the prophetic Word that the separated nations of Western Europe, after centuries of hostility and sanguinary conflict, would, in the last days, come almost miraculously to "one mind."

The final proof that this is the de-

EUROPE'S LAST RULER

velopment foretold so long ago by the revelator will be the fulfilment, by the projected union, of the second specification listed; namely, "And shall give their power and strength unto the beast."

Are there, then, any indications of a movement of the European governments and peoples Romewards?

What Sort of "United Europe"?

When, a year or so ago, the idea of Western Union reached the level of governmental planning, Mr. Churchill drew attention to the fact that a United Europe might become a source of contention between differing ideological groups within the western nations, and urgently pleaded that the basis of union be kept nonparty and nonpartisan.

"Nothing could be more unwise," said he, "or reckless than trying to make a United Socialist Europe. . . . On this principle there could come into being a United Liberal Europe, a United Roman Catholic Europe, a United Right Wing Europe, all quarrelling with each other. . . . Let United Europe be kept above party divisions."

But his advice was unheeded, and during subsequent months the struggle for dominance went on in the various conferences which were convened to discuss European unity, as also in the parliamentary debates of the participating nations.

The Socialist Government in Britain made no secret of its determination to establish a United Socialist Europe. A Socialist pamphlet positively asserted:

By
W. L. Emmerson

"Western Europe and democratic Socialism stand or fall together. The ideal of European unity can only be saved from corruption by reactionary politicians if the Socialists place themselves at the head of the movement for its realization."

On the other hand, among the chief critics of the idea of a United Socialist Europe was, of course, the Catholic spokesmen. In an editorial in the *Tablet* the Socialists were admonished:

"By all means let the Socialists of each country get together, but do not let them make the presumptuous mistake of thinking that they can have the monopoly of a natural self-evident leadership. . . . They ought to understand that a much bigger place ought to be made for the Catholic Church, which is the one supranational society actively present in all the area to be brought into accord, with all the advantages of great numbers, long continuity, and a complete unity of faith."

That this view was shared by many non-Catholics was evident from the statement of a writer in the *Times Literary Supplement*:

"The best hope of healing . . . the deep wound in the soul of Europe . . . is now considered by many astute observers to be what is called Christian democracy, and the basis of Christian democracy is the social thought of the church."

Composition of Europe's First Parliament

When the first historic meetings of the Council of Europe convened in Strasbourg, one fact, which will undoubtedly have far-reaching consequences, became immediately obvious, and that was that the secular Socialist parties were in a definite minority, while the greatest influence was wielded by the Catholic-supported Christian parties which constitute the dominant force in most of the Western Continental States. Of the six committee chairmen chosen for the period of the Assembly, three were Catholics.

Moreover, as the membership of the European organization grows, the power of the pro-Catholic parties will increase, for the recent elections in Germany have shown the predominantly Catholic Christian Democratic Union to have the largest following. And if a way is found in due course of admitting Portugal and Spain, these will add still more strength to the Catholic group.

In a leading article in the *Times* it was stated:

"Catholicism is . . . the most powerful political movement in Europe out-

(Please turn to page 17)



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: Why is it that in Leviticus, the eleventh chapter, certain things are declared to be unfit for food, while in Genesis 1:29-31 God classifies everything in the world as good for the use of mankind? O.H.

The eleventh chapter of Leviticus is where God distinguishes between the clean animals, fish and fowls that may be eaten and the unclean that may not be eaten. However, we do not see the contradiction here that our questioner seems to see. Genesis 1: 29-31 reads as follows:

"God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."

In Genesis God is describing the diet for both man and animal. It should be noticed that in both cases it is a vegetarian diet. It is the "fruit of a tree." It is the "herb bearing seed." It is "every green herb." God did not at the time of creation give to man a flesh diet. We think the significance of this fact should be specifically noted. God, in the creation of Adam and Eve, did a perfect work. That is to say, Adam and his wife were perfect in every physical, mental and spiritual particular. Since they were perfect, it is but natural that God would give them a perfect diet. This He did, and it was not a flesh-meat diet, but a diet of fruits, grains and nuts.

God gave to man every liberty to partake of the diet He had prescribed for his use. However, it was not until after the fall into sin that the life of any animal was sacrificed for the gratification of man's appetite. Following the flood, which was about 1650 years after creation, God gave man permission to eat of the clean animals. God has never given His permission to eat

of the animals, fish and fowls that He has classified as unclean.

Some animals, fish and fowls are scavengers. They were designed of God to eat up the refuse of the earth, that the earth be not polluted and thus become a more unhealthful place for man to live. Because of the fact that the scavenger animals feed upon that which is decayed, they must of necessity become diseased; and when their flesh is consumed by man, the disease is transmitted to the eater. The reason for the prohibition of certain scavenger animals is therefore clear.

There is no contradiction between Leviticus 11, and Genesis 1:29-31. In Genesis God is dealing solely with a vegetarian diet, while in Leviticus He is prohibiting the use of the diseased scavengers, that man might enjoy better health.

Dear Bible Answerman: I have often had occasion to wonder if angels are real beings, since they cannot be seen. B. L., Manitoba.

Angels are very real beings. That they are not often seen does not alter this fact in the least. There are other things, such as the air we breathe, that we cannot see. Yet it is real nevertheless, and we constantly avail ourselves of it. Thousands of people use gas with which to cook their meals and heat their houses, yet they never see it. There is a certain amount of water vapour in the air at all times, but it cannot be seen unless it becomes sufficiently condensed as steam or clouds.

The Bible reveals angels as real and intelligent beings. There are recorded instances in which they have appeared to men. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews 13:2.

In Genesis 18 and 19 we have the record of both Abraham and Lot entertaining angels in the form of men. Neither of these patriarchs recognized their guests as angels until later, when they revealed themselves. In response to Elisha's prayer the eyes of his companion were opened and he saw the entire mountain filled with angelic protectors. There were angels at the tomb of Jesus, and many times during the intervening centuries these celestial beings have come to the aid of tried, suffering, persecuted men.

Angels are declared by the writer of Hebrews to be "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14.

Dear Bible Answerman: Did the sun stand still for Joshua? S. R.

We think that the Bible here uses terminologies common to human beings. We say the "sun rises" or the "sun sets" when as a matter of fact it does nothing of the kind. The earth rotating on its axis makes it appear to

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rise in the morning and to set in the evening. While we are unable to make a dogmatic statement, it is altogether possible that God caused the earth to cease rotating on its axis, which caused the sun to "appear" to stand still.

Dear Bible Answerman: As light banisheth darkness, so truth exposes error—sin. In the light of this knowledge, will the threefold message of Revelation 14: 6-12 expose and reveal the mystery of 2 Thessalonians 2: 3-10? J. H.

Truth does expose error, and wherever the three messages of Revelation 14 have gone they have done just that. Wherever the gospel of truth has been preached it has served to reveal "that man of sin," "the son of perdition."

BIBLE WRITERS

(Continued from page 11)

materials brought from the same source. It is a perfect mosaic of passages from the Old Testament, at one time quoted verbally, at another referred to by distinct allusion; now taken from one scene in Jewish history, and now again from two or three together."

There are 404 verses in the book of Revelation. About 265 of these contain Old Testament language, and about 550 references are made to Old Testament passages.

In all the New Testament there are only three quotations from secular writers. These are all by Paul. They are found in Acts 17:28, where Paul says: "As certain also of your own poets have said, *For we are also His offspring*," which was taken from a play by Aratus; in 1 Corinthians 15: 33, "*Evil communications corrupt good manners*," which was taken from the writings of Menander; and in Titus 1:12, "One of themselves, even

a prophet of their own, said, *The Cre- tians are always liars, evil beasts, slow bellies*," which is from Epimenides.

The Sword of the Spirit

But there are hundreds of quotations in the New Testament from the Old Testament, taken from every book in the Old Testament with the exception of Ezra, Nehemiah, Esther, and the Song of Solomon. And in addition there are other hundreds of allusions and references to Old Testament history and customs and scenes and worship.

Thus the New Testament confirms and verifies the Old; it is of the very warp and woof of the Old. The New is the consummation of the Old. Nothing is stated or taught or prophesied in the Old that is not transfigured in the New. Someone has likened the Old and New Testaments to a Damascus blade, which was made of the cloth of woven wire, heated, forged and tempered in such a manner that the edge was irresistible. So the Old and New Testaments are interlaced, intertwined, interbraided, and inter-

woven, and then heated and welded in the fire of divine inspiration until they come out to us "the sword of the Spirit, which is the Word of God." Ephesians 6:17.

And when we get back to the Old Testament itself, we find here also the later writers referring to, and confirming, the earlier. Almost the last statement in the Old Testament is this: "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Malachi 4:4.

Thus the prophets quote from the Psalms, the later books from the earlier ones, and we move back step by step, from writer to writer, all upholding and confirming the others, until we come at last to the very first words of the Bible. There we stand, as it were, at the entrance of a stately, beautiful and awe-inspiring cathedral, on which, it is true, many builders have laboured, but over the entrance to which is written the name of the Great Architect Himself: "In the beginning GOD."

HOW OLD IS THE EARTH?

(Continued from page 3)

fore light could not have been created in the sense of being an entity by which the earth was surrounded. In fact, the earth was not surrounded by it, for we read that the light was divided from the darkness so as to form day and night; apparently, therefore, the two halves of the earth were differently illuminated from the very first day. There must have been a light source outside the earth, which, as soon as the material of the earth was formed into a globe, shone upon it and cast a shadow. Thus the light and dark sides of the earth came to be the "evening and morning" on this first day just as they were on each succeeding day.

Some will object here, for, they say, the sun did not appear until the fourth day. In passing, it may be noted that the record of the fourth day speaks of the appearance of the sun in the atmospheric heavens. Creation does not involve the mere production of substance, but the organization of that substance and its setting into its ultimate relationships with other material. The clearing of

the heavens so as to allow the heavenly bodies to shine through was as much of a creative act as the production of those bodies in the first place.

An attempt is made to show that the light of the first day was a miraculous light caused by God's presence at that time. There are two objections to this view. For one, there is no reason why God's presence should be manifested in a miraculous manner during the first three days more than during the others. For the second, such an interpretation would make it necessary to limit God's presence to one half of the earth only, in order to have day and night. Such a suggestion is, obviously, ridiculous.

The simplest and most understandable view of the events of the first day of creation is that God spoke the matter of the earth into existence as a shapeless, unorganized mass, and that His power acting upon it through His Spirit, brought it into form as a solid globe. The shadow cast on one side of this globe by the rays of the sun produced the night on that side.

Further, it should be kept in mind that creation involved not only production of matter, but its organization and setting in relation to other

material bodies. Accordingly the creative act of the fourth day appears to have been a process by which the great luminaries were *established* in the firmament of heaven to serve as markers for days and years and seasons.

The viewpoint of creation that assumes the sun to have been in existence on or before the fourth day and to have given light upon the earth from the very beginning of creation week makes the whole story consistent and simple. The only objection that can be brought against this interpretation is the idea that some have retained from their childhood days, of the fourth day as the time of formation of the sun, moon and stars. On the other hand, since creation means organization as well as production of material, the work of the fourth day is reasonably understood as part of the organization of the earth in relation to the other members of the system—just as reasonably as to understand the work of the other days as organizational, which they were largely, if not entirely. For there is no reason to believe that any new material substance was produced after the first day. Even the living things were made from the substance of the earth.



The DOCTOR'S VOICE

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



Insomnia

Question: Why can't I sleep soundly? At 10 p.m. I feel sleepy, but on going to bed I cannot sleep. I am an average housewife.

ANSWER: Strangely enough, sleeplessness is usually due to overfatigue. Persons who do their best work in the evening are usually working on their reserve energies. On this account it is usually advisable not to prolong the work of the day into the evening. Relaxation should be cultivated, which necessitates freedom from worry and anxiety. Diet should be adequate but not in excess of one's normal requirements. Eating between meals or at bedtime is to be avoided. Tea and coffee should of course be eliminated. Intense mental activity should be avoided for an hour or at least half an hour before bedtime. On retiring, one should think of good fortunes and blessings enjoyed in the immediate past and then, if necessary, consciously refuse to think about anything. The sleeping quarters should be clean, and particularly free from dust. Ventilation should be adequate, it being preferable that ventilation be across the room.

Laxative Diet for Children

Question: My three-year-old boy is very constipated, and has been for a long time. I have tried a number of things such as milk of magnesia, Castoria, Jellax, mineral oil and olive oil. Please advise. Would Brewer's yeast tablets help to cause constipation?

ANSWER: It is inadvisable to continue laxatives over too long a period as they lead to a lack of response to normal stimulation. The diet should include plenty of fruit and vegetables for bulk, also whole-grain cereals. Figs and stewed prunes have a laxative effect. A habit time is very important and normally would be immediately following breakfast. Peristalsis all along the intestinal tract is most active after meals. Exercise is a beneficial factor. Vitamin B influences

bowel motility. Natural sources are legumes, nuts, wheat germ, molasses, etc. Brewer's yeast is a fairly good source; it should exert only a favourable effect. Jellax contains figs, prunes, raisins and a little senna. The latter is similar to cascara and is relatively mild. Its occasional use is not harmful. Mineral oil impairs vitamin A and D assimilation and does find its way to the liver with some harmful effect. It should not be used. The fat content of the diet does have something to do with favouring bowel action. Two tablespoonfuls daily of any vegetable oil or margarine (including olive oil) is all that one requires.

Gallstones

Question: Could you tell me if there is any special diet that would help prevent future attacks of gallstones? I am fearful of other attacks.

ANSWER: Where gallstones are already present and biliary colic has been experienced, removal of the gall bladder seems to be about the only real remedy. This is especially true where there has been an associated jaundice. If overweight is present, a weight-reducing diet is indicated. Avoidance of animal fats and limitation of eggs to three or four a week is thought to be a factor in preventing the development of gallstones.

Sleeping Pills

Question: Is it better to stay awake all night or to take a sleeping pill?

ANSWER: Sleeping pills have a very limited usefulness. They are depressants and tend to lower vitality, so are used sparingly in acutely ill patients. Because of their habit-forming qualities they are a definite liability to one suffering from a chronic illness. Insomnia is just a symptom, and treatment should be directed at removing the cause. Sleeplessness usually is the result of over fatigue, either physical, emotional, intellectual, or even spiritual (caused by thoughts of guilt and remorse).

RHEUMATIC FEVER

By

W. H. Roberts, M.D.

DR. HAROLD STOCKTON, speaking before the Vancouver Medical Society and commenting on the importance of rheumatic diseases, acute rheumatic fever in particular, made the statement: "Rheumatic infection is the great disease of recurrence. In fact the most characteristic tendency outside of its proneness to involve the heart is its tendency to recur. This tendency, with its repeated insults to the heart, leaves a high mortality rate. Only one per cent die in the first attack, whereas twenty to forty per cent die from recurrences in the ten-to-twenty-year period that follows the first attack. It is not generally realized how serious rheumatic infection is, and few diseases constitute a greater problem as far as death and disability in children and young adults are concerned. This is true in this country as well as in England. Rheumatic fever and rheumatic heart disease account for more deaths in childhood than do all forms of tuberculosis, and almost as many as the combined deaths from poliomyelitis, diphtheria, measles and scarlet fever. In World War II, according to many observers, the greatest single cause for rejection in the youngest age group was heart disease, and most of these were rheumatic in origin."

The cause and preventive factors of acute rheumatic fever therefore become a matter of great importance. The most likely cause is an allergic manifestation to a streptococcal infection of some local area of the body, such as the throat. "This streptococcus initiates an upper respiratory infection which lasts from one to three days, and then there is a latent period from one to three weeks, during which time some phenomenon occurs: allergic or possibly immunological."

According to Copeman, noted rheumatologist, the onset in adults is usually abrupt with a sense of chill, accompanied almost at once by pains in the joints. The temperature usually rises to 102 or 103 degrees. Sweating is profuse. The heart is generally affected if not always.

In children, among whom the disease is very common, the clinical picture often differs. The arthritis is a less marked feature and may be absent altogether. Skin rashes and rheumatic nodules are more common. Often the true nature of the illness is not discovered for some time. Other important features of the disease in children are outlined by Stocker.

All children in one series of cases studied "had a pulse rate of over one hundred until the end of the ninth week from the onset of the acute episode. One hundred per cent had an increase in sedimentation rate for eight weeks following onset. All children lost weight during the first eight to nine weeks of the active disease and returned to normal weight again seven and one-half months from the onset. All had lowered haemoglobin at the onset of the illness, but all had normal haemoglobin eight months after the illness. Fatigue, pallor and cardiac symptoms are also important.

A sleeping pulse over eighty is considered to indicate rheumatic activity, and over ninety indicates heart damage. It is important that these signs be detected early, as absolute bed rest is a must until all signs of activity are over. In general, all other signs being favourable, and in the absence of a rapid pulse, the patient is allowed up three weeks after the sedimentation rate (rapidity of fall of red blood cells in a capillary tube) is back to normal.

Environmental factors that predispose to rheumatic activity are listed by Copeman about as follows:

1. Seasonal variation: In Britain the incidence is highest in autumn and early winter; in North America, in the spring.

2. The disease is most prevalent in over-crowded communities having a low standard of living. It is therefore an urban rather than a rural disease. The associated factors of poor nutrition, lack of sleep and inadequate protection from cold and damp lower resistance to both streptococcal infection and acute rheumatism. The factors of nutrition responsible are deficiencies in protein, vitamins B and C.

3. Recruits are particularly vulnerable in their first weeks of training when their resistance is lowered by the strain of unaccustomed exercises and environment. The incidence of acute rheumatism among trained soldiers is, however, strikingly low compared with the incidence among recruits. In the wars of 1914-18 and 1939-45 attacks which were traceable to chill followed either exposure greater than that which the patients

were conditioned by their training to withstand, or less severe exposures in men who, on account of a rest period in warm billets or a spell of unusually warm weather, had lost their tolerance of extreme conditions.

4. Climatic conditions are important. The change in temperature associated with a change in the weather may amount to anything from five to twenty degrees Fahrenheit. Copeman has this to say: "Since people are apt to be conservative in their habits of dress and in the heating of their homes and places of work, sudden changes of temperature may make considerable demands on the adaptive powers of the organism. This is especially the case in autumn and spring."

An average suit of clothes is equivalent to an increase of temperature of about fifteen degrees Fahrenheit. Copeman warns that "people clothed suitably for indoor temperatures are liable to considerable chill if they spend periods of an hour or more out of doors at the colder seasons of the year, unless they are engaged in active movement."

Pity the poor bobby-soxers in their efforts to follow fashion or be "conservative" until late in the fall or at the first indication in the spring that summer is coming. Pity even the ladies with their fine silk and nylons, and helpless infants in their sheer dresses and exposed extremities.

5. Housing is not unimportant. Excessive chilling of the structure of a house causes condensation of moisture on the walls, furnishings and household linen.

Dampness in clothes taken from a cold cupboard and in bedding insufficiently aired, is an indication of low temperature; and contact with the body causes heat loss sufficiently rapid to cause discomfort. Clothing that has become wet with rain or sweat loses its insulation value.

Damp neighbourhoods are those where rainfall is about average and where the soil becomes waterlogged in winter. Places near lakes and rivers where fog and mist abound in winter, and where the level of the subsoil water is high, are also described as damp and unfavourable to rheumatic subjects. Conversely, moderate elevation, southern exposure and light well-drained soil are favourable factors. In this connection the cold, damp pleasure boat, or the cabin in the hills, or even the tourist resort may be a real hazard to those susceptible to rheumatic diseases.

The same principles apply in pre-

venting recurrences in rheumatic subjects. In Iowa a large group of rheumatic children were provided single beds, adequate clothing and a diet including one quart of milk daily, ample protein in eggs, etc., two kinds of fresh fruit, two vegetables, cod-liver oil, apple butter and margarine. Temperature and humidity of their sleeping room was controlled where possible. The recurrence rate in this group was comparatively very low. This seems to be the answer for the rheumatic child.

EUROPE'S LAST RULER

(Continued from page 13)

side this country [Great Britain], and one which should not be underrated because it is unfamiliar."

Students of Bible prophecy, at least, are not likely to be guilty of underrating Catholic influence in the new Assembly, for they know that the last-day revival of the Papacy will be the result of the fragmentary nations of the Roman world, that is, the nations of Western Europe, coming to "one mind" and then giving "their power and strength unto the beast." Revelation 17:13.

To-day we can see the nations of the old Roman world in "one mind" as they have never been since the breakup of Europe in the sixth century A.D.; and in view of the constitution of the new Assembly, it may not be long before these powers will begin to move toward the fulfilment of the second part of the prophecy and place the Papacy in a position where it can carry out the final acts of the great apostasy.

"The Only Spiritual Force"

That the Catholic Church will bend every endeavour to control the new European parliament is evident from the statements of its spokesmen, both in this country and on the Continent.

Said Dr. John Heenan in a recent speech in Battersea, London:

"The only spiritual force in Europe to-day is the Catholic Church. We are recognized as a living power, and that power, if we are wise, we must use."

"Europe must be united by a spiritual force," asserts an editorial in the *Catholic Times*, "or soon the alliance will fail. When Europe was united as Christendom, it was united by the Faith, and the Faith of Christ held it together. Its unity was disrupted by a deliberate revolt. It was destroyed by a revolt against Authority. Luther dis-

(Please turn to page 19)

The Law That Christ Established

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

1. How many commandments do you have to break to be guilty of all?
2. How many links of Moody's chain do you have to break to fall?
3. In what commandment are the following statements found:
 - a. "Remember the Sabbath day, to keep it holy."
 - b. "Thou shalt not covet thy neighbour's wife."
 - c. "Thou shalt not commit adultery."
 - d. "Thou shalt not bow down thyself to them, nor serve them."
4. Why did not God save man by the law?
5. Complete the following sentence: "Therefore by the deeds of the law there shall no flesh be justified in His sight:"
6. Prove by two Bible references that Christ did not do away with the law when He died on the cross.
7. Write false or true after each statement:
 - a. The word "fulfil" means to make an end of.
 - b. While Jesus was upon earth He disregarded the law of God.
 - c. Jesus said: "I have kept My Father's commandments."
8. What does Spurgeon say that Jesus came to do?
9. In how many different points are the character of God and the character of God's law identical?
10. Give ten different words characterizing the law of God.
11. Give the Bible definition of sin as found in 1 John 3:4:
12. Give the strongest evidence that God's law is unchangeable.
13. Why could not God abolish His law?
14. Underline the true statements:
 - a. True Christian faith established the law of God.
 - b. The Christian who professes to follow Christ and does not obey Him is a liar.
 - c. When we love God, His commandments are not grievous.
 - d. God gave His Son to die on the cross rather than do away with His law.

That Ye Sorrow Not

By

O. B. Gerhart

HALF hidden amid a tangle of weeds and vines beside a lonely country road—I have passed it many a time—is a forgotten cemetery. Most of its headstones are leaning or fallen, their epitaphs all but effaced by a hundred winters and more. "Gone But Not Forgotten" is the pledge still to be read upon two or three.

But they are forgotten. Not a person alive remembers them any more. Not one. Even their children who chiselled their loneliness upon these stones are now themselves scattered among other cemeteries.

But wait! Did I say "Forgotten"? Did I say that "no one" remembers them any more? No one! I made a mistake. There is One who remembers them well. Jesus has not forgotten. Here is His precious "remembrance" promise written for all those who have suffered loss: "A book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in *that day* when I make up My jewels." Malachi 3:16, 17.

The Lord of hosts has not yet made up His jewels. *That day* has not yet come. But it will come. And, lest their loved ones who helplessly watched them being swept forever beyond human help, should fear that in time God might forget their precious dead, He comes forward to tell them that that cannot be. "A book of remembrance" (as if that were necessary) assures them that the great

Lifegiver will remember His own in *that day*.

That Day! In your utter loneliness and sorrow just now, dear friend, does this promise sound unreal and far, far away? Do you ask, What is *That Day*? When will it come? And, What will really happen to my beloved when it does come?

Then come with me. Let us go to Nero's chilly dungeon where that godly saint, Paul, is setting his pen to paper for the last time. The hand of Inspiration rests mightily upon him and these words are written: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day*: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8.

That day! When is it? The apostle says it is the day of *Christ's appearing*. That will be the day when he receives his reward, his crown, he says. But not only Paul will receive a reward. Far from it. "All them . . . that love His appearing" will be rewarded also.

On *that day* the people of God of all ages will come forth from the tomb. "The Lord Himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. Not one hidden grave will be overlooked, not one child of God forgotten on *that day*. Nor will your dear one precede you to glory. "We . . . shall be caught up together" is the promise of God.

No wonder the Bible writers term the day of the resurrection *that day*. "For if the dead rise not . . . then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16, 18. The future hope for the human race rests entirely upon the resurrection. That will be the day of glad reunion, the day of days for all who have watched a faithful loved one slip down into the valley of the shadow to disappear at last in the gloom. *That day* will forever end this interval of loneliness and mourning. What a day that will be!

Can you visualize it: Your dear one, not as you saw him last, but erect and strong in the full bloom of perfect health, coming forth to life everlasting? Beyond the cruel silence of that lonely grave can you not hear it: That dear, familiar voice once more, his first words echoing in that triumphant shout that rises from all the

resurrected host: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. What a thrilling sight the cemeteries of earth will present to the living on *that day!*

You yourself may be one of those who shall live at *that day*. To say the least, it is altogether possible. You know the signs that Christ Himself said would mark the generation that would witness His return. If you do not, please read the following texts in your Bible: Luke 21:25-33; Joel 3:9-12; Jeremiah 25:32, 33; Daniel 12:1, 2. Even the hardiest infidel admits those signs are here at least.

Therefore, even upon this earth, before you are "caught up with them in the clouds to meet the Lord in the air," you may clasp your loved one to your heart again, for "the dead in Christ shall rise first," you remember.

The parting, in any case, will not be long for the true and faithful. Sorrow not, beloved of God, as do those who have no hope. You have bidden your loved one Good Night. He is now at rest. Was Jesus his Saviour? Then you shall see him in the morning.

That empty chair is but another tie to bind you the more firmly to the service of God. Hold back nothing He asks of you. It is for your sake He asks it. He wants you to have everlasting life. He requires nothing that has not that end in view. Therefore, "blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

May you stand with that godly host of whom the prophet has written: "It shall be said in *that day*, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.



EUROPE'S LAST RULER

(Continued from page 17)

rupted Europe by causing men to throw aside the very force that made Europe, Europe."

"Supreme Arbiter" Needed

"To-day we need a supreme arbiter and judge," asserted Count Guiseppe della Torre, editor of the Vatican paper, *Asservatore Romano*, "beyond parties and rivalries, beyond the interests and passions of mankind. . . . The Catholic Church—above all

worldly anxieties—could be the answer."

"In it is conceived and guaranteed a society geared to human solidarity, a society beyond suspicion in its spiritual independence and in its religious charity toward all, guaranteeing justice to all."

"Had such a society been appealed to, it would to-day, as yesterday, have been the saviour of peace and civilization."

Father J. Corbishley, S. J., was equally pointed when he wrote not long ago in the *Catholic Herald*:

"Is it too much to hope that at this moment, sectarian differences will be forgotten and that non-Catholics will be prepared to admit at least the historic role of the pope as Defender of the West."

"The gap," says a writer in the *Catholic Times*, using almost Biblical language, "*is one of the mind*. The countries that resisted the Reformation are cut off from those that accepted it." (Italics ours.)

Igino Giordani in the Rome paper, *Giornale della Sera*, is optimistic that the gap will be bridged, and looks even further to the organization of a "world theocracy" with the Roman Catholic Church dominant in the political as well as the religious sphere.

How soon the urgency of the world crisis will bring the nations of the West to the place where they will accept the pope as "supreme arbiter and judge" none can say, but the fact that such clear hints are being insinuated into the councils of the nations is indication enough that this long foretold climax may be nearer fulfillment than many have any idea.

Not only, therefore, is the "dragon" on the stage ready to be galvanized into action by the "spirits of devils" for the opening of the "battle of the great day of God Almighty," but the "beast" also is approaching its final development and moving into position.

"Between the Devil and the Holy See"

There is, therefore, point in the rather bold remark made by Father D'Arcy in New York that Europe to-day is between the "devil and the Holy See."

There is certainly "no time to lose" for the people of God to take their place on the Lord's side, that they may be among the "called, and chosen, and faithful" in the day when the "King of kings and Lord of lords" will, as a "thief in the night," break into history for the consummation of His own divine purposes.

The One Altogether Lovely

Stanley Combridge



ASSOCIATED SCREEN NEWS

I've seen the sunset's crimson glow,
The moon's soft silv'ry light;
The riding ocean's foaming spray,
The driven snow, so white;
But with my eyes I long to see
Whom heav'nly hosts behold—
The One who doth surpass earth's best,
Whose beauty's ne'er been told.

I've heard the sweetest earthly strains
Most pleasing to the ear;
The human voice, the song of birds,
The chime of bells, so clear;
But oh, I long to hear the voice
Which heav'nly hosts admire—
Of One whose accent far excels
The full angelic choir.

I've known the love of friends most dear,
The joys of converse, too;
I've thrilled to see the trustful eye
And felt the handclasp true;
But oh, I long to know One Friend
Whom heav'nly hosts adore—
The One whose love exceeds all loves,
Who loves for evermore.