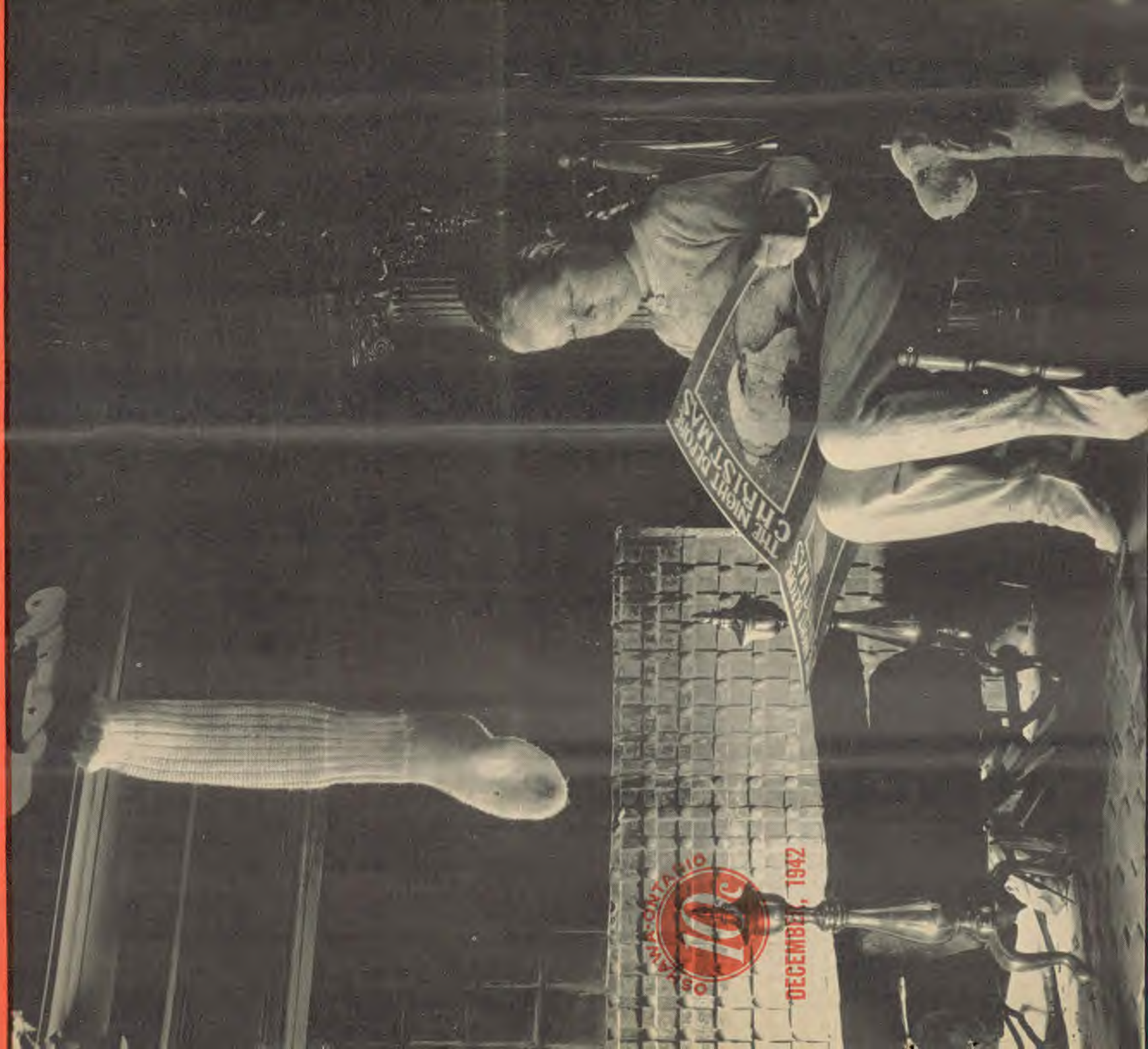


Canadian SIGNS OF THE TIMES



DECEMBER, 1942

MEATLESS DAYS

D. H. Kress, M.D., says Canada's
Meat Shortage will be a Blessing

THE time was when advocates of graham and whole wheat bread were ridiculed and stigmatized as bran eaters. Bread was not purchased by the masses with reference to its nutritive value, but rather with reference to its whiteness.

The story is told of a *newly wed* who when making her first purchases in the market selected the foods to match the colour of her dishes. This seems amusing, and yet those who purchase white bread for their children instead of the darker coloured whole wheat bread exhibit as little intelligence in their purchase as did this newly wed. White bread is an inferior food when compared with the whole wheat product. In the warring countries of Europe in the interests of food conservation, its sale is now forbidden. Important elements of nutrition have heretofore been removed with the shorts, and the bran, and fed to hogs. The American children have, in the past, been deprived of these elements; poor teeth and poorer nerves has been the result. In America, as in Europe, in all probability, if the present war continues, the day of white bread will be a matter of history in the near future. Many have already from choice turned from white bread and are demanding the whole wheat product. The rest will, ere long, be granted the choice of eating whole wheat bread or no bread. Forced reforms are never as desirable from a health standpoint as are reforms intelligently and cheerfully made. From a medical and health viewpoint it is advisable to eat whole wheat bread and by so doing conserve thirty per cent of America's wheat.

As we begin to study the nutritive value of foods, great reforms may be looked for.

Meatless days will again be advocated. This, too, should be regarded as a blessing and not as a hardship. Meatless weeks, meatless months, and even meatless years would prove a benediction to many. For over fifty years I have been subsisting on a meatless diet with great benefit to myself. Meat is not an indispensable food. It is not even a highly nutritious food. No

doubt there are those who are surprised to learn this. Meat at best is an impure food. Waste products are concealed within its fibers. Because of the ever increasing prevalence of disease among animals it is becoming even a dangerous food. Germs of disease may be introduced, and its wastes tend to prepare the body soil for the cultivation of germs of disease. Some one may say, it is all right for office men whose work is sedentary to do without meat, but hard working men must have it to keep up their strength. This is a mistaken notion not based on science.

Dr. Harvey Wiley, while living, was recognized as America's foremost food expert. Although not strictly a vegetarian, he said:

"It is a strange notion, and yet one of universal vogue that the person who is doing extra hard work, such as a soldier on the march, needs great quantities of meat. This is wholly erroneous. The person who is to undergo the severest bodily exercise and tolerate the greatest fatigue should be fed principally cereals, especially wheat, corn bread, and rice. There is no better nourishing bread, said he, 'for soldiers, sailors, or citizens than that made from whole-ground cereals.'

In addition to being unwholesome and innutritious meat is an expensive food. In fact, it is America's *most* expensive food.

Dr. Frank Crane gave the following advice to mothers:

"If you will cut out meat from your tables and substitute vegetables, it will not only reduce your expense vastly, but it will mean health and vigour to your husband, your little ones, and yourselves. Meat eating may be called the great American sin. Workmen don't need meat. The champion long distance runner in the United States, Kohlemainen, is a vegetarian. Meat over-stimulates and is fruitful of many diseases. Make up your mind to it, and you can learn to love vegetables; *and you will have the satisfaction of knowing you are nourishing and not poisoning your family, and that some of the best scientific minds approve your course.*"

There are multitudes who for years have subsisted upon a fleshless diet from choice with benefit to themselves physically, mentally, and morally.

Man is by nature a vegetarian. Grains, legumes, fruits, nuts, and vegetables were the foods originally designed for man by the One who formed him and understood his needs best. "The Lord God commanded the man, saying, *Of every tree of the garden thou mayest freely eat.*" "And 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.*" The fruits, grains, legumes, and nuts constituted man's diet in the Garden of Eden. Not until after the flood according to the Biblical record, after vegetation was destroyed, was man granted permission to eat the flesh of animals.

Flesh is therefore to be regarded as an emergency diet. In the absence or scarcity of better foods man is justified to slay and eat. It should not be the food of our choice. Our present system of railways and steamships makes it possible to convey grains, legumes, nuts, fruits, and vegetables to all parts of the earth. Hence there exists no reason why man should continue to depend upon the flesh of animals as food.

The time is surely coming when vegetarianism will come to its own, when men will make the food of God's choice *their* choice. In speaking of that time, the prophet said, "They shall not hurt nor destroy in all my holy mountain; *for (or because) the earth (new earth) shall be full of a knowledge of the Lord as the waters cover the sea.*"

With the poet, we shall say:

"No flocks that range the valleys free,
To slaughter I condemn.

Taught by the power that pities me,
I learn to pity them."

Meat at best is an emergency food—In the absence or scarcity of anything better, man is justified to slay and eat.

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Canadian SIGNS of the TIMES

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EDITORIAL PAGE

Merry Christmas

IN a few days we shall greet each other with the words, "Merry Christmas." Perhaps no Christmas day has come to us that has been more gloomy than the present one. The world is at war. Millions of hearts are sad. Yet in spite of all the troubles about us, we must not forget to be grateful for Christ who has been given to us, and who alone can bring cheer to the heart even amidst difficulties.

The Christian world for centuries has been celebrating the 25th day of December as the birthday of Christ. The observance of this day has become customary and popular. The student of the Bible fails to find anything definite as to the exact date of Christ's birth. History gives us no certain assurance of this. By withholding the exact date of his birth, the Lord teaches us that this is not essential to our salvation. Otherwise he would have told us the exact day of His birth. Silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

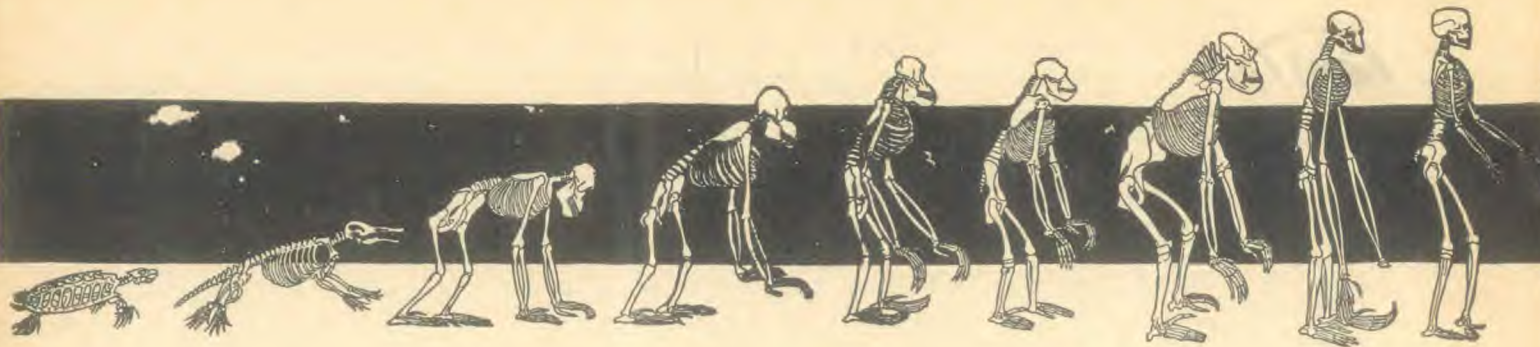
Regardless of when Christ was born, it is good to pause at least once a year to think of His birth in a special way. The spirit of Christmas elevates the ideals of man from the earthly to the heavenly, from selfishness to self-sacrifice, from that which is sinful to that which is holy, from war to peace, and from despair, discouragement, and gloom, to cheer, hope and courage. The spirit of Christmas is the spirit of joy. Many seem to think that the colour of heaven is black. They have just enough religion to make them feel miserable. They have a Christless religion. When Jesus was born, the heavenly angels said, "I bring you great tidings of great joy, which shall be to all people." Christmas is a day of joy, but we must not permit this joy that comes to us on Christmas day to die out of our lives the next morning. God would have us be joyful every day in the year. Christ is the great joy-bringer.

When the wise men of the east sought to find the newborn babe, the record says, "When they saw the star they rejoiced with exceeding great joy." Christ is the source of all true joy and happiness. All is happy when He abides in the heart. The joy that Christ brings to us is a joy that the world cannot rob from us.

The spirit of Christmas is the spirit of giving, and giving is a heaven-born idea. God gave His Son. Christ gave Himself. The Holy Spirit is a gift. Selfishness is not in the religion of Jesus. The real purpose of giving on Christmas day should not be for gain, or with the expectation of receiving in return, but because we love to give. Any gift that does not come from the heart is worthless. On this Christmas day let us recognize that the first and paramount gift, that we can give to Christ, is the gift called, "SELF."

The spirit of Christmas is the spirit of sacrifice. To sacrifice means more than to merely give. It means

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Is the Theory of EVOLUTION Scientific?

By J. A. BUCKWALTER

FREQUENTLY from quite unlikely quarters come new admissions of the now old fact of the shortcomings of evolution. It is evident that the materialist has failed to find satisfaction in his mechanistic views. One such admission Mr. Bertrand Russell wrote in his book "The Conquest of Happiness" when he said:

"Whenever you happen to take your children to the zoo you may observe in the eyes of the apes, when they are not performing gymnastic feats or cracking nuts, a strange strained sadness. One can almost imagine that they feel that they ought to become men, but cannot discover the secret of how to do it. On the road of evolution they have lost their way; their cousins marched on and they were left behind. Something of the same strain and anguish seems to have entered the soul of civilized man. He knows that there is something better than himself almost within his grasp, yet he does not know where to seek it or how to find it. In despair he rages against his fellow-men, who is equally lost and equally unhappy. We have reached a stage in evolution which is not the final stage. We must pass through it quickly, for if we do not, most of us will perish by the way, and others will be lost in a forest of doubt and fear. . . . To find the right road out of this despair civilized man must enlarge his heart as he has enlarged his mind. He must learn to transcend self, and in so doing to acquire the freedom of the universe."

Although Mr. Russell may not recognize his words as such they nevertheless constitute a poignant plea for personal faith in God, and in His creative and redeeming power. The sense of

failure, of missing the mark, is nothing other than the blight of sin upon the human race. The "strain and anguish" in the soul of men is humanity's hunger for Jesus Christ and salvation. The sense of "something better than himself almost within his grasp" is to impel mankind to "seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us," Acts 18:27. The prodigal's cry: "I perish with hunger" is not far distant from the cry of disillusioned materialists and humanists. If only they too would respond to the appeal of the spirit and say, "I will arise and go to my Father." And truly as Mr. Russell admits if they do not come out of this predicament soon most of them "will perish by the way." His cry for an "enlarged heart" and the "freedom of the universe" can be answered only by the Gospel of the Lord Jesus Christ for He says: "A new heart also will I give you, and a new spirit will I put within you;" (Ezek. 36:26) and again "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.)

True Science Not Opposed to The Gospel

The Gospel of Salvation is the Science of all Sciences and no scientific fact from any source has yet been found or ever will be found that stands opposed to the supreme science. The only so called scientific oppositions to Bible truth are the "oppositions of science falsely so called: "which some professing have erred concerning the faith," 1 Tim. 6:20, 21. There are doubtless many honest doubters who

feel that science stands in the way of their intelligent acceptance of the Gospel of Hope. This doubt is largely the result of the wide acceptance of the theory of evolution so dogmatically asserted by teachers, university professors and even preachers. What these intellectually confused ones are apparently not aware of, are the tremendous scientific limitations of evolution. The whole theory presents a juggled jumble of contradictions of fact, a motley mixture of disagreements and definite statements dogmatically asserted and subsequently withdrawn. Both the assertions and withdrawals having been made in the name of science. This has been the inconsistent history of the hypothesis of evolution.

Evolution Is Not A True Science

"There can be no science except what is based on indisputable facts, or accepted principles" wrote John Lord in "Beacon Lights of History" (Vol. 6, part. 2, p. 58). No wonder Professor Millikan has so aptly remarked: "The regrettable feature of this whole discussion is that certain scientists are trying to prove the theory of evolution, which no scientist can do." ("Evolution and Adaptation":43). Many of the suppositions of the evolutionary theory have not one solitary scientific fact in their support. Evolution is not as some have supposed a formulation of natural law following the collection and classification of scientific facts; but rather, a far reaching theory accepted on the grounds that it constituted a plausible explanation of the existence of the universe and life upon this planet without necessitating the manifestation of the direct creative

power of God. It is a speculative hypothesis seeking to eliminate the supernatural and any logic found in the theory is philosophic and not scientific. In other words it is not truly scientific to assert that the higher forms of life—such as man, came from the lower, and that the lowest form of life came from the non-living earth and that through millenniums of development and variation acquired characteristics were transmitted through heredity and genetic changes produced new species until man was reached. These are so called scientific facts which have turned out to be myths. We shall review seven of these myths of organic evolution in a future article. It is self-evident that if organic evolution was a fact it would be so obvious that none could deny it for on every side we would be faced with experimental evidence of its functioning. There would be no need to search the world over for some solitary links in an imaginary chain. If the hypothesis were true the evidence would be seen everywhere, but since it is not true evidence cannot be found anywhere.

Scientists Speak

Space forbids the amassing of the vast admission of scientists regarding the lack of proof in support of the evolutionary hypothesis. Dr. H. H. Newman of the University of Chicago wrote: "Reluctant as he may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution." ("Readings in Evolution," 57.) And in an address delivered in Vienna Prof. Rudolph Virchow declared, "The attempt to find the transition from animal to man has ended in a total failure." It is folly to assume that practically all informed and intelligent people are on the side of evolution. Many of the world's great thinkers still believe in God and the Bible. Sir William Dawson, that distinguished president of McGill University, tersely stated the only logical and candid conclusion of the whole matter when he said: "I know nothing about the origin of man except what I am told in the scriptures—that God created him. I do not know anything more than that, and I do not know of anyone who does."

That the hypothesis of evolution is not based on indisputable facts of science is abundantly clear. On the other hand nothing can be more scientific than the Creative and Redemptive power of God for that power has been evidenced over and over again in the laboratory of human experience by

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A Voice Across the Centuries

ERNEST LLOYD

ASTONISHING things are continually being found beneath the sands of Egypt. Through the centuries the desert has encroached so far on what was once inhabited soil that to-day a large part of ancient Egypt lies buried in that greatest of preservatives—sand.

Only a few years ago Sir Flinders Petrie, the famous English archaeologist, discovered on the Peninsula of Sinai the ruins of an ancient Egyptian temple and a number of stone tablets with inscriptions that no one at that time could decipher. He made plaster casts of these stones, and took them back to England. Scholars who were expert in reading hieroglyphics exercised their ingenuity over them in vain, until some one observed among the inscriptions certain symbols that looked like old Hebrew consonants. With this clew, Professor Grimme, an eminent German authority on the Semitic languages, set to work, and after years of labour succeeded in solving the riddle. One of these stones

is of extraordinary historical importance. When Professor Grimme learned at last what its inscription meant, "my heart," he wrote, "stood still as I read." Here is the translation of that inscription:

"I, Manasse, mountain chief and high priest of the temple, thank the Pharaoh Hiashepsut for having drawn me out of the Nile and helped me to attain high distinction."

The name "Manasse," evidently Hebrew and not Egyptian, is believed to be another form of the name "Moses." This memorial stone recalls the Bible story of Moses' birth and his rescue by a daughter of Pharaoh from the floating cradle in the bulrushes. The inscription, however, expresses gratitude, not to the daughter, but to the Pharaoh himself. Curiously enough, however, there was at this time a daughter of the Pharaohs who herself became a ruling monarch—the famous Queen Hatshepsut. Her name appears in the inscription, changed in only one letter. It is evident that it was she who found Moses and brought him up.

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A MODERN JONAH

By WESLEY AMUNDSEN

WHILE travelling in the Leeward Islands of the West Indies, I happened upon a weekly newspaper containing the following account of a fisherman's being swallowed by a large fish. My mind went back quickly to the experience of Jonah, and I also thought of the many scoffers who have been incredulous regarding the Bible record. Here is the story as printed in the Kingstown, St. Vincent, "Times," January 31, 1942:

"African Fisherman Found in Belly of Fish

"Lagos (Nigeria, West Africa).—An amazing incident occurred at Kula, a fishing village in the British colony of Nigeria, West Africa, recently, when a native fisherman named Sayita was fishing with his relatives and his hook caught some unknown object in the sea. He tried to pull the catch but could not. He called on his relatives who rushed immediately to the spot and started pulling with all their might; but they, too, failed to move the hook.

"At this juncture, Sayita decided to jump into the sea and find out what it was that held his hook. He jumped right into the opened mouth of a dying fish and, his head foremost, he went right into the belly.

"His relatives waited for a long time, but did not see Sayita come up. They got alarmed and began to pull the hook with all their strength. Finally, with the aid of other villagers, they succeeded in pulling the object to the shore. ... They were alarmed. Many of the women and children who had gathered on the beach ran away crying for the loss of Sayita.

"Then, one of the men tried to look at the great open mouth of the fish, and he saw, to his surprise, the legs of a human being. He then shouted to the other men; they rushed to see the strange sight and with the greatest haste cut the fish into parts, and got Sayita, the modern Jonah, out still breathing very faintly.

"His relatives tried all the aids they knew, and with hot water they restored Sayita back to normal life."

Unto Us A CHILD is BORN

By D. A. R. AUFRANC

NEARLY two thousand years ago, the message of the angels to the waiting shepherds was, "Unto you is born a Saviour." The birth of a child in David's town was not an event of special importance, for many a mother had given birth to a son since David trod the streets of Bethlehem. But the event heralded by the angels was no ordinary birth. The Babe who lay in the manger was more than a child. He was a Saviour. He was Heaven's gift to man, a link sent down to bind earth to heaven with ties which should never be broken. Several things bore witness to this fact.

Evidences of Divinity

In the first place, Christ came "in the fullness of time" and "when the time was fulfilled." This shows that His birth was no matter of chance or coincidence. Long had this supreme event been heralded in prophecy and song, and many, including the shepherds and Wise Men of the east, were eagerly waiting for His appearance.

On this wonderful night, the world was wrapped in more than ordinary darkness. The night of sin had settled down upon mankind, a night from which to many there seemed little chance of escape. But hope was not extinct, and there was still many an honest seeker after truth who hoped and longed for the dawn. Many of these, as the Wise Men, searched the rolls of the ancient prophets and knew that the advent of the Messiah was imminent.

Then, too, Christ came of David's

line and in the royal town of Bethlehem. His birth also was a supernatural event as clearly foretold and described. The special announcement of the birth by the angelic host and the guiding star leading to the manger of Bethlehem, all added their testimony that here was the King of glory come down from heaven to dwell among men in human form.

A Lost World

How great has been the need of the world for a Saviour is clearly seen in the light of modern events. Two thousand years of war, misery, and suffering have proved beyond doubt the inability of man to save himself or to make any real progress along the road to stability and peace.

To-day the world is witnessing death, misery, and destruction on a scale never before known since the world began. Yet the message of the angels was "Peace on earth goodwill toward men." How different would have been the history of this old world had this message been accepted into the hearts of men.

To-day with the ills of the world becoming more acute, man is seeking for a remedy in various new orders and social reforms and the many new "isms" which crop up from day to day. But all these only leave mankind, like those possessed with devils of old, in a condition where the last state is

worse than the first. If proof of this were ever needed, surely we have it to-day in the indescribable chaos and calamity prevailing in Europe as the result of yet one more attempt to establish another man-made order.

So long as we have germs of disease in this world, so long will their diseases remain. War is a disease of the mind and the germs which breed war are sin and envy, jealousy, deceit, and hate. While these remain in the human heart, what real hope is there of lasting progress or peace? And the Word of God clearly tells us that these things will remain in the hearts of men until the end, for "evil men and seducers shall wax worse and worse, deceiving and being deceived." All have sinned and in man himself there is no remedy for sin. Our only hope lies in the Babe of Bethlehem, the King of peace.

Man's Only Hope

Christ is the Light of the world. "Unto you is born a Saviour." Here is the only One who can save mankind and the world from utter ruin and hopelessness. Without Him all is lost. With Him, there is joy, and peace for evermore.

Here is hope for the hopeless and lost ones of earth. In Him the weary and the suffering find rest and peace. Even the wicked, who toil like the troubled sea, can know the calm of



sins forgiven. Here is balm to heal the sores and wounds of a dying world—dying for lack of love and a failure to understand the mysteries of Bethlehem and Calvary. The pomp and pride of nations, the arrogance of kings, and the blast of war will one day give place to the peace of Bethlehem and the humility of the Man of Nazareth. And that day is soon to dawn.

After completing His mission here on earth, Christ left His disciples with a promise, "I go to prepare a place for you, and if I go, I will come again." The purpose of His return was to receive His faithful followers into His kingdom, "that where I am, there ye may be also."

That that day is imminent, events

in the world fully testify. Christ, in the twenty-fourth chapter of Matthew, tells of the signs that would herald His return—signs in the heavens, and on the earth—war, famine, pestilence, and earthquake, distress of nations with perplexity, and men's hearts failing them for fear. Every one of these signs has now been fulfilled. The nations of the world are fast marshalling their forces for the great and final battle of Armageddon. As they gather together on the historic plain of Megiddo and in the valley of Jehoshaphat, the Lord will there cause His mighty ones to come down (Rev. 16:16; Joel 3:11, 12), "for the Lord hath a controversy with the nations." Jer. 25:31.

Then "the kingdoms of this world" shall become "the kingdoms of our

Lord." Rev. 11:15. "There shall be no more death, neither sorrow nor crying . . . for the former things are passed away." Rev. 21:4.

From a million hearts to-day goes up the cry, "How long, O Lord, how long?" The Saviour said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The admonition to all is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

Shall we not, each one, prepare our hearts for this sublime event of the ages by obeying His commandments, "that we may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14.

Would YOU Have Found the BABE in the Manger?

By GORDON BALHARRIE

THE wise men from the east found Jesus. Herod the Great never found Him though he searched with his army. The experiences of these men illustrates the truth of two texts of Scripture. "Ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13. "They shall . . . seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hosea 5:6.

In some ways Herod and the wise men were similar. The men from the east believed in a coming Messiah, so did Herod. They all believed the prophecies of the Old Testament. The wise men believed that the star was a sign of the birth of a king, and they were willing to make a long journey on the strength of that evidence. Herod also believed the sign of the star and was troubled.

But the similarities were few; the differences were many. Why did Herod not find Jesus? He was really anxious to find Him, but instead of go-

ing to Bethlehem himself, he was willing for others to do the searching for him. His command to the wise men was, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." Herod was too busy with the affairs of government to take time to find Jesus. How often we hear it said, "Let the priests and the preachers study the Bible, that is what they are supposed to do, but I have my business to care for, and do not have time for religion." And sadly enough, because of that attitude, many never find Jesus. They dare not entrust their business affairs to anyone else, but they are content to let others attend to the saving of their souls.

Herod did not find Jesus because his hands were dripping with the blood of hundreds of victims he had brutally murdered. In a desperate effort to maintain his throne and exterminate his enemies he embarked upon a career of crime which has won for himself a

place among the most corrupt characters of history. Can you imagine Herod, with a fiendish expression of hatred peering out from his murderous eyes, standing before that virgin mother and looking at the innocent babe in her arms? Ah no! Such a monster as that will never look upon Jesus. While he clung tenacious to his vile treacherous sins he would never find the Christ child. We read this warning from Isaiah 1:15; "I will hide mine eyes from you: Yea, when ye make many prayers, I will not hear: Your hands are full of blood." Therefore the man or woman who would expect to find the Saviour to-day must be willing to part with sin and all the evil habits of life.

Herod did not find Jesus because his motives were evil. He really desired to fight against God and wreck His plan for the salvation of the world. There are men alive on the earth at this present time who would destroy Christ if He were here now. Jesus' life would

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A WATCHMAN has an elevated position; he stands above the crowd; he can see what the people cannot see; he can spy danger afar off; and upon him rests the responsibility of giving due warning that the people may be prepared for that which they cannot see.

No man has any right to pose as a leader who does not have vision, who cannot see afar off, and who is not alert to what is happening. It was with such considerations in mind that Christ spoke the rebuke to the leaders of Israel of His day when He said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew 16:3.

These same leaders were good weather prophets. "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering." Matthew 16:2, 3. But God required more of them than this. He expected the leaders to know "the signs of the times."

We have already discussed a few of the signs that show that the coming of the Lord is near. Let us consider a few more. Christ gave these signs in answer to the question of the disciples, "What sign will there be when these things shall come to pass?" Luke 21:7. "There shall be signs," He said. Verse 25. Some of these we shall now examine.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

These signs were to come "immediately after the tribulation of those days." Matthew 24:29. This tribulation is doubtless the great persecution which took place during the Dark Ages. Not a few times there have been great persecutions of the people of God. Thousands, even millions, of His saints have been subjected to the most inhuman tortures and deprivations. Nevertheless, while there have been many persecutions, one stands out above the rest as the fulfillment of the prediction of Christ. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21.

SIGNS

OF

MAY WE KNOW

As century after century passed, God's people were in hiding, hunted like wild beasts, seeking refuge in caves and dungeons. Multitudes found temporary shelter in the catacombs under the city of Rome, and millions laid down their lives for the faith that was dearer to them than life. This persecution, which lasted hundreds of years, fulfilled the designation given it by Christ as the greatest tribulation since the beginning of creation, and ceased less than two centuries ago.

It was "immediately after the tribulation of those days" that the signs in the heavens were to appear. While it may not be possible to set an exact date for the end of the persecution that lasted for centuries, we know that it continued until quite late in the eighteenth century, perhaps until about 1775. It was immediately after this that the signs Christ mentioned were to begin. Accordingly we record the remarkable darkening of the sun on the nineteenth of May, 1780, as the fulfillment of the first of these signs, with the darkening of the moon the following night.

This, of course, could not be an ordinary eclipse, for of them there have been many since the world began. To qualify as a sign of the coming of the Lord, it must be of a nature to command the attention of men as something unusual, beyond human explanation. The darkening of that May day in 1780 was of this very nature. It was not an eclipse either of the sun or of the moon. Yet it was so unusual that men's minds were called to it as a portent of the coming day of God. Note these statements:

"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The

fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned." — President Dwight, in *Historical Collections*.

"In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the



- No man knows just when Christ will return to this earth again, but He told us a number of things which would take place just previous to His coming,—among them the falling of the stars, of November 13, 1833.

CHRIST'S COMING

WHEN THIS GREAT EVENT IS NEAR?

houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary*, ed. 1869, art. "The Dark Day."

Herschel, the great astronomer, says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which

philosophy is at a loss to explain."

The darkness was not caused by any eclipse of the sun by the moon, for the moon was full only the night before, and consequently was on the opposite side of the earth from the sun.

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty fiat gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—R. M. Devens, in *Our First Century*, page 94.

The darkness of the night was as supernatural as that of the previous day, from the fact, as stated by Doctor Adams, that "the moon had fullled the day before."

If the darkening of the sun and moon must be of a special nature to qualify as a sign, so also must be the falling of the stars. This event took place on November 13, 1833.

The celebrated astronomer and meteorologist, Prof. Denison Olmsted, of Yale College, described it thus: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. . . . The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South

America to undefined regions among the British possessions on the north the exhibition was visible and everywhere presented nearly the same appearance."

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract." — *The American Encyclopedia*, ed. 1881, art. "Meteors."

Frederick A. Douglass in his book, *My Bondage and My Freedom*, page 186, says: "I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man; and in my state of mind I was prepared to hail Him as my friend and deliverer. I had read that the 'stars shall fall from heaven,' and they were now falling."

It is more than a hundred years since the last of these signs, the falling of the stars, took place. Of the next event the Inspired Word says: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Let us recall that the question which the disciples asked was this: "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. It was this question which Jesus was answering. He stated that before the end can come, the gospel must be preached for a witness to all nations. This is about to be fulfilled.

Continued on page 15



By M. L. ANDREASON

LIBERTY

A Precious Right

By A. L. KING

BOTH civil liberty and religious liberty are precious rights of man. Frequently they are not appreciated as they ought to be until they are menaced or lost. They are bound up with freedom of thought, freedom of conscience, and freedom of speech. In some countries we have seen, in recent years, appalling inroads upon both civil and religious liberty.

The Bible is the bulwark and inspiration of both civil and religious liberty. Where the Bible is freely circulated, and where it is read and studied without hindrance or interference, the rights of conscience are recognized, and both civil and religious freedom prevail.

Daniel 3 is a wonderful Biblical chapter that reveals the great value that God places on freedom of conscience and religious liberty, and it shows, too, that there are limits to the sphere of civil government.

The chapter relates to us how Nebuchadnezzar, the great king of Babylon, at that time the world's greatest kingdom, made a golden image, at least seventy-five feet high and nine in width, and set it up in the plain of Dura, in the province of Babylon.

All the nobility and other chief men of the empire were summoned to assemble for the dedication ceremony of the image. At that ceremony a herald of the king announced with a loud voice that all the assembled multitude, when the signal was given by the great and varied orchestra sounding forth the music, were to bow down and worship the great image that the monarch had set up. If they did not comply, but remained standing, they were to be cast "into the midst of a burning fiery furnace."

But there were three young Hebrews who refused to bow down before the image when the music sounded. Their names were Shad-



Director Public Information

- Our prime minister inspects one of Canada's gun emplacements somewhere along our shore line. We are spending millions to preserve the precious heritage of liberty—freedom of thought, freedom of speech, freedom of conscience.

rach, Meshach, and Abed-nego. These young men remembered that the first commandment of the Decalogue read: "Thou shalt have no other gods before Me." And that the second commandment read: "Thou shalt not make unto thee any graven image, or likeness of any thing 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,*" etc. Ex. 20:3-5.

The Babylonian king's edict put these three young men into a very great difficulty straight away. Plainly, if they did not bow down to the image, they would disobey the civil authority (of which the king was the

head), and would suffer the terrible punishment of being cast alive into the burning fiery furnace. On the other hand, if they obeyed the civil authorities and bowed down before the image, then they would disobey the commandments of God.

These three noble young men did not hesitate in their decision. They knew that, great and high though the king was, the position of God was greater still, and indeed supreme, and that their first allegiance and first duty was to Him. To put the civil authorities first was to put others before God, and thus to break the first commandment of the Decalogue. To bow down to the image was to break the second commandment.

The three young Hebrews chose to obey God, terrible though the immediate consequences seemed to be. Respectfully they answered the Chaldean Monarch: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:17, 18.

Into the midst of the tremendously heated furnace the three young heroes were cast—"they fell down bound into the midst of the burning fiery furnace." But unexpected deliverance came to them—the Almighty intervened on their behalf. The Son of God stood by them in the midst of the terrible flames, and delivered them.

The remarkable experience of these three young Hebrew worthies illustrates the fact that there is a limit to kingly authority—a limit to civil power and authority. The civil powers are "the higher powers" (Rom. 13:1), but there is a higher Power still—God. When there arises a conflict between the claims of the civil authorities and the claims of God, then, as illustrated in the case of the three young Hebrews, and as afterwards stated by the Apostle Peter in Acts 5:29, "We ought to obey God rather than men."

In the one case, the civil government made an edict that, if obeyed, involved the breaking of the first and second commandments of the law of God. In the other, the Jewish leaders endeavoured to stop the preaching of the gospel message that God had given to the apostles to proclaim.

There is a legitimate sphere in which the civil government may rightly operate, legitimate powers that it may exercise, and legitimate laws that it may make. But the sphere of civil government must not invade the legitimate realm of religion. A true Christian will gladly obey all the laws of the state except when they conflict with the higher law of God. Then God and His law must be put first, and obeyed, no matter what the consequences may be.

Sphere of Church and State

The Saviour Himself well defined the spheres of civil government and religion when He said: "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's." Matt. 22:21. The things of Caesar have to do with civil matters, matters that lie between man and his fellow man, and beyond that Caesar, or civil government, must not go. The sphere of religion does

not belong to Caesar, or civil government. The sphere of religion lies between man and his God.

A person must answer to God *individually*, and therefore he has the right to relate himself to God in the way that he thinks best, to worship God in the way that his conscience directs, or not to worship God at all if he so thinks best. Man must answer *for himself* at the bar of God; the state cannot answer for him. Therefore it has no right to interfere in matters of faith, or religion. They must be left to the individual himself, and he must be permitted to choose and act for himself.

In the spheres of civil government, force may be used. The state has courts and police to enforce its laws, and rightly so. If a man will not pay his taxes, he may be forced to do so. If he breaks the laws of the land, he may be hailed before the courts of justice and punishment meted out to him. The worst government is far better than anarchy, and civil rulers are a terror to evil-doers. Rom. 13:1-7.

But no compulsion must be used in matters of religion. Religious dogmas and practices must not be enforced by the laws of the state. The church has a divine commission to carry the gospel to the world, and to make disciples of all nations, but in doing so it must not use force. It may rightly use prayer, the Word of

God, and persuasion, and it is promised the aid of the Holy Spirit, but it must not employ physical or legislative force to bring people over to its side, or to make people religious. "Knowing therefore the terror of the Lord," said the Apostle Paul, "we *persuade* men." 2 Cor. 5:11. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6.

To-day many people have the impression that if they get politicians good enough, and have religious laws made and enforced by the state, they can bring in the kingdom of God. But this is a very great mistake. Legislation cannot make men righteous. The only thing that can make people righteous is the gospel of Christ, faithfully preached by consecrated, Spirit-filled men. "I am not ashamed of the gospel of Christ," said the Apostle Paul, "for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17. It is a living faith in Christ that makes people righteous. People can never be made righteous by legislation, nor can the kingdom of God come that way.

Sunday laws do not, and cannot, make people righteous or pious. To make a person religious or pious, the inner life, and not the mere outward practice, must be touched and changed. No amount of legislation in the world can change a man's heart, which is "deceitful above all things, and desperately wicked." Jer. 17:9. But the gospel of Christ can *change* a man's heart, and make him a new creature in Christ Jesus. It, and it alone, can give a man a new heart, a heart that loves and fears God and rejoices in righteousness.

Just as it is not right for any church to seek to get control of the state, and to enforce its dogmas and practices upon others, thus indulging in religious persecution (which disfigured the ages past), so it is not right for the state to seek to gain control of the affairs of the church, and to dictate what the church shall believe or preach. The state always gets out of its legitimate realm when it does that, and usurps powers that do not rightly belong to it. And the church always does wrong and dreadfully weakens itself spiritually when, neglecting the spiritual weapons that it may rightly use, it seeks to gain control of the state, and to secure the passage of religious legislation, and tries to enforce on others dogmas, practices, and religious days or observances to which they cannot conscientiously subscribe.

When I Have Time

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now
with care.
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary toiling
days;
I'll lead his feet in pleasant paths always,
And cheer his heart with words of sweetest
praise,
When I have time.

When you have time—the friend you hold
so dear
May be beyond the reach of all your
sweet intent;
May never know that you so kindly
meant
To fill his life with sweet content—
When you had time!

Now is the time! Ah, friend, no longer wait
To scatter loving deeds and words of
cheer
To those around whose lives are now so
drear.
They may not meet you in the coming
year—
Now is the time!—*Selected.*

An ENEMY in Our Midst

By C. S. LONGACRE, Our Washington Correspondent

THERE never has been a greater menace to civilization and the cause of righteousness than the slavery and wretchedness imposed upon humanity by the liquor traffic. There never has been a land nor an age in which people have not felt the merciless grip of its fetters. It has broken more homes, saddened more hearts, impoverished more families, provoked more quarrels, fostered more fights, wrecked more lives, blasted more hopes and reputations, committed more crimes, lost more wars, and ruined more nations than any other evil agency in this world.

An eminent statesman aptly summed up the evil effects of the liquor traffic when he said, "It is the sum of all villainies, the father of all crime, the mother of all abominations, the curse of all curses, the devil's best friend and God's worst enemy."

History testifies that drink has been one of the chief causes of the downfall of nations.

Everybody knows how Babylon was overthrown—how Belshazzar made a great feast to a thousand of his lords, "and drank wine before the thousand;" how "they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone;" and how that very night Belshazzar the king of the Chaldeans was slain, "and Darius the Median took the kingdom." That night of revelry and debauchery in Babylon "was the night of doom. . . . The drunken Babylonians fled in all directions. . . . The dawn found the victorious Persian in complete possession of the city."—John C. Ridpath, *History of the World*, chapter 25.

Alexander the Great and his Macedonian soldiers were at first invincible. But after Alexander had conquered the world, he was himself conquered by the wine cup. He abandoned himself to drink. At the age of thirty-two he was master of the world, but a slave to alcohol. A few months after he had reached the peak of his conquests he was invited to a bacchanalian carousal. "There," says Plutarch, "he drank all that night and the next day, till at last he found a fever coming upon him." Thus

died the mighty conqueror in a drunken debauch.

The Romans made themselves masters of the world through abstemious habits, industry, and sobriety. Both Julius and Augustus Caesar led a comparatively simple life. Their "banquets" and "tables were never the scene of boisterous revelry and drunkenness."—Ridpath, *History of the World*, chapter 62. However, most of the succeeding Roman Emperors were given to "gluttony and drunkenness," and the last three hundred years of the Roman Empire were devoted to "frivolity, pleasure, and dissipation." Of the closing days of the Empire, the historian says: "Rome was now effeminated and debauched. . . . And so high had risen the vices of corruption and dissipation, the people were no longer capable of any heroic indignation on ac-

count of the vices of their sovereigns."—*Ibid.*, Chapter 64.

The Western Empire of Rome was overthrown at the hands of the barbarians of the north because the Romans had become so debauched through intoxication and profligacy that they were incapable of defending themselves. They cared for nought save pleasure and drink. "The colossal fabric planted of old time by the patrician fathers, strengthened and made great amid the bloody struggles of the Republic, transformed by the genius of Julius Caesar, and disgraced and degraded by the licentiousness of the later emperors, fell prostrate in the dust and expired."—*Ibid.*, chapter 66.

On Christmas night, 1776, General Washington, knowing that Colonel Rahl and his mercenary Hessian soldiers would, as customary, give themselves over to feasting and drunkenness in their barracks at Trenton and so be off guard in the early hours of the morning, decided to make his attack with a handful of American soldiers, and won an historic victory for the cause of freedom.

The battle of Waterloo on June 18, 1815, was lost by Napoleon because Marshal Ney failed to make his appearance as ordered on June 17. Retiring to his quarters the night before, after imbibing too freely of his favourite Burgundy, he "fell into a deep and prolonged sleep, and when he awoke . . . he found himself apparently unable to give orders or to reach any decision." The result was a day's delay, the arrival of Blucher's troops, and a victory for Wellington.

According to a press report, when the Germans were closing in on Paris in March, 1918, just before the Battle of the Marne, "the French had left a great supply of alcoholic drink as the surest means of retarding the German advance. Two whole divisions were found drunk ready to be cut down by the Allied troops. . . . The wine-drenched Germans were simply mowed down by the enemy machine guns. . . . The spearhead of the advance suddenly broke. No one could tell why." Prof. Hans Schmidt of Helle, an officer on the west front, gave the answer, "If we had not found

YEARNING

I AM yearning, ever yearning
For that glad and happy day
When there'll be no pain or sorrow,
And all tears are wiped away.

There we'll never thirst nor hunger,
For our needs will God supply
In that wondrous land of plenty,
Where the saints shall never die.

There will be no sin or sickness,
We shall never moan or sigh,
For there's nothing to molest us
In that lovely home on high.

There we'll meet our friends and loved ones!

Walk with them the streets of gold,
In that blest and holy city,
Where the people ne'er glow old.

There we'll dwell with Christ for ever,
While the endless ages roll.
Oh, what rapture! How delightful!
How it thrills my very soul!

There like Him we'll be immortal;
With the angels we shall sing,
Ever in holy adoration,
Of our Saviour, Lord, and King.

—P. Knott.

alcohol we should have advanced farther than the March offensive. You are right in laying your finger on this painful wound," he wrote to the crown prince.

In 1925 the famous French editor, Payot, wrote words of warning to the people of France, which, if heeded, undoubtedly would have saved their country from humiliation and defeat in 1940. He said: "Alcoholism, under the indifferent eyes of the authorities, is indeed destroying our nation. . . . I solemnly affirm that from now on one might inscribe on the windows of all public houses in France these fateful words, *Finis Galliae*."

Let the officers of the American Army and Navy pay solemn heed to the following statement issued by General Petain: "Our soldiers were drunk and could not fight. Since the victory of World War I the spirit of pleasure, of riotous living, and drinking, has prevailed over the spirit of sacrifice." It has been said that 18 per cent of the French soldiers from the Maginot Line were in hospitals suffering from delirium tremens at the time of the invasion. As General Petain admitted, "Alcoholism was the chief cause of the French armies' moral collapse and the worst of France's four greatest problems."

Well might Americans ask why were not the officers and the men "on the alert" at Pearl Harbor on that fateful morning of December 7, 1941. The fact that, following the disaster, all saloons were closed and the sale of all intoxicating beverages was immediately prohibited to officers, soldiers, and sailors alike, may explain why they were not "on the alert." Would it not have been better to lock the door before the horse was stolen? The enemy knew what was going on at Pearl Harbor and took advantage of it.

Yet, in spite of what liquor has done to the armies of the nations of the past, Canada so far has failed to heed history's warnings concerning this greatest of all enemies in time of war. We allow the liquor dealers to ply their trade unmolested. We permit them to use hundreds of millions of pounds of sugar in liquor. We allow the liquor traffickers to exploit and debauch our soldier boys in the military camps, without placing restrictions upon the brewers.

It is high time that the people who have the welfare of their boys and the honour of their country at heart

should do something about this terrible enemy within our borders.

Nations which in the past have failed to take such precautions have gone down to ruin and oblivion through the curse of drink, which demoralized their armies and their people. Only an awakened public conscience will save our nation from a similar fate.

A Voice Across the Centuries

Continued from page 5

Made by Moses?

Archæologists believe this stone was made by Moses himself, or at his command, to express in permanent form his gratitude to the royal lady who had saved his life and made him a person of consequence in Egypt.

"What thrilling possibilities there are in the work of these archæologists, digging among the graves and monuments of long-dead generations, and toiling patiently over illegible records left by men of extinct civilizations, but so strangely like ourselves in everything that is essential! Much of their

labour must seem wasted, much is of interest only to scholars; but now and then, as when they uncover the tomb of a Tutankhamun or show us a temple of Moloch in Carthage or bring to light a memorial like this of Moses', their work so illuminates the past and makes history once more so living and human a thing that we cannot be sufficiently grateful to them. And it is worth noticing, too, that they are continually narrowing the field of mythology and broadening that of history. Scores of stories, Greek, Egyptian, Hebrew, which some critics dismissed as folklore or legend have now been found to have substantial historical basis."

Moses in the bulrushes is not the pretty myth that some critics of the Bible have represented it. It is a fact. Out of the past with startling unexpectedness comes the evidence of its truth left on imperishable stone by Moses himself! And again we see the Biblical record merely verified by the discoveries of to-day. A wonderful Providence defends the Old Book. As soon as the pen of a critic attempts to

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- There has never been a land nor an age whose people have not felt the merciless fetters of the liquor traffic.
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The Tragedy of

FORGETTING GOD

H. F. DE'ATH



NOT long ago Mr. W. J. Brown, General Secretary of the British Civil Servants' Clerical Association, gave a very remarkable and significant broadcast on the origin and development of dictatorships in Europe.

These sinister modern movements, he told us, grew out of the idea of a "mechanistic universe"; a universe governed by what men call natural law; a blind force based on the survival of the fittest.

Of course, this idea, as Mr. Brown pointed out, is by no means new. On the contrary, it is as old as the hills, and is essentially pagan. But Charles Darwin, by the publication of his book, "On the Origin of Species by Means of Natural Selection," in 1859, not only revived this ancient theory of the universe, but also laid the foundation of the modern and so-called scientific theory of evolution, held to-day.

As to the evolutionary argument itself, we cannot here go deeply into it, as we are more concerned in this article with the fruits of the theory, by which it must be finally judged. We would, however, say most emphatically, that in our view, the conclusions drawn from the premises advanced are totally unwarranted, that the theory is fantastic, and the reasoning on which it is based is specious and unsound. We positively reject the conclusion that because man is physiologically and substantially similar to the lower animals, he and they must have the same common ancestors.

That it does prove that both animals and man had the same common Creator, is a far more logical and consistent conclusion, which we heartily endorse.

Let us glance briefly at the Victorian age in which this astounding theory took root. It was essentially a religious age. And when the doctrine of evolution was launched in its new "scientific" dress, many able Victorian stalwarts of the Christian religion opposed it stoutly, both in Britain and in America. They were not slow to see that it struck at the very root of the Christian faith and teaching. Men like W. E. Gladstone, the grand old man of that age, were severely criticized for refusing outright to accept the so-called "findings of science." Of him Lord Morley declared, "He locked himself up in the citadel of tradition." If John Morley had said that William Gladstone had locked himself up in the citadel of truth, he would have been nearer the mark.

The Germans, perhaps more than any others, swallowed the idea most greedily and carried it to its logical conclusion. Their doctrine that "Might is Right" is the natural outcome of the belief that man is but a transformed ape who has fought his bloody way upwards by striking down weaker opponents that lay across his path to power and dominion.

Mr. Brown was right in declaring in his broadcast that this ignoble theory is a root cause of the present degenerate state of our war-torn world, and we support wholeheartedly his appeal that we must get back to primitive faith in God, in the righteousness of His law, and in the gospel of Jesus, His Son, as found in the Bible.

One of the greatest tragedies of the age has been the supine acquiescence of organized religion in the evolutionary theories of Darwin and Wallace. That this fatal surrender to a pagan theory has lamentably weakened the churches goes without saying. It was, in the very nature of things, bound to do so. If man has fought his own way up from the primeval slime, through reptile, fish, animal, and ape to his present status, what becomes of the fall of man from primeval perfection in the beginning? If there was no fall, but only a steady evolutionary process of development, based on the survival of the fittest, what need is there of the gospel of regeneration as taught by Christ and His apostles? If there is no law but that of the jungle, what becomes of the Ten Commandments as the standard of human conduct? These questions are not answered by the miserable and futile attempts of theologians to adapt the evolutionary idea of the universe to the teachings of the Christian religion.

Whatever plausible excuses organized religion may offer for its acceptance of the theories of Darwin and Wallace, the fact remains that those theories cannot possibly be reconciled with the majestic simplicity of the opening words of the Bible: "In the beginning God created the heavens and the earth." Much less can they be reconciled with the words of the fourth commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11. Back to God and the Bible we must go, urged Mr. Brown, in his remarkable broadcast, if we would visualize a better world, and build here a solid foundation for human society.

Human effort and human enterprise are futile and destructive unless linked up with the law of God and Christian faith. As Mr. Brown in concluding his broadcast, solemnly and impressively reminded his hearers in words of Holy Writ: "Except the Lord build the house, they labour in vain that build it." Ps. 127:1.

Merry Christmas!

Continued from page 3

to give until it hurts, and as someone has said, "It means to give until it does not hurt." The star is emblematic of the greatest heights of achievement to which men aspire. We speak of "The star of hope"; "The star of empire"; and "The star of freedom." These are the superlative phrases by which we express our faith, triumphs, and vision. When the true Christmas spirit is found in the heart, no sacrifice will be too great either for God or country.

May this Christmas day midst all the sorrows and troubles of earth bring real joy, peace, and happiness to the hearts of all our readers. MERRY CHRISTMAS. W.B.O.

Meatless Days

Continued from page 2

Editor's Note—To live on a vegetarian diet and provide the proper food requires thought and study. It can be done and is being done. This article was not printed to sell cook books, but vegetarian cook books are available. We shall be glad to send additional literature on the subject of vegetarianism if you will drop us a line.

Signs of Christ's Coming

Continued from page 9

He stated that a persecution would come, which would be the greatest since the beginning of the world, and that immediately after "those days," the sun would be darkened, the moon would not give her light, and the stars would fall from heaven. All these things have come to pass. The next event, He said, will be the coming of the Son of man with power and great glory.

We cannot believe that Christ had any intention of deceiving either His disciples or us. They asked Him in all honesty what signs would show that His coming was near. Christ gave them an honest answer. This answer we have read. The disciples did not ask to know the day or the hour; and Christ did not tell them. But He did give them signs whereby they might know when the day was near. This is as far as we can go. We do not know the day or the hour. But we do believe the words of Christ, "When ye shall see all these things,

know that it is near, even at the doors." Verse 33. We have seen the things of which He spoke. We therefore believe that His advent "is near, even at the doors." The lesson for all of us, whoever we may be, is: "Prepare to meet thy God."

Babe in the Manger

Continued from page 7

condemn present day hypocrisy and greed. His scathing rebukes against the vice, iniquity and injustice of our modern world would put Him before a firing squad; and the rabble would shout, "We don't want this man for our king, we have no king but money, and pleasure, and beer."

But the wise men found Jesus, because they searched diligently. Their homes, their loved ones, their business, yes everything was left behind when they set out to find the Christ. Their one supreme ambition was to see Jesus. They must find Him, and they did. God will always honour the unflinching determination of anyone who will press on unflinching toward such a high purpose in life. To the one who searches diligently for that peace and joy which is found only in Jesus, the promise is clear, "Ye shall seek me and find me when ye shall search for me with all your heart."

When the star appeared the wise men did not merely sit there and admire its beauties; they arose and followed its guiding light. They saw that God was directing them to the Saviour and they were willing to go anywhere under the Lord's leadership. When the Inspired Word of God points out error in our lives, we must immediately turn from it and walk in righteousness. We go to church and hear a good sermon. We get a more complete view of how we should live as a Christian. And then often, oh, so often we go home and settle back into the same old rut. If we would find Jesus a personal Saviour and helper we must not hesitate to accept truth as it is revealed to us, and permit Him to lead us on to higher ground and nobler attainments in Christian living.

Then those wise men, those great learned men from the east came to Jesus in humility—they would condescend to worship a child, and that was another reason why they found Jesus a blessing to their souls.

It is not the Pharisee with his proud, self-righteous, self-important manner, but the humble publican who found in Jesus a Saviour. "Such boastings as the Gentiles use, and lesser breeds without the law," finds no place in the

life of one who would seek to walk in the footsteps of Him who was born a babe in a manger.

When the wise men from the east came into the presence of Jesus, "They presented unto Him their gifts." To find Jesus and receive from Him the fullness of His blessing we must present to Him the gift of ourselves. "I beseech you . . . that ye present your bodies . . . unto God." Rom. 12:1.

In full and glad surrender,
I give myself to thee
Thine utterly and only
And evermore to be.
O Son of God, who lovest me,
I will be thine alone,
And all I have and am dear Lord
Shall henceforth be Thine own.

Theory of Evolution

Continued from page 5

the marvelous experiments of divine grace performed in transforming the lives of men and women who have yielded to the call of the divine spirit. My friend if you have not as yet experienced that divine power which alone can restore in you the image of God will you not do so now? You can if you are ready to walk in the light of the revealed will of God. No more fitting statement could be found with which to conclude our thinking on this subject than the words of Lord Kelvin the peer of scientists spoken in an address to the British Association of Science: "I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truth in the terms of evolution, while evolution remains an unproven hypothesis in the Corollaries of Science."

A Voice Across the Centuries

Continued from page 13

prove it incorrect, the spade of an archaeologist demonstrates that it is true, and the critic false. "Thy word, O Lord, is true from the beginning." Psalm 119:160.

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BACK ALIVE

By ARTHUR DELAFIELD

MY HANDS were raising blisters swinging a heavy pick at each stroke deeper into the hard volcanic rock of our front yard. It was digging my first—and I hope my last—bomb shelter. That was in Honolulu about nine months ago.

Somehow that day I couldn't get my heart and mind into the task of digging that six-foot pit in the earth. I was thinking of our boys whose lives had been snuffed out at Pearl Harbor the week before. Especially melancholy recollections of an officer friend of mine—"Doug," we called him—forced their way into my memory.

Weary and heartsick, I stood resting on the pick handle while the warm Hawaiian sun beat lazily down upon my reddening shoulders. Then came the sound of heavy shoes marching up the sidewalk and the appearance of a familiar figure. "It's Doug," I said out loud. "But, no! it can't be. He doesn't have a white uniform on. And besides, he is—" But before I could say what I thought, I was up in the doorway firmly and affectionately embracing the man I feared was dead, but who now stood before me very much alive. He was back alive and without a scratch.

Back alive! How many anxious wives and mothers the world around are earnestly pleading with God in prayer to bring their "Doug" or their "Tom" or their "Billy" back alive! And, thank God, thousands of uniformed soldiers, sailors, and marines will return to cheer the lonely fire-sides and fill the vacant chairs of as many waiting homes. Let us pray for "the angel of the Lord" to encamp "round about" these boys of ours and deliver them. War mothers and wives and fathers should kneel at the family altar each morning and evening and present the cases of "their men" before the gracious Lord Jesus. "The

effectual fervent prayer of a righteous man availeth much." James 5:16.

Before the evacuation at Dunkirk, in the city of London a group of several hundred Christian mothers organized a society for prayer. Each of these women had a son across the channel in uniform. They set their faces like a flint toward the sanctuary in heaven—praying, pleading, with God that He would mercifully spare their boys and bring them back alive. Time passed by, and then came the marvelous deliverance—the strange fog, the eerie darkness, and the medley of boats on the still channel. And these mothers were praying. Then one by one their boys came back home—alive, all except one. So they kept on praying, and several days later he made his way home after being picked up from a rubber life raft several miles off the English shore. Prayer does change things.

But some will not come back alive. Some will fall on the blood-drenched fields of war, and others will disappear beneath the gloomy waters of the

seven seas. How about these? Is no one praying for them? Yes, someone may be praying for them. Then their prayers are not answered? No! a thousand times no! A wise Providence has permitted this tragedy for some good reason.

"Shall not the Judge of all the earth do right?" Genesis 18:25. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:8, 9.

We should never forget that the Lord Jesus prayed in the face of death: "O My Father, if it be possible, let this cup pass from Me." Matthew 26:39. We, too, should pray as He did. We may heartily implore God: "If it be possible in Thy great Providence to save my dear one, oh, bring him back to me alive." But let us supplement this petition with the words of Jesus in Gethsemane: "Nevertheless not as I will but as Thou wilt."

May the Prince of Peace hasten on the glad day of eternal deliverance from war; but meanwhile let us continue steadfast in prayer for the safe return of our boys. And let us not forget that—

"Behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own."

Director Public Information



- Canadians testing out a parachute. These chutes have saved many, many lives during the present war.