

Canadian

SIGNS OF THE TIMES

ONHAWA-ONTARIO
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LOOKING INTO 1943 PAGE 3

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GET YOU OUT OF THIS PLACE

"UP, get you out of this place" were the words addressed to Lot and his family shortly before the destruction of Sodom. Cities have always been breeding places of vice and crime. They are undesirable places in which to rear families of children. For some time there has been an effort put forth by some to encourage families to move to the country. Their slogan has been "Back to the land." Someone has remarked that this has evidently been a great success, for never have there been so many *backs turned to the land as now*. City life seems to draw both old and young.

It is difficult for us to appreciate the difference that has existed between agriculture in Europe and in this country. European peasants in the past did not employ very much of the modern machinery in agriculture. With them, farming was not a money-making project. Each family had a small patch of land to cultivate. They raised sufficient for their own needs, and the little they had over, they disposed of in the markets near at hand. The habits of these people had of necessity been simple and their living inexpensive. They were practically independent of the city. They were producers. The economic relations between the city and the country were quite different than they have been in this country. After the first World War, while there was condition bordering on starvation in the large centres of population, there was plenty to supply the needs of those living in the country.

Belgium encouraged the combination of industrial and agricultural pursuits. By encouraging labourers in the cities and towns to raise their own garden produce, in a remarkable manner Belgium recovered from the ravages of the war.

Bulgaria had always been made up of agricultural workers. The habits of the Bulgarians had been most simple. The men and women as a result were much above the European average as regards physique and health. A slouching man or woman, it was said, was never seen on the streets of Bulgaria in pre-war times. They lived to extreme old age. They subsisted chiefly on grains, legumes, rye bread and sour milk.

It seems almost incredible that while Bulgaria had 3,300 centenarians before the war, Germany with a population twenty times that of Bulgaria, had less than 100. Bulgaria then had one centenarian to every 1,000 of her

population, while in Germany there was but one centenarian to every 700,000 of her population.

Bulgaria was made up chiefly of a farming population. Eighty-two per cent of the people owned their own land and homesteads. About a year after the conclusion of the armistice, the Farmer party came into power. The premier, himself a farmer, was naturally and fortunately interested in encouraging the tilling of the soil. Labour was made compulsory. Everyone who was not physically or mentally incapable had to do his bit of work. Official statistics show that the yield of cereals in 1919 for the whole of Bulgaria was 2,527,614 tons, of which 1,780,000 tons were required for home consumption and for sowing, leaving 727,614 tons free for export.

In all countries where starvation existed, the difficulty was in the unbalanced relation between the rural and urban life. Famine is as a rule confined to cities. City dwellers are consumers; they are not producers of food-stuffs. They are wholly dependent upon, and at the mercy of, the men upon the land. The tendency has been for years in America for people to rush into the large cities. The rural districts were being slowly but surely depopulated. The war greatly encouraged this through the inducements offered men and women by large industries. Larger wages, shorter hours, and the allurements of city life, succeeded in coaxing away from the land young

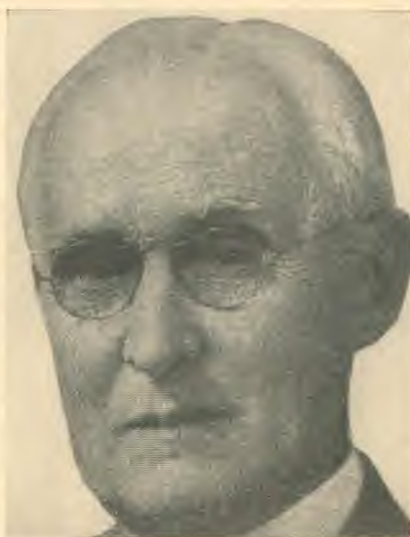
men and young women. The youth have a natural disrelish for the old farm and its monotonous toil. Things are too slow upon the old homestead. Cities as a result have been overflowed. The demand for war-time necessities diminished after the war, and the cities were crowded with many idlers who were unwilling to forsake city life. Mr. Lloyd George said, "Fifty years ago one-third to one-fourth of the population of Great Britain worked on the land, and when the war broke out in 1914, the proportion was between one-ninth and one-tenth." As a result of this, Britain was forced to import \$2,500,000,000 worth of food, which could have been produced on the home soil.

In North America city life has become a craze. We have cities here with a population of from 3,000,000 to 6,000,000 people. The hungry mouths in these cities must be fed. They are dependent entirely upon the few men still left on the farms. One hundred years ago not more than six per cent of the people lived in cities. Now about sixty per cent or more are city dwellers. This unbalanced condition between rural and urban life will be the great problem before America.

In North America there has been an abundance of work. High wages were paid to city workers. Millions of discontented men and women in Europe were anxiously waiting for an opportunity to come to this country. Very few of these had any idea of living in the country. All were planning to live in cities where they too could demand good wages and enjoy the pleasures of city life. There has been in the past a recklessness in our cities in the expenditure of means.

The thousands who were unemployed in large cities and who had lived luxuriously during the time of plenty find it difficult to adapt themselves to the new and sudden change from plenty to the bare necessities of life. This will create unrest and a threatened upheaval such as civilized countries have not yet experienced. The time will come when the poor will demand of the rich that which they think they are entitled to. Those criminally inclined will go further, and will help themselves to whatever is within reach at any risk.

The Baltimore American, in referring to the increase in crime after World War I, said, "All the large cities are complaining of a crime wave which appears to have the same general fea-



By

D. H. KRESS, M.D.

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Canadian SIGNS of the TIMIES



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EDITORIAL PAGE

Looking Into 1943

MILLIONS of anxious souls would give a great deal if they could pull aside the curtain of the new year and get some idea of what the next twelve months will bring to our war-torn weary old world. I am no prophet, but I know some things which must come to us all in 1943.

Not since time began has a new year come to us with such destruction and suffering, and unrest, and such sacrifice and such uncertainty covering the whole face of the earth.

There will be heartaches in the new year. The year 1942 has broken all records in mental anguish, but 1943 promises to wreak more havoc, to blight more lives, to break more hearts. Many a son, father, sweetheart has marched off to war never to return. In 1943 millions more will march away. Day by day in the next twelve months (unless peace comes) governments will be reporting to thousands of homes that a dear one is missing or has been killed in service.

There will be many sacrifices to make in 1943. More than in 1942 you ask? Yes, we may get less gas, sugar, coffee, tea, etc. There may be more taxes to pay, more bonds to buy.

Recently I stood at a vantage point at an Eastern Canadian seaport and saw a large convoy of vessels putting out to sea. I had been complaining about my hotel accommodation, the restaurants, the food and countless other things. But when I saw those boys gazing longingly for a last look at their homeland and as they sailed out into the Atlantic infested with enemy submarines, and the possibility of death raining from bombers above, I thought, "man you don't know much about sacrifice. Those boys are making sacrifices. They know the meaning of the word. They are doing this for you."

It doesn't hurt to give of our taxes. It is no sacrifice, but a saving, to buy bonds; that is for most people in Canada. It is no hardship to eat less sugar. Most of us have been eating far too much. It is a blessing in disguise to cut down on tea and coffee. A good many more things may disappear from our tables in this new year, but most of us will be better physically for these apparent sacrifices.

In many homes there are vacant chairs. There is one in my home, and an empty bed belonging to a son who has gone to serve his country. Every day I see his suits, his shoes, his curios in his room, and a choky peculiar feeling comes into my heart and throat. His mother says the tears come as she packs the things away until he comes home again. You don't know sacrifice unless you have given a boy, a brother, a father, a sweetheart.

Edgar A. Guest has expressed in poetry the feelings that are hidden in many hearts,—

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CHRIST WILL COME AGAIN!

Promises Made to the Disciples

Reviewed by L. H. DAVIES

IT WAS Jesus' last visit to the temple. His teachings on that occasion are recorded in the gospel of Matthew beginning with verse twenty-three of chapter twenty-one through to the end of chapter twenty-three. The Jews had rejected Jesus as their Messiah and King. It is not surprising therefore that Jesus at the close of this last sermon should tell of the desolation of the temple. He said, "Behold, your house is left unto you desolate." Matt. 23:38. And the reason for that desolation is the fact that He, the Son of God, having been rejected was leaving the temple never to return to it. "For," Jesus continued, "I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:39.

The disciples listened to that sermon with rapt attention. Two statements in particular, set them to thinking: "Behold, your house is left unto you desolate," and "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

It is obvious that Jesus referred to two distinct future events, one the destruction and desolation of the temple, the other His return to earth, the second time.

The disciples wondered just what was meant. As to the declaration of the temple's desolation they could hardly conceive of its meaning its destruction, so "His disciples came to Him for to show Him the buildings of the temple." Matt. 24:1 (last part). An inspection tour took place, and Jesus in effect said, "Yes, I see all these buildings, but verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."

Jesus, in speaking of the temple's desolation, not only meant His sacred presence leaving it, but also its utter destruction. Then there was that other statement relative to His coming again. More questions came into the disciples' minds, whereupon "as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and

what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Since the disciples were thinking simultaneously of the two events, and it seems taking for granted that both of them would come to pass at the same time, Jesus answered their question in like manner. He mingled the signs of the fulfillment of His prophetic statements concerning the desolation of the temple and His coming, using the signs pointing to the destruction of Jerusalem, as signs pointing to His coming, but on a much larger scale. He left His disciples and all who should believe in His name after them, to differentiate between the two wherever it was necessary.

Looking into the future, He said, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: . . ." Matt. 24: 6, 7 (first part).

In other words, "You, my disciples, shall hear of wars and rumours of wars. Do not be troubled for all of these things must come to pass and when you see these things coming to pass the end of the world is not yet, for in the future nation shall rise against nation and kingdom against kingdom."

What depth of prophetic insight Jesus had! "History records between the years 1500 B.C. and 1900 A.D., only 227 years when there was peace on earth, while there were over 3,000 years of war and bloodshed. During this period over 8,000 peace treaties were signed, each of which was never to be broken and to be binding forever. Our so-called Christian civilization records more wars, more frightful and destructive, than the wars of unchristian ages." ("Our Hope" June, quoted in *The Ministry*, August 1937.) Since 1918 when the "war to end wars" was concluded there have been, according to the 1939 World Almanac, seventeen wars and the present one is number eighteen. Jesus knew. He did not guess.

Besides war, "There shall be fam-

ines and pestilences." Matt. 24: 7. These are some of the natural results of war. A part of the aftermath of the "war to end wars" was the "Flu" pandemic. Russia and China have experienced famines and pestilences. Today famine is stalking abroad in the earth. What need is there of going into ghastly detail? Any candid observer must admit Jesus knew.

"And earthquakes, in divers places," completes the list of natural signs. Allowing for the more accurate recordings and knowledge of earthquakes of the nineteenth century and of to-day, it is nevertheless a fact that earthquakes have been on the increase. From the China earthquake of 1038 A.D. until 1875, there were but twenty-six major earthquakes, while from 1875 to 1933 there has been more than thirty of this class. The greatest earthquake of all was the Japan earthquake of 1923 and we have read of not a few since 1933. Jesus was accurate in his forecast. The psalmist declares, concerning the heavens and the earth, "They shall perish, but thou (God) shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102:26.

"— and th' old

And crazy earth has had her shaking fits,

More frequent, and foregone her usual rest.

Is it a time to wrangle, when the props And pillars of our planet seem to fail And nature with a dim and sickly eye To wait the close of all?"

—"The Poetical Works of William Cooper." "The Task" (1785), Book 2, part of lines 49-66.

Scanning the religious world, Jesus said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ: and shall deceive many." Matt. 24:4, 5. "And many false prophets shall rise, and shall deceive many." v. 11. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders inso-much that, if it were possible, they shall deceive the very elect." v. 24.

Every prophet invariably gathers a

following, sometimes large, sometimes small. Perhaps here in Christ's prophecy is a clue as to why we have so many sects to-day. It would seem that the confused aspect of the religious world is just another sign of His coming, for all prophets are not true prophets, all spirits are not true spirits, and some teachers have "itching ears." Furthermore, since Jesus Christ's way of life is the only true way, it is not to be surprised at when false teachers arise mixing the truth and their own philosophy together under some new name the world has never heard before. That there have been such is a fact. That there will be more is another fact.

Jesus gives us other signs in the religious world such as the persecution of His own, lack of brotherly love, and the waning of religious interest on the part of many. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold." Matt. 24:10, 12.

But the greatest sign of all is expressed as follows: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is the greatest sign because the actual ending of this age is contingent upon the preaching of the gospel to all the world. The great missionary endeavour of the nineteenth and twentieth centuries is indeed significant for there are but very few places, comparatively, where some knowledge of the gospel has not penetrated.

And the celestial signs recorded in verse 29 of Matthew 24 such as the sun being darkened and the moon not giving her light, and the stars falling from heaven have all been fulfilled. The first, May, 19, 1780, and the latter Nov. 12, 1833. Whittier, the poet, describes the Dark Day of May 19, 1780.

'Twas on a May Day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness . . .

● Canadian women are playing an important part in Canada's munitions plants. Here a Canadian girl is tightening nose plugs on 500-pound aerial bombs. The Saviour said that "wars and rumours of wars" would be one of the signs of the nearness of His return.

"Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern wings
Flutter'd abroad; the sounds of labour died;
Men pray'd, and women wept; all ears grew sharp

To hear the doom blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He look'd
A loving guest at Bethany, but stern
As justice and inexorable law.

"Meanwhile in the old statehouse, dim as ghosts
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
'It is the Lord's great day! Let us adjourn,'
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. 'This well may be
The day of judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence,
I choose, for one, to meet Him face to face,—
No faithless servant frightened from my task,

But ready, when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do His work, we will see to ours,
Bring in the candles.' And they brought them in."

Agnes M. Clerke, in "History of Astronomy in the Nineteenth Century" p. 328, referring to the falling stars, says, "On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fire-balls." And Professor Dolmage, of the British Astronomical Association, wrote: "Surpassing all displays of the kind ever seen, was that of November 12, 1833, when the meteors fell thick as snow-flakes." "Astronomy of To-day," p. 270.

Jesus knew the signs of His own coming
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Director Public Information.



- Most human beings would rather die than to be slaves, so millions of men are risking their lives to-day in the struggle for the right to be free. These Canadian soldiers are off to battle for our liberties.

MAN'S GREATEST HERITAGE

By W. B. OCHS

THAT which the human heart craves most, is liberty. The very thought of liberty thrills the soul. There can be no happiness without liberty; and there is no liberty without undaunted courage. With Benjamin Franklin we can say, "Where liberty dwells, there is my country."

Millions of people to-day have lost their liberties. They are under the control of dictatorship. They dare not speak their own mind. The very thought of this should cause us to be more grateful than ever for the privilege of living in a land where there is freedom of speech, freedom to worship God according to the dictates of one's conscience. Someone has said, and rightly so, "The essence of democracy is not the spirit of tyranny, but the breath of personal liberty." Surely the greatest of all earthly blessings is liberty. The most precious of liberties—the fountain and origin of them all, is religious liberty.

What is true liberty? It must be something that is more precious than life itself, for the Allied nations are willing to sacrifice the lives of their manpower to preserve liberty. True liberty is the freedom to advocate the truth as we see it, and as our opponent sees it. It is something that the other individual is to enjoy as much as we personally desire to enjoy it. Liberty is one thing we cannot have, unless we are willing to give it to others.



Director Public Information.

When man was created, he was given the power of choice. God has never changed from that course. Man's freedom of conscience is sacred. The Lord says, "Whosoever will, let him come." He forces no one, neither does He want us to force others to worship Him. God has power to bring about outward obedience through force, but He chooses the free will of man. Although He never forces acts of obedience, yet man must recognize what the results of choice will be. When our first parents were placed in Eden, they were told not to eat of a certain tree. They were not forced to refrain from eating, but God told them what the fearful consequences would be if they chose to partake of the fruit. They chose to eat; to-day we see the terrible results of it.

Religious liberty is based on the principle of love. The eternal principle and power by which God rules, is love, not force. This love is an eternal principle which underlies the law and the gospel. Christ never appealed to civil government to compel people to follow Him by force. Love extends the same privileges to others that we secure for ourselves. "My neighbour's liberty is as sacred as mine, and I dare not encroach upon it." Let us not take the glad tidings out of the gospel by preaching hatred and intolerance.

Religious liberty is based on the principle of faith. Dr. Martin Luther said, "Liberty is the very essence of faith." Faith is the background of all fundamental truths. Faith is a personal matter. "Hast thou faith? Have

it to thyself before God . . . for whatsoever is not of faith is sin." Romans 14:22, 23. To compel someone to believe what he in his heart does not believe, makes a sinner out of him. Napoleon at one time received a delegation of Protestants, and among other things he said to them, "My dominion ends where that of the conscience begins." In this statement lies a great fundamental truth upon which religious liberty is based. Faith has led martyrs to face lions in the arena, and to go cheerfully to the execution block. They have been willing to die for their faith. Force never changes inward convictions, for "A man convinced against his will, is of the same opinion still."

In Queen Victoria's proclamation to the Indian people, we find most encouraging statements upholding the principle of religious liberty. As subjects of the British Empire, we are truly grateful for the principles upon which the government is based—principles granting to its subjects the choice of worship. The following are but a few statements from Queen Victoria's Proclamation:

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fill.

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and

desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they shall abstain from all interferences with the religious belief or worship of any of our subjects on pain of our highest displeasure."

The Civil Government

The civil government according to inspiration, is ordained by God, for, "The powers that be are ordained of God." Rom. 13:1. We must not lose sight of the fact that civil government has not only been ordained by God, but that it has been ordained for a special purpose. When the government fails to fulfill the purpose for which it was ordained and usurps powers that do not belong to it, then it does not fulfill the purpose for which it was ordained. The civil government has been ordained to regulate civil matters, to guarantee "life, liberty and the pursuit of happiness"; ordained to secure and protect the rights of the minority as well as the majority. Civil power was never ordained to compel men to conform to religious requirements, or to prescribe religious obligations to citizens. The Christian should be the very best citizen. He is to respect authority and give honour to the office held by those in authority. Our duty as Christians is made plain in the Bible. Says Paul, "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority," 1 Tim. 2:1, 2. Why should the Christian pray for those in authority? The answer follows: "That we may lead a quiet and peaceable life in all godliness and honesty." This truly is religious liberty.

The Christian, however, has another duty. He must not forget that the principle of obedience to God before all others must be recognized. When the three Hebrews were asked to bow down and worship the image set up by Nebuchadnezzar, they refused, because their God said, "Thou shalt have no other gods before Me." The obedience to their God came first. They were loyal citizens of Babylon, but when Babylon interfered with their religious liberty, their God-given right to serve and worship Him, they chose to do as did the apostles in New Testament times, to serve God rather than men.

Since religious liberty is based on principles laid down in the word of God, it stands to reason that God's blessing will rest upon those governments which embody in their constitutions these fundamental principles.

Let us ever be loyal to our government, and pray that God might guide those in authority in the affairs of the Empire in such a way that we shall enjoy this wonderful heritage—religious liberty.

A PARABLE

By J. L. SHULER

SUPPOSE a boat was about to sail for a certain far-away land, where every person would always be happy and have plenty, and would never be sick, and would never die. The company in charge of the land offered to take people there on three conditions. *First*, that they notify the company that they want to go. *Second*, that they agree to live according to the rules, which govern the people of that land, which rules are acknowledged by all to be reasonable, right and proper. *Third*, that wherein they may have not been living according to these rules, they will change their ways, and begin to observe these rules. Do you think that people would be quick to comply with these three conditions, and get ready to go? Most assuredly they would.

My dear friend, Christ has prepared such a goodly land for us. Soon He will appear to take those who are ready to that heavenly country, where

the inhabitants will always be happy and have plenty, where they will never be sick, where there is no sorrow, nor trouble, nor death.

He will take every one to that place who complies with three conditions: *First*, that they notify Him now that they want to go to that land. *Second*, that they will live according to His rules, all of which are true, holy, just and good. *Third*, that wherein they have not been living according to His rules, they will now change their ways and begin to conform to His laws.

Are you not ready to comply with the three conditions? Will you not look to Christ, and say, "Lord Jesus, I really want a home in this glorious place which Thou hast prepared. I want it with all my heart. I do now accept Thy rules for my life. Wherein I have not lived according to Thy rules, help me by Thy grace to turn and live according to Thy rules."



SEVEN W



Long centuries ago when printing began, compositors set up these mystic works in their new moveable types, and the common people read the ideas of God. Soon the Bible in basic English, another "Bible for To-day," employing a simplified vocabulary of the words in common useage, will be placed in the bookstalls of the English speaking world, to point out to men that the Bible is the most modern and up-to-date of every book.

Why, again we ask, does the Bible challenge the interest of men everywhere, from prince to peasant, and from the highly educated to the humble seeker for truth? The answer is to be found in the Bible itself. It is the wonder book of the ages. Come with me, and we'll look into seven facts which magnify this wonder.

First Wonder—

Its Awe-Inspiring Accuracy

The Bible is a very old book. The meanest student after ten minutes study will agree with this. Some parts of it, like the book of Job, were written one and a half millenniums before Christ. Mankind was said to have been woefully behind in scientific knowledge and historical accuracy in those days. To-day, the more the Bible is studied, the more accurate it is found to be. The fuller becomes our knowledge of those far-off years, the truer is the picture presented of them by the Bible. Archaeology is proving that the Bible is right, and that the accepted historical surmises were wrong. Astronomy, chemistry, and physics have shown that the writer of the book of Job had anticipated modern discoveries in no fewer than thirty instances at least. From whatever point you think of the Bible you find that its sheer truthfulness is its first abiding wonder. It is in very fact "the truth of God."

Second Wonder—

Its Penetrating Prophecies

And thinking about its accuracy we come to a consideration of the trustworthiness of its numerous predictions. In the Bible we find no fewer than three thousand distinct prophetic statements. (Count them if you doubt my word, and send me your list! I'll be glad to hear from you.) A prosecuting counsel in a court of law would have this vast number of points upon

WHY is it that the Bible is being published in over twelve hundred languages to-day? It is being carried painfully, in heavy packs, over the mountains of western China. Coolies port loads of this book across the world's highest mountain ranges. Its colporteurs brave the frozen fastnesses of the north. They travel down into Patagonia to find purchasers. They

risk the tortures of the secret police forces of several European powers because they long to publish its message. What puts this urge in the hearts of men?

Why are some others anxious to pull it to pieces, bending every energy in an endeavour to prove it untrustworthy, unreliable and unworthy of our serious attention?

WONDERS

OF THE

BIBLE

which he could test the accuracy of its witness. In all these predictions we find absolute truth. Most of them have been fulfilled. (We propose to consider many of them in our subsequent articles.) The Bible's detailed preview of history-to-be, sometimes as early as two thousand years before the events took place, constitutes its second abiding wonder. It is indeed "the witness of God."

Third Wonder—

Its Universal Appeal

And the Bible appeals to every one. Two hundred thousand more Bibles were sold in Hitler Germany in 1938—the last year for which figures are available—than *Mein Kampf*. And this in spite of governmental pressure to force the sale of the Nazi bible on the people. And notwithstanding orders forbidding soldiers at the front to read the Bible, we know that the Book of God was more popular than any other. Why, we ask again, do men risk liberty and sometimes life itself to read a book which has been and is even now, so hated? Bishops have burned Bibles on many occasions through the years. Kings have banned this best of books. Churches have pronounced their deadly-sounding vicious anathemas against those who dared to read the words of God. And yet, you can journey from Siberia to Peru, from Greenland to the isle of Tasman and pick up a Bible everywhere you go. You'll find it in the shepherd's hut on the wild steppes of the far north, or the pampas of the new world; in the sampans of the Yellow River, and on the proud liners of the seven seas. The Bible is everywhere in spite of untold efforts to stamp it out. The phenomenon of its universal appeal is its third abiding wonder. It must reveal "the mind of God."

Fourth Wonder—

Its Transforming Power

The pen is mightier than the sword. And when it comes to God's pen, the sword falls back as impotent as thistle-down. Armed with no weapon of man's devising, clad in the defensive

armour of faith, missionaries have gone among cannibal tribes. Slowly the message of the Bible has penetrated minds which for centuries have been darkened by vice of every kind.

And too, almost imperceptibly the Bible has conquered where the sword has failed. It does so because it touches every human need. And to-day man's finest achievements and aspirations come because of the illumination of the Word of God. Those who really follow the Bible are, and have been, better men than those who have followed the holy books of any age or creed. Yes, the miracle of the Bible's transforming power is its fourth abiding wonder. It certainly is the "light of God."

Fifth Wonder—

Its Remarkable Unity

The Bible did not have one human writer but many. There were kings who wrote of the experiences of their hearts. Lawyers described the plan of salvation in the terse language of their profession. Herdsmen told of the God they found in the solitudes of the mountain side. Fishermen described the One for whom they would willingly give up their lives, and who gave them His all. In short, some three dozen writers have produced sixty-six books on various aspects of the one theme—the salvation of man. Their writings are separated by sixteen hundred years, by vast language and geographical barriers, by variations in education and culture. And yet, in spite of all this, there is not a single contradiction worthy of the name in all the vast library called the Bible. Scientists differ, as do scholars on every branch of learning; the writers of the Bible are united. This abiding unity of the Bible is its fifth wonder. This Book of books is indeed "given by inspiration of God."

Sixth Wonder—

Its Miraculous Preservation

From the time the first words of the Bible were penned until to-day the Bible has faced constant and relentless attacks against its very existence. It has

survived all its attackers. Why? Because it is God's Book. Critics have tried to discredit its very words; the Bible has lived to discredit its critics. Infidels have challenged its veracity and worth, they lie forgotten while the Book they condemned goes on with its God-appointed task of making men better and more useful. In face of more severe and relentless attacks than any one object in the whole span of human history has had to face, the Bible stands to-day serene and unmoved. The story of its miraculous preservation is a marvel of our history, and its sixth abiding wonder. It is because it is "the power of God unto salvation."

Seventh Wonder—

Its Suitability for Man's Need

Do you need guidance in the way of life? The Bible will be your most reliable guide. Does life buffet you, and bring you to discouragement? The Bible challenges you to lift up your head and see what God has in store for the victorious. Do you feel powerless to carry on in the face of imponderable obstacles? The Bible offers you power that will make you victorious over every foe. Do you long for a talisman, a hope, a future, and a present? The Bible gives you everything you need for to-day and eternity. All that God can make of you is offered in the Bible. Your Guide and Leader and Friend comes to you alive for evermore in its pages. He will supply your every need. You can get to know Him only in the Bible. Its spacious suitability for man's every requirement is its seventh abiding wonder. It contains "the fullness of the Godhead" verbally.

And now what can I add? What more need I say? Only this: To appreciate the Bible you must read it. As literature it is unsurpassed. To read it is to learn to value it, to follow its matchless maxims, and to love its Hero. And to love its Hero is to learn to live. God is behind the Bible to make it the wonder Book of the ages. Try reading it regularly and systematically, and the power of its divine Author will enter your soul.

.. B y L. G. H A R D I N G E ..

MYTHS of Organic EVOLUTION

By J. A. BUCKWALTER

BY THE term organic evolution we refer specifically to the assumption that all forms of life come into existence through changes wrought by internal forces without external aid or volition. This hypothesis we hold to be impossible of verification. Webster's second definition of "myth" is: "A person or thing whose existence is imaginary or not verifiable." It is in this sense that we use the word. There are at least seven suppositions of evolution that are simply untenable myths wholly unsupported by scientific research. And the testimony of men of science exposes this fatal shortcoming.

(1) *First myth: "Original life germinated itself spontaneously from non-living matter."*

Spontaneous generation does not now exist. It has never been known to exist. Never once in the entire history of the world has a single living thing come into existence without being derived from some previous living thing. How can that which is non-existent and which throughout the entire history of man has never been known to exist be brought forth as the scientific beginning of all life? Although the early teachers of organic evolution may have recited with enthusiasm the lines—

"Hence, without parents, by spontaneous birth,

Rise the first specks of animated earth."

—they were nothing more than poetical fiction without any reality in fact.

Charles Schuchert, an ardent evolutionist, in his "Textbook of Geology" has left this damaging statement: "On the basis of established facts in biology, it can be said that we know nothing of a positive nature as to the origin of life. It is the greatest of the unsolved problems confronting man."¹ And George McCready Price, a geologist and author of no mean attainment, has written: "I cannot find any well-reputed biologist of to-day who will admit spontaneous generation as even a 'pious opinion'; they are all without any exception on the opposite side."²

We are, therefore, faced with one inevitable conclusion. Professor Price sums it up in just five words: "Spontaneous generation is a myth."³

(2) *Second myth: "Embryology supports the recapitulation theory."*

Embryology is "that branch of biology which deals with embryos or with the formation and development of organisms." Evolution has injected into this science the theory that the pre-natal development of man repeats the history of the evolution of the race. Human embryos, it is asserted, show traces of animal heritage. According to this hypothesis it is supposed that during embryonic development you were both animal and barbarian before you were sufficiently civilized to be ready for birth. A rather unsavoury embryonic pedigree, it would seem, even for the most ardent evolutionist.

At any rate, in order to give strong plausibility to this theory of a concise repetition of the stages of evolutionary history re-enacted in embryonic development, it was given the scientific-sounding appellation of the "law of recapitulation." And this in spite of the fact that embryonic immature life has no power of reproduction nor indeed is even capable of self-preservation. What scientific support has been found for this theory? Precisely none!

According to Professor Maurice Caullery who gave the Joseph Leidy Memorial Lecture before the University of Pennsylvania, it is among the theories which "are now in the background."⁴ William B. Scott adds that it "is very seriously questioned,"⁵ while Dr. T. H. Morgan contends that the theory "is in principle false."⁶

Fully a century ago the following enlightening comment was made by Karl von Baer: "The tissues of the embryo are less differentiated than those of the (mature) animal itself, and are therefore more like the tissues in lower animals; but a fish embryo is from the very outset, and always remains, a fish, just as every vertebrate animal's embryo is from the beginning a vertebrate animal."⁷ Thus the findings of science completely nullify this

theory of the evolutionists. For, while isomorphism (similarity of form) may be apparent in the beginnings of the embryonic development of different kinds of animals, the embryos invariably reach a point from which they grow "more and more unlike one another." If the divine architect chooses to thus lay the foundation of life it should no more be misconstrued into an evidence in support of the evolutionary hypothesis than the similarity in the foundation of two buildings of different structure should be misinterpreted as a sign that the one foundation evolved from the other.

As Charles Sedgwick Minot acknowledges, science has encountered "no instances" in which the cell of one kind of tissue was transformed into a cell of another kind of tissue.⁸ Truly the Bible statement "after his kind"⁹ is a scientific biological law which is as true of cells in their developing embryos as it is true of the reproduction of mature animals and plants.

That science has practically given the final coup de grâce to the recapitulation theory is certainly evident from the following from an article by Professor A. Weber which appeared in the *Scientific American Monthly*:

"The critical comments of such embryologists as O. Hertwig, Keibel, and Vialleton, indeed have practically torn to shreds the aforesaid fundamental biogenetic law. Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships."¹⁰

How can a theory that is "now in the background," "very seriously questioned," "in principle false," and "practically torn to shreds" be candidly set forth as a scientific basis of biological evolution when science has encountered "no instance" of its operation?

(3) *Third myth: "New and acquired characteristics have been progressively transmitted by heredity."*

Again experimental proof is lacking. "It is an incontrovertible fact," says Professor Eimer, "that heredity trans-

mission of acquired characters has in no way been proved."¹¹ Modern biology after having examined all the possible causes capable of producing evolution, has not discovered any combination of causes that could have produced it. In the words of the late J. S. Haldane, "The mechanistic theory of heredity is not merely unproven, it is impossible. It involves such absurdities that no intelligent person who has thoroughly realized its meaning and implications can continue to hold it."¹²

(4) *Fourth Myth: "Variation and changes in species are indicative of evolution."*

All kinds of life according to the evolutionist "tend to become transformed and transmuted into other kinds of life during the course of long periods of time." It is abundantly clear, however, that all the variations, mutations and changes in species have not been sufficient to establish the theory of the transformation of species from primal simplicity to modern complexity. No myth of evolution presents a more "confused mass of fact, hypothesis, and speculation" than this one which has resulted from a failure to distinguish between change and evolution; for certainly it is obvious that evolution is much more than mere change or variation, and hence any argument taken from the circumscribed variations known to science is merely begging the question. There is a difference of opinion, even in the scientific world, regarding the extent of variation.

Professor T. H. Morgan asserts that "Within the period of human history there has not been a single instance of the transformation of one species into another, and it must be admitted that evolution lacks the one bit of evidence which it needs to place it upon a scientific basis."¹³ And William Bateson in the Thirteenth edition of the Encyclopedia Britannica observed: "Of the occurrence of the genetic change which might lead to the production of new species, none has been found."

Others contend that variations at times have occurred to such an extent

that the results should be recognized as new species, but even so, that in itself is not sufficient ground for the evolutionary theory. It does not explain the "origin of the major type forms." Known variations which have resulted from a new combination of genes or chromosomes or from hybridization, in instances where parents were not so diverse as to make hybridization impossible, do not conflict with the Genesis record of Creation. In fact the writer of Genesis implies that at the time of the flood the confused species, apparently resulting from hybridization, were destroyed, God preserving only the original clearly defined species "after his kind." (Gen. 6:20; and 7:14; 8:19.) Characteristics present in the "confused species" of to-day indicate the above causes rather than the evolutionary process. As William Bateson acknowledged, the evolution theory provides "no acceptable account of the origin of species."¹⁴

(5) *Fifth myth: "Man evolved from the brute."*

That man is the progeny of the brute is an hypothesis both utterly untenable and void of scientific support. As the reader is already aware, it is founded on a bundle of assumptions without any reality in fact. It is, in fact, a biological impossibility. Furthermore, if man had sprung from lower forms of life, the dawn of history would certainly have found some evidence of it; but instead man came out of a blue sky so far as both history and science are concerned. To many a thinking mind the hypothesis of organic evolution appears as an abortive attempt to humanize the animal and animalize the human. In a moral sense the effect of the theory upon man has tragically been the latter.

"Darwinian man, though well behaved, at best is only a monkey shaved."

That the theory is unwarranted and indefensible is evident from the following sweeping statement made by Professor Rudolph Virchow in an address given in Vienna. He declared:

"The attempt to find the transition from animal to man has ended in a total failure. The missing link has

not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

There is a tremendous gulf between the impossible hypothesis of the brute ancestry of man and the sublime record of Genesis which reveals that in all the animal world even God could not find a suitable help meet for Adam.¹⁵ But the evolutionist is not in the least disconcerted by this apparent inability of both Adam and God to recognize any kinship between animal and man, for he implies that man had a father and mother and many other relatives in the animal world, not to mention Uncle Gorilla and Aunt Chimpanzee. Verily, "the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."¹⁶

(6) *Sixth myth: "Certain parts of man's anatomy are vestigial remains of brute ancestry."*

At first evolutionists thought they could find in the human body somewhere in the neighbourhood of 180 such vestiges of animal days, which were supposedly useless to man; however, with the advance of science, it has been discovered that many of these organs and so-called vestiges play a vital part in the functions of the body. As Sir Arthur Keith wrote in the official organ of the British Association for the Advancement of Science, "our list of 'useless' structures decreases as our stock of knowledge increases."¹⁷

It was once thought that the thyroid gland, the adrenal gland, the thymus gland, the appendix and even the spleen were but useless remnants inherited from animal ancestry, but now that the important functions of these organs are known to man, it becomes evident that this argument of the evolutionists was as Professor George McCready Price observes simply "an appeal to ignorance."¹⁸

(7) *Seventh myth: "The evidence furnished by fossil remains is in favour of organic evolution."*

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INDIGESTION-- HEARTBURN SOUR STOMACH



What Causes them

What to do for
them

What Not to do
for them

A. E. Hollenbeck, M. D.

INDIGESTION" is an indefinite term used by the laity to describe any indisposition of the digestive system. It may be an excessively acid condition manifested by a sour stomach and heartburn; it may be an inflamed condition in the stomach, small intestine, or colon; it may be an upset liver, some one of many organic diseases, or a bacterial invasion of the digestive system.

"Indigestion" literally means no digestion, and when the layman speaks of "indigestion," that is just what he means. The purpose of this article is to discuss some of the practical phases of simple indigestion which are of frequent occurrence and which are so troublesome to the average individual.

It should be said at the outset that every case of indigestion may be a symptom of serious organic disease, and should not be discussed lightly as of no consequence. It may be, and usually is, an ailment of short duration, requiring simple treatment; yet, on the other hand, many who have thought that a case of indigestion was of no importance have later found it to be the outward manifestation of a serious organic disease.

Just recently a young man only thir-

ty-three years of age consulted his physician because of a slight degree of chronic indigestion. After a thorough examination, X-ray pictures were taken which showed serious trouble in the stomach. A gastric resection was done. Half or more of the stomach had to be removed in order to eliminate, if possible, the malignant tumor. How much better his chance would have been had he consulted his physician earlier. Any person who has repeated or prolonged symptoms of indigestion, however slight, should see his physician without delay.

Acute attacks of indigestion are most prevalent after indiscretions in eating. Physicians expect to have a large number of such cases after holidays such as Thanksgiving, Christmas, and New Year's, after birthday parties and other festive occasions. At these times it is easy not only to overeat, but to eat combinations to which one is not accustomed. It is remarkable what abuse the stomach will stand in the way of rich and indigestible food. When the load becomes too great, however, the digestive system rebels just as would any other overworked machine.

It has been said upon good authority that seventy-five per cent of all cases that come to the physician's office are maladies due to the abuse of the digestive system. This figure may be questioned; at best it is only an estimate. Yet it is a fact that a great share of the maladies the physician sees in his daily practice could have been prevented had the digestive system been given due consideration.

Acid indigestion, manifested by sour stomach and heartburn, is one of the most common types of indigestion. It is usually caused by eating a large amount of sweets or rich foods on an empty stomach. The sweets stimulate the tiny glands of the walls of the stomach to secrete a large amount of hydrochloric acid. There is not sufficient food of the right kind in the stomach to use up the excess acid, and sour stomach and heartburn result. Incidentally, this increased acidity is said to be one of the causes of ulcer of the stomach.

The stomach is a mixing bowl in which the food is prepared for digestion. There are peristaltic waves, sometimes spoken of as the churning action of the stomach, which continually pass along the walls of the stomach. This wavelike movement mixes the various contents of the stomach with one another, and with the hydrochloric acid and gastric juice. This process is quite essential for good digestion. It is easy to visualize how impossible it is for the stomach to do its work properly when it is stretched out

of all proportion with a great bulk of only partially masticated food. When the limits of its capacity are exceeded, the stomach rebels, the sphincter muscle at the lower end of the stomach, which controls the emptying of the stomach, contracts and closes. There is nothing else for the stomach to do but to set up a reverse action and disgorge.

Digestion is the breaking down of the food particles into a liquefied and simplified form which can be absorbed by the blood and carried to the various parts of the body, where it nourishes the tissues. This digestive action is carried on by the various digestive juices. If the food is poorly chewed and great chunks are bolted, the digestive juices are hindered in their work. The juices come in contact with only the outer surfaces of the chunks of food, and the digestive process is delayed. Undigested food is of no value, and besides possible indigestion from this poor mastication, there is a great loss of efficiency and economy.

In the small intestine the food is further prepared for assimilation by the action of other digestive juices, such as the bile and the pancreatic juice. This process is partially dependent upon the stomach's doing its work properly. If it fails, the efficiency of the small intestine is more or less impaired, as the intestine has not the facilities to do the work of the stomach properly. The food must be prepared for absorption by the stomach and small intestine, for the colon, or large intestine, has entirely different functions—those of absorbing water and any remaining nutritious material and eliminating the refuse.

If the digestive process is slowed up along its course for any cause, fermentation takes place and gas forms. These circumstances produce a distressing type of indigestion from which few are totally exempt, one which can be avoided, however, by proper dietary measures, chiefly through thorough chewing, slower eating, and avoidance of indigestible combinations.

It has been said, "Man digs his grave with his teeth." It might be more correct to say, "Man's grave is dug because of his failure to use his teeth."

The symptoms of indigestion are well known to most individuals, but they may be summarized briefly as follows: loss of appetite, coated tongue, foul breath, sour stomach, nausea, vomiting, gas, abdominal distress, cramps, and possibly diarrhea. The symptoms vary in degree of severity; only one of them or all of them may be present, depending upon the extent and type of indigestion. The purpose of pain is to give a warning that some-

thing is wrong and needs attention. The same may be said of indigestion. It is a warning to halt, take inventory of one's indiscretions, and correct the difficulty.

To one of intelligence and good judgment the causes of indigestion are self-evident. A few may be listed: poor mastication; rapid eating; eating at irregular intervals and between meals; hot, spicy, and indigestible foods; and an excess of rich and fried foods. The speed with which we live lends itself to indigestion. There seems to be no time for lunch; the business man or woman rushes for a doughnut and a cup of coffee, and finishes with a piece of pie if there is time. Digestion functions properly only when one is relaxed, at ease, and in a cheerful mood. That is why we decorate our tables with flowers or some other beautiful centerpiece, and make them attractive by proper arrangement. The dining room is arranged in such a way as to put one in a relaxed and cheerful mood. Some of the better restaurants provide appropriate music for their patrons. Because it helps the diner to relax from the nervous strain of business responsibilities, it aids digestion. When one is downcast and gloomy, digestion is at a standstill. To be digested a meal must be enjoyed; otherwise little benefit is derived from it. There is nothing which aids digestion so much as a well-prepared, attractive meal served in pleasant surroundings, and there is nothing which causes indigestion so much as a poorly prepared meal, served in an unattractive manner in disagreeable surroundings.

The treatment of indigestion is simple. Prevention is of prime importance, but if that phase has been neglected, other measures must be instituted. The first indication is to rid the digestive system of the offending contents. A mild saline laxative or an enema, or both, may be used. After the digestive system is well cleansed, it should have a complete rest. Nature usually sees to this in the loss of appetite. When the appetite begins to return, one should take some simple, easily digestible food in small amounts. Heat to the abdomen may give relief. As few medicines are necessary, self-medication should be avoided. Medicine should be used only as prescribed by the physician.

Innumerable patent medicines for the relief and cure of indigestion are advertised in newspapers and magazines and over the radio. The only safe rule is to avoid all of them. If these concoctions were as good as they are said to be, and if their promoters were as eager to cure human ills as they are to relieve the sufferers of their

money, there would be no necessity for high-priced advertising.

There are many so-called digestive cures on the market which are extensively advertised to an unsuspecting public. For example, one such "cure" prominently advertised over the radio is for that "acid indigestion." There is never a word about how to prevent acid indigestion—just take more tablets in a glass of sparkling water, and "just see it sparkle!" The so-called remedy is an expensive product; yet it contains only the cheapest of ingredients, chief of which are soda, aspirin, and a little effervescent salts to make it sparkle. Of course it gives relief, for each tablet contains seven and one-half grains of aspirin, which alone would give relief, as it deadens or paralyzes the sensation of pain. But aspirin taken indiscriminately is a dangerous, habit-forming drug. In overdoses it is definitely a heart depressant, and it frequently causes reactions in certain individuals. The soda neutralizes the excess acid and gives relief, but too much soda is injurious. Much is made of the effervescent sparkling effect; this is principally psychological. The business of this concern amounts to millions of dollars yearly, we are told. In its advertising there is never a word about precautions in the use of its product, only a constant exhortation to use it more frequently for "acid indigestion."

The principles back of such concerns are no better than those of an enemy nation which seeks your indulgence for the sake of peace, and looses the elements of destruction at the same time. Shall we not eliminate from our medicine cabinets the products of unprincipled medical firms which have but one interest at heart—our money?

If there is any place where honesty is paramount, it is in the practice of the healing art. There should be no tolerance for deception wherever it may be found. Frequently advantage is taken of the ignorance of the general public in regard to things medical. This is especially true in the case of the so-called remedies for the relief and cure of indigestion. One illustration will suffice: Vitamins are popular, and rightly so at the present time. They hold an important place in the practice of medicine as an accessory food and aid to digestion. Because of this popularity, various concerns are making vitamin products. Some companies are highly reliable and make most conservative claims. Others are questionable. Prices vary greatly, and the individual reasons that it is useless to pay a high price when he can get another make so much cheaper. Vitamins are measured or evaluated in

units, and vary greatly in their potency. One tablet or capsule may contain ten units; another, ten thousand. Of this the public is generally ignorant. People have paid as much for a tablet of two hundred fifty units as for one of a thousand units.

People are using vitamins as an aid to digestion and upbuilding as never before, but sometimes the product is inferior. A safe rule is to telephone your physician and ask him if he recommends the special make of vitamins or the digestive tonic you are taking. He will be glad to give you an honest, unbiased answer, and that without charge.

In summarizing: to prevent indigestion, do not overeat; avoid an excess of rich and indigestible food; eat slowly

The Dying Year

What can we say of the year that is dying?
Shall we remember, or shall we forget?
Was it a season of worthy achievements,
Or was it empty except for regret?

True, we are older because of its passing,
Nearer the time when our race shall be
run;

What has become of our toilsome endeavour,
All of our labouring under the sun?

Swift as a shuttle and brief as a blossom,
Days come and go till the year is all sped,
How did we build? Are there gems for the
kingdom,
Or is there wood, hay, and stubble instead?

One year is gone, but another is dawning;
Stained is the past, but the future is bright.
Fill it with labours of love and devotion;
Onward, my soul, in the pathway of light!

R. A.

and masticate thoroughly; make meal-time a pleasant, happy occasion. In case of a severe attack of indigestion, call your physician and follow his direction. Do not take so-called cures for indigestion as advertised or sold promiscuously over the counter. Whenever in doubt in regard to medical questions, ask your physician. He will be happy to give you an honest opinion.

Myths of Organic Evolution

Continued from page 11

Evolutionists have made much ado about their classification of the fossilized fragments of multitudes of animals and plants. They have devised names for the earth's strata to fit into the theory of successive geological

ages, and then selecting fossil specimens from here and there, have manipulated them in such a way as to present an apparent chronological development of organic life, gradually evolving from the simplest to the most complex forms. But the facts of geology are the very opposite of what the evolutionist would have them appear to be. As Dr. Joseph Le Conte admits, "species seem to come in suddenly, with all their specific characters perfect, remain substantially unchanged as long as they last, and then die out and are replaced by others."¹⁹

The geological record of life on the earth begins with well developed representations of highly developed animals and furnishes no evidence of a succession of types gradually blending into one another. Geologists have "not been able to start off the animals in a long single file, but all the lower kinds seem to start off together at the very beginning."

That this "chief prop of evolutionary faith" is merely an artificial classification proving nothing is evident. To sum up on this point we use the words of Price: "The fossils have been manipulated for the deliberate purpose of helping to "prove" the evolution of all the various groups of plants and animals. But this reasoning in a circle has no scientific value, and can prove nothing."²⁰

Recapitulation

An abundance of scientific research has failed to find any support for these assumptions of the advocates of the hypothesis of evolution. Let us recapitulate our findings in regard to the seven props of the theory under consideration. Here they are:

- (1) "a myth"
- (2) "in principle false"
- (3) "impossible"
- (4) "none has been found"
- (5) "a total failure"
- (6) "an appeal to ignorance"
- (7) "can prove nothing"

And this is the supposedly scientific foundation on which the evolutionary hypothesis rests. According to the verdict of science these seven theories are indefensible and leave the doctrine of evolution a mere cobweb of philosophical speculation. No wonder Maurice Cauley in his open remarks of the Joseph Leidy memorial lecture asserted, "Many hypotheses which seemed evident are now doubtful or even completely rejected."²¹ One may be excused for asking how many flaws must be discovered in the evolutionist's argument before he recognizes his

hypothesis is null and void. Truly as Louis Pasteur once observed, "Posterity will one day laugh at the foolishness of the modern materialistic philosopher."

1. "Textbook of Geology" pp. 411, 412.
2. "Genesis Vindicated" p. 109.
3. Id. p. 130.
4. "Present Theory of Evolution and the Problem of Adaptation" p. 1. (1933)
5. "Reading in Evolution" p. 173.
6. "Evolution and Adaptation" p. 83.
7. Erik Nordenskiold, "The History of Biology" p. 365. (1936)
8. Science, March 29, 1901, p. 490.
9. Gen. 1:24, 25.
10. Feb. 1921.
11. Swiss-German Geologist quoted in "Deathbed of Darwinism."
12. "Mechanism, Life and Personality," p. 58.
13. "Evolution and Adaptation."
14. Science, Jan. 20, 1922.
15. Gen. 2:20.
16. 1 Cor. 3:19.
17. Nature, Dec. 12, 1925.
18. "Genesis Vindicated," p. 149.
19. "Evolution and its Relation to Religious Thought," p. 251.
20. "Genesis Vindicated," pp. 200, 201.
21. Same as 4.

Editorial

Continued from page 3

A Mother Talks

By EDGAR A. GUEST

*"We know a war is on,"
She softly said: "Our boy has gone!
You needn't say to us, 'Give all
Lest Freedom's starry flag shall fall.'
We've given all against such doom.
Upstairs we have an empty room.*

*"We shudder when loud men declare
As yet of war we're not aware,
To us the danger well is known
Our boy is in the battle zone!
We carry anxious hearts by day
And for his safety nightly pray.*

*"Aware of war! Step in and see
This home where laughter used to
be.
Gone are the feet which raced the
stair
And there is stillness everywhere,
Give all, till victory is won!
We have. We've given the cause a
son!"*

*Men should be careful how they
speak.
Who waits for letters week by week,
Counts hours and miles and dwells
with dread;
Walks daily round an empty bed
Needs no reminding voice to tell
That war has come. She knows too
well.*

(Copyright, 1942)

There will be many more boys and girls and men and women marching away in 1943, many more making the supreme sacrifice. We should not even mention the trifling things we must give up.

We need not be a prophet to know that this will be a year of opportunity. There are numberless things we can all do to help our country, our community, our neighbour, our loved ones. Money is flowing freely. We

have more funds with which to do good, if we have the desire. There are millions who need help, if we can get the help to them. There will be opportunity for volunteer service in the Red Cross and other welfare organizations. We can buy bonds and still not want for the necessities of life. If we value life and home and liberty, it should be a privilege to pay our taxes and to give till it hurts and then till it ceases to hurt.

In this time of stress and strain and trial there is opportunity for us to learn some spiritual lessons too. We have tried to run our world without God. We are finding out that we have made a mess of things and unless He steps in to right affairs, civilization will be destroyed.

The conditions we find in our world as we enter 1943, are the conditions Christ told us in the Bible would exist just before He returns to the earth again. And he told us when we see these conditions, we should not be discouraged, but should lift up our heads, knowing that our "redemption draweth nigh." As the blossoms on the trees are an assurance that summer is near, so are these unusual times God's assurance Christ is soon to return to the earth to put an end to all this suffering, misery, desolation, and death.

This will be a most unusual year and calls for most unusual living.

Christ Will Come Again!

Continued from page 5

ing. He knew them just as sure as He knew the fact of the temple desolation, and said, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. So Christ's return to earth is near. There is no mistake about that, "therefore be ye ready, for in such an hour as ye think not the son of man cometh." Matt. 24:44.

We know the age of His coming. It is our age. "This generation shall not pass," said He, "till all these things be fulfilled." Matt. 24:34. However, we do not know the hour. Only the Father knows that (see Matt. 24:36) "Therefore be ye also ready."

There is a beautiful picture of readiness given to us in the last book of the Bible. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." Rev. 7:14.

Jesus died on Calvary's cross to give us the privilege of being ready. Have you washed your robe and made it white in the blood of the Lamb, so that when He comes, not far hence, as Lord of Lords and King of Kings, you will

be able to say, "Lo, this is my God, I have waited for Him. I am ready for Him, and He will save me?" May your answer be "yes."

Get You Out of This Place

Continued from page 2

tures in all. *One feature of this wave is the extent of youthful criminality.*" All efforts to improve existing conditions seemed to fail.

Congestion is always an indication of disease. Equalization is one of the remedies. When God made man, He placed him where he should always have remained, *in a garden.* "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed—to dress it and to keep it." Gen. 2:8, 15. The command was "be fruitful and multiply, and replenish the earth, and subdue it." Gen. 1:28. The Garden of Eden was to be an object lesson of what the whole earth should in time become, as mankind multiplied upon it. Men in time began to build cities. The statement, "Nothing will be restrained from them which they have imagined to do," is prophetic. Man's purpose is being worked out to perfection and as it is, its folly is becoming apparent.

It is time for fathers and mothers to seek homes remote from the cities, where they can cultivate the soil. The time will come when there will be famine and distress in these large congested centres. Should the food supply to the city of New York with its teeming millions, be shut off merely for one week, terrible suffering would result. Such a thing is not at all improbable in the future. By His providences, God is warning the world to-day and saying to them as He did to Lot, "Up, get you out of this place, for the Lord will destroy this city." Gen. 19:14.

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OLD and NEW

By Bertha D. Martin



*The old year stands with his hand on the door,
The old year, weary and bent;
With his worried ways, and his troubled days,
And his garments worn and rent.*

*I have sorted the things I do not want,
Alone by the firelight dim,
And placed in the pack upon his back,
To carry away with him.*

*I have given all the weary hours,
The heartache, and pain, and fret;
The burden of care I need not bear,
And all that I should forget.*

*And those he will take; and these I will keep,
To treasure in memory:
The golden days, and the love, and praise,
And all that is dear to me.*

*The young year stands at the open door,
The young year, eager and new;
And I hope it will be, as I hope for me,
A happy new year for you.*

