

Canadian **SIGNS OF THE TIMES**



WHY GIRLS SHOULD NOT SMOKE
EVOLUTION --- IS IT RELIGION OR SCIENCE?

SURPRISES

By
ARTHUR
DELAFIELD

MRS. STEARNS lifted the Bible from the table near her bed and began reading. It was about eight o'clock on the morning of December 7, 1941. Both she and the tiny infant in the crib had slept late. But it was Sunday morning, so why not? Her husband, stationed on a submarine at near-by Pearl Harbor, hadn't been home for days, and—well, she wanted to read her Bible. She had been baptized only a month before and her new-born soul thirsted for the "sincere milk of the word."

But someone else was hungry. Baby began to cry, so mother picked the infant from the crib, gently placed it on her bed, and gave it the nursing bottle. Then Mrs. Stearns returned to her Bible. As she opened the precious pages her eyes fell on the text, "In such an hour as ye think not the Son of man cometh." Matthew 24:44.

"In such an hour as ye think not," she mused.

Then something dreadful happened. A terrific explosion in the open street outside the bedroom window shook the frail house and shattered the windowpanes, while ugly pieces of ragged steel buzzed through the walls of the dwelling into the clothes closet and the bedroom. One fragment landed in the crib from which she had removed her infant only a moment before. This devastation caused by the detonation of a bomb dropped from an enemy plane killed four of her neighbors almost instantly, but both she and her babe escaped harm.

The whole world today is learning with Mrs. Stearns that disaster frequently comes by surprise—in such an hour as we think not. Regardless of our standing with God—as individuals or as nations—none of us is secure against the element of surprise. But we can prepare for disaster, and hope for deliverance when the trouble comes, by living close to God as Mrs. Stearns did.

Scores of small wooden crosses pressed into as many mounds of earth

on distant Oahu bear mute witness to the folly of that overoptimism which says, "It can't happen here." Thousands of British tommyes now interned, wonder at the strange hope that deceived them into thinking that Singapore was impregnable. Corregidor, too, we thought to be able to withstand a two-year siege. Then, there was Eben Emael, the powerful Belgian fortress, declared by military strategists early in 1940 to be a second Gibraltar. The hopeful Belgians trusted in this huge mass of concrete and steel as implicitly as the French did in the Maginot Line, but it capitulated exactly thirty-six hours after the first enemy shells crashed into it. And there are more surprises ahead—both good and bad.

We must be prepared to meet them!

"Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33. These warning words of the Master, spoken in the hearing of the chosen twelve more than nineteen centuries ago, increase in force and volume as they sweep down the corridors of time and swell to a mighty crescendo in these latter days.

Canada, watch—watch lest the opiates of pleasure seeking, liquor, and godlessness cast a moral stupor over the nation.

Christians, watch!—watch "and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

Reader, watch! "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Verse 36.

Soon, thank God, the day above all days to be most joyfully anticipated will dawn upon our darkened world, and then shall be ushered in eternal light, eternal peace. Then, secure forever from the nervous expectancy of surprise and disaster, the people of God will find an eternal home. Until then, the hour of our Saviour's appearing, the glorious moment of escape from earthly care and trouble, let us be diligent and watch that we may be found of Him in peace, without spot and blameless.

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ACME PHOTO

- Men of the armed forces must ever be on guard—ready for an enemy. As Christians we can learn a lesson from them—we should be prepared for crises, trials, the unexpected.



Canadian SIGNS of the TIMES

FORMERLY THE CANADIAN WATCHMAN



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

It's Human Nature

RECENTLY when in a busy hospital I stopped to chat with a young man who was in a cast from his waist to his shoulders. His chest bulged out like a small barrell, and he looked so uncomfortable. He was glad to while away a few minutes talking to a stranger, so told me his troubles.

When laboring as a bricklayer, a wall fell on him and broke his back. Of course there had been days and nights of pain. He was an energetic man, accustomed to hard work in the out-of-doors. The doctor told him he must remain in that cast for four months.

I tried to emphasize some bright spots in his rather dark picture. One remark he made I have thought of over and over. "I lived a free and active life in the great out doors, but how foolish I've been. I didn't appreciate my blessings." "Well friend," I said, "you are no different than the most of us. We are smothered with blessings, but don't usually find it out till they are snatched away."

The year 1943 brings us numberless problems, countless perplexities, unending difficulties, and many heartaches, but oh, how much we have for which we should be thankful!

Some of our privileges have been curtailed in recent months, but we still have countless liberties to enjoy. We are free to worship as we choose; free to think, to write, to talk, to labor, to pray, to give. Millions have been robbed of these God-given rights.

We are surrounded by necessities and even luxuries. Our children do not go to bed hungry. No hollow-eyed, starving boys and girls walk our streets. We have fuel to keep us warm. There is clothing for all. There is work too for every one—and money is plentiful. We have more to eat than we really need. Families in other lands could live on what some of us waste. Do we appreciate our well-spread table and the full dinner pail?

Health is a blessing we usually appreciate after we have called the doctor. What a blessing to be well—to have no pain, to have the use of our senses, to be active and enjoy life! Our hospitals are full of people who feel they didn't appreciate their blessings.

Thousands of our boys, our friends, our dear ones are today imprisoned, barricaded in enemy internment camps, jails and torture chambers,—miserable, emaciated, hungry and lonely. We have our comfortable homes, and are free to come and go as we choose.

Imagine a man or woman in an internment camp complaining about rationing of tea or coffee or sugar. They too would be happy to have what we waste.

We have friends and loved ones about us (often unappreciated) to comfort, to love, to cheer us.

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WHY GIRLS SHOULD

LAMBERT

THERE exists a desire among girls and young women to maintain a slim and trim figure. Tobacco companies have taken advantage of this in advertising their favorite products. The mode of advertising has been a success, for thousands of young women and innocent girls have become slaves to a habit which is ruinous to the complexion, ruinous to health, and in some instances ruinous to morals. The purpose of tobacco companies is, as far as possible, to place a cigarette between the lips of every girl in America. Cleverly written articles by experts have appeared in the leading journals and newspapers calling attention to the benefits *supposed* to be derived from the use of certain brands of cigarettes.

Roger Babson, the famous statistician, evidently deplores this. Recently he said: "When America's keenest minds are using the newspapers, magazines, movies, and radios to entice youth to drink whisky, smoke more cigarettes, and make heroes of criminals, those youth should have the other side of the argument from someone."

No one is better able to give this information than the physician who has to deal with the finished product. One company had for a slogan, "When tempted to reach for a sweet, reach for a cigarette instead." When tempted, girls should do a little thinking before reaching for either a cigarette or a sweet. If they study into the problem, one thing is certain, they will not reach for the cigarette. They may or they may not reach for a sweet instead. There is no objection to an occasional sweet, since candy is a food. It is not the most wholesome food, and should, therefore, be used sparingly. The craving for sweets is, however, a natural and a normal one. Nature provides sweets liberally in fruits in a form that is both wholesome and beneficial, sweets which are superior to any that are served at a soda fountain or in candy shops. These may be partaken of freely. The free use of fresh fruits,

● Smoking mars feminine beauty. Girls, don't smoke.



NOT SMOKE

BY A PHYSICIAN OF
LONG EXPERIENCE
D. H. KRESS M.D.

is one of the best and safest means of reducing weight. It is also one of the best means of developing or maintaining a clear complexion. My advice to the girl who has an ambition to be slim and trim and a desire to keep a clean skin, pure blood and a healthy body is, *when tempted to reach for a cigarette, to reach for an orange instead.* Other acid and subacid fruits, will serve the same purpose and, if used freely, will even lessen the craving for cigarettes.

Smoking has become common among girls and young women the past few years, chiefly because of the cleverly written, misleading, and untruthful ads of the various tobacco concerns. Deploring this, one editor, in a publication devoted to music and drama, said: "I wonder if some artists are not going too far in testimonial writing." Of a tenor, whose name was attached to two rival cigarettes, he said: "Each testimonial signed by this man was so eloquent and extreme that you wonder how he could endure another brand." This artist, like many of his colleagues of high and low degree, sold his name and prestige for the sake of advertising. The editor said further, "I know of some endorsers of cigarettes who have never smoked in all their lives." To give some idea of how these endorsements are obtained, I would refer to what happened just recently. Sonja Henie, the world's champion figure skater, was approached by publicity agents for her endorsement of a certain cigarette. He said: "You don't have to put one in your mouth, but we will publish your picture and give you \$2,500," to which she replied, "I don't smoke. I won't take your \$2,500. I am ashamed of women who smoke."

The claim is made that the cigarette

soothes the nerves. It is true that temporarily the cigarette is a soother of the nerves of *nervous women*, but eventually it aggravates the condition it temporarily palliates and in time it ruins the nervous system.

It is a serious thing for boys and young men to become addicts to the cigarette, but it is worse for a girl or young woman to form this habit. Girls of to-day are our future mothers. The little nervous children born to a father and mother who are both users of the cigarette are handicapped in life's battles. The United States Surgeon-General Hugh S. Cummings, referring to the increase of smoking among young women said: "If American women contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the nation will be lowered. This is one of the most evil influences in American life to-day. The habit harms a woman more than it does a man."

Girls and young women who aim to maintain their youthful freshness and beauty should not flirt with the little "white slaver"—

As to the effect of cigarette smoking on the complexion of women, Joseph Byrne, Managing Director of the National Beauty Shop Owners Convention, said: "The features of women who smoke grow sharper as the nicotine habit fastens on them. Their skin becomes taut and sallow. The lips lose their rosy colour. The corners of the mouth show wrinkles. The lower lip shows a tendency to project beyond the upper lip. The eyes acquire a stare, and the lids rise and fall slowly." It mars feminine beauty.

The young woman chosen by the judges at the national beauty contests as the most perfect in form and features, *The Washington Post* said: "The 'Miss America, 1941,' Rosemary La Planche, of Los Angeles, doesn't smoke and doesn't drink."

Smoking also tends to make young women coarse and mannish and it injures the voice.

Madame Schumann-Heink, who was possibly credited to having one of the most marvelous voices at the close of her concert at Smith College, responding to an encore for another song,

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Director Public Information



- Newlyweds helping to harvest Canada's grain crop. The girl who smokes may expect a sure harvest of sallowness, loss of color, taut skin, sharpened features, stare in the eyes, etc. Read on this page what a beauty specialist says about smoking.

IS HEAVEN A REAL PLACE?

A Bible Answer Given By George Freeman
Over GOD'S HOUR Radio Programme



I WANT you to come with me as we steal close to a little group of men gathered around the dignified figure of one who seems to be their leader.

Yes, I'm thinking of the disciples as they, with the Master, were nearing the time when Jesus was to be crucified. His humiliation and death they did not understand or comprehend in any way. But they could feel in the air that some tragedy was brewing. Their rosy dreams of an establishment of a world empire under the One for whom they had left all things, seemed to be slipping from their grasp. He spoke of leaving them. Going away. Suffering humiliation at the hand of the Jews. This language they could not comprehend, but they had never known His words to fail, and when He said He was going away to leave them, they could not but believe Him.

The darkness of night seemed to be settling down upon them. They had sacrificed everything, hoped for everything, and it seemed they were going to receive nothing. All their cherished dreams were fading.

The heart of Jesus was moved with pity and tender compassion for them. He loved them dearly. They had left everything to follow Him, to be with Him, and to help Him. They were devoted to His cause. They were excellent men, honest, upright, sincere and true. And as Christ beheld them being enshrouded in a pall of gloom, He yearned to comfort them.

Somehow the forebodings of the immediate future seemed to bring a silence over the little throng, and the voice of Christ was heard, as in deep tones and with tender compassion, He said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:1, 2.

There was hope in these words.—"I go to prepare a place for you." And they have brought hope and cheer to the followers of God from that day to this. When Christ ascended up on high, He went to His Father to accomplish the work which would make ready an eternal abiding place for the faithful of all ages.

It is the purpose of God that His original plan of a world in which beauty and perfection reigned, shall be carried out. And, dear reader, there is no power, however great, that is great enough to thwart the purposes of God. The beauties of Eden, with its sweeping lawns and rolling hills, its crystal fountains and murmuring brooks, its cloudless skies and untarnished joys, is to be restored to the people of God. And this earth, originally designed to be the home of man, will be His abiding place throughout the endless ages to come.

Christ, in His sermon on the mount, said:

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

Again let us read the promise in Psalm 37:11—

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Yes, my friend,—there is to be an end of wars. A day is most certainly coming in which will no more be heard the booming of the cannon, the clash of steel, and the groans of the dying on the battlefield.

God has promised, and His promise will not fail. In Psalm 46:9 we read,—(and may I remind you that this Psalm is a prophecy relating to the closing scenes of earth's history)—

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Oh yes, a day is near at hand, when the Prince of peace shall reign and wars shall cease, and when the meek of the earth shall "delight themselves in the abundance of peace."

The prophet Peter also speaks of the reward of God's people in this way: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Oh blessed hope!—"A new heaven and a new earth." The word "heaven" here refers to our atmospheric heaven, not to the stellar heavens, nor to the third heaven, which is the abode of God.

You know, dear reader, it was never the plan of God that clouds should cover the sky and darken the rays of

the sun. The world which God made for man was a land in which the skies were blue, the climate equitable, and all things harmonious and peaceful. God is going to restore this condition to this earth of ours. It is to be remade. Once again it will be like the Garden of Eden of old, and the people of God shall inherit the earth.

There are many strange and mythical ideas regarding the reward of the righteous. The reward of the faithful is imagined by many to be a place where nothing is real or tangible, and where the redeemed will be sort of spirit-beings, that you could walk through and not know they were there—a very strange state of affairs indeed! Did you ever imagine the difficulties incurred in trying to shake hands with such a person as the righteous are often pictured as being in the future? There would be no hand to grasp. It would be like trying to shake hands with the steam that comes out of the kettle spout! And so it is when some Bible expositors have finished expatiating upon the reward of the righteous, there is nothing real left.

But I want to assure you that the Bible picture of the earth made new, and its inhabitants to-be, is not a picture of this kind, but a picture of eternal realities.

Let us read some portions of Scripture—prophecies of the world to come. In speaking of the inheritance of the saved, the prophet says:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." Isaiah 11:6, 7.

There are to be no carnivorous animals in the earth made new. There will be no shedding of blood, there will be "No more death." It was never the plan or purpose of God that his creatures should prey one upon another, any more than it was His purpose that man should die. All this death and disintegration that greets our eyes is the direct result of sin.

"The whole creation groaneth, and travaileth in pain together until now," Rom. 8:22.

Wherever we turn our eyes, death in some form or other, greets our vision. But it will not always be thus, for basing our faith upon the promise of God, we "look for a new heaven and a new earth wherein dwelleth righteousness," and where there will be "no more death."

"The wolf and the lamb shall feed together, and the lion shall eat straw

like the bullock . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:25.

In that land which is to be the reward of God's people, the earth made new, there will be animals of all descriptions, but they will not be harmful, either to one another or to man. There will not be heard the snarl of the tiger, nor will there be the screech of the eagle as it swoops upon its victim. But peace and love will pervade the very breasts of the animal kingdom as well as mankind. In Revelation 22:3 we read these words:

"And there shall be no more curse."

You see, dear reader, the curse that sin has brought is to be lifted from the whole creation of God, and the pall of death which the adversary has drawn over what was a fair land, is to be torn away, by the Omnipotent hand of God, and the original Edenic beauty

of earth is to be restored. We read in Micah 4:8 a prophecy of Christ. In this prophecy He is called the "tower of the flock." It reads thus:

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, *even the first dominion*; the kingdom shall come to the daughter of Jerusalem."

The "dominion" which the "first Adam" lost is to be restored to man through the "Second Adam." And let me assure you, that restoration will be complete, and will leave nothing lacking or wanting. That restored dominion will be as real and as tangible as was the Garden of Eden and all things that were in it.

We are not going to spend eternity in a cloud-like existence. We shall be real people in a real land, and we shall really see the face of Him who made

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- The Bible tells us that heaven is a real place, that it will be inhabited by real people.



EVOLUTION -- IS IT RE

AN Australian lad, when questioned about the religion he was learning in school, made the observation: "I learn the little religion, which teaches that we all come from Adam, but my elder brother is in a higher class. He learns the big religion, and that teaches that we all come from monkeys."

Many grownups too have the idea that the big, broad-minded, intellectual religion is that which adopts the cynical attitude towards the literal creation, and scornfully laughs the Bible-believer out of the select circle of the learned. Even adults may forget that ridicule has long been the strong fort of those who have found no other weapon equally effective. One thing about the little lad's remark is certain, however; namely this: Evolution is a religion rather than a science.

But is the evolutionary theory of the origin of the various forms of organic life such a big religion after all? Does it bear the ear-marks of greatness? Can it stand the test of analytical examination? Let us see.

Its Unsavoury History

There certainly is not anything very elevating or inspirational or big about the doctrine that man is the progeny of the brute. Even the most ardent supporter of the evolutionary hypothesis would scarcely be thrilled at the thought that his ancestors were fit specimens for a zoo. Nor could he be greatly inspired by merely speculating on just how far he had progressed beyond their classification, and was thus safely beyond the danger of such confinement. The history of the effects of the philosophy of evolution abundantly reveal that the doctrine is infidelic in its spiritual tendency, and utterly inadequate to meet human needs. It has neither sensible explanation nor hopeful remedy for the sin and misery of our world. In fact it must inevitably more or less condone sinful tendency as an intrinsic part of evolving life. It is thus a welcome religion to a man who wants a philosophy of life so constructed as to justify, at least partially, his wrong conduct; and free him from the dread of the

hour when his record shall be called in review by the great Judge of the universe. For, after all, if he is the progeny of the brute, how can he help it if he acts brutish? If animal propensities were the sole morality found in his forebears why should he be called to account when they are also to a certain extent found in him? We do not say that this is the reasoning of the exponents of evolution, but for anyone to deny that this has been one of the major effects of the teaching of the theory is to manifest a surprising ignorance of the woeful results of the mechanistic and humanizing philosophies of modern times. No, evolution cannot go unblamed in its major contribution to the modern loss of the sense of the sinfulness of sin, and man's accountability to his Creator. Truly it is a religion that when carried to its logical conclusion achieves in a moral sense the "brutalization of man." There is a gulf impassable between the "animalism of evolution" and the celestial glory of a perfect man created in the image of God. The very fact that it is unworthy of belief is evidence of its untruth, for certainly truth is worthy of believing.

Its Undeniable Influence In Modern Warfare

Furthermore, as the modern world is painfully aware, or at least ought to be, Darwin's brutal doctrine of the survival of the fittest leads logically to strife and war. It has played no minor part in the taking of peace from the earth. It leaves man in a lonely unfathomable "mystery of existence" in which he knows one hope only, the survival of the fittest, the gory triumph of the most highly developed and what matters if the children of apes must die in this fight to establish

the super-race?

Nor can evolution be held guiltless in its part in the precipitation of the present world conflict. In fact it is one of the underlying causes of global war. "Nietzsche gave Germany the doctrine of Darwin's efficient animal in the voice of the superman." This doctrine military textbooks in due time incorporated into the national policy and gave Germany the dogma of the super-

- A worker in a Canadian plant keeps check on shells ready for shipment. Evolution has had its part in bringing about the present world conflict. Were it not for its Godless teaching we might not be needing so much ammunition now.



RELIGION OR SCIENCE?

By A. BUCKWALTER

man, setting up the super-state of the super-race, to which rightly belonged world domination. The spirit of evolution carried to its logical conclusion, aided by occult arts hurled Germany over the abyss which gapes large and hungry as if awaiting the subsequent and not far-distant doom of the whole human race.

Mnsgr. Fulton J. Sheen put it in an address opening the Christian Culture

Director Public Information



series at Windsor, Canada, Sunday October 4, "Nietzsche's day is here," and then aptly added, "Hitler is the political and economic executor of Nietzsche's will." Surely at last evolution stands condemned at the bar of history and experience as a religion of secular culture and evolving animal nature that permits the expression of the baser passions of man and champions the gory struggle for the survival of the fittest. The only bigness about such a religion is the bigness of its littleness; the vastness of its degradation of man once made in the image of God.

Its Unsound Science

To be truly scientific a theory must be consistent with fact. This evolution is not. The jewel of consistency has never been worn upon the body of evolution. It clings to unwarrantable conclusions unsubstantiated by science when it holds such tenets of faith as were considered under the caption, "Seven Myths of Organic Evolution," and persistently clings to theories for which positive proofs are lacking. For example, natural selection has never been seen actually selecting. Species in plants and animals have wonderful powers of variation, but these powers have produced according to the admission of none other than William Bateson "no acceptable account of the origin of species." Without this support both mechanistic and the still more inconsistent theistic evolutionary theories are unsustainable philosophies. The fact of the utter lack of scientific proof of the truthfulness of the hypothesis of evolution is certain indication that it is a materialistic religion rather than a scientific classification of discovered facts, and as such it has no more claim for acceptance than any other philosophy of man. It too must be brought to the supreme test, "To the law and to the testimony if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

It is a degenerating philosophy which seeks to substitute the worship of nature in place of the worship of God, and as such falls directly under

the forceful condemnation of the Apostle Paul who lays the axe of inspiration at the root of this modern weed in the garden of faith, which sprang from the nature worship of ancient paganism. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1:21-23. These gods of their own making were symbols or personifications of natural forces and the mystical superstition connected with their worship gradually gave way to the "application of naturalism to all the phenomena of existence" which in turn gave birth to the uniformitarianism idea which is the foundation of the evolutionary hypothesis.

The speculative methods of thought that have made use of scientifically unwarranted assumptions in endeavouring to postulate a plausible interpretation of the origin and past history of life upon this planet, without recognizing the creative power of a personal God, certainly have no legitimate right to the claim of scientific classification of facts. On the other hand science has not discovered one fact that is inconsistent with the acceptance of the Genesis record of creation.

Its Unchristian Philosophy

Modern Christendom has to a large extent lost its faith through the wide acceptance of the evolutionary theory and is today groping around in a maze of human speculation which is all that is left it when the Biblical doctrines of Christianity have been abandoned. Many are getting tired of this Modern Babel of Confusion with its lost doctrines and lost standards. Truly the modern world is ripe for the first call of the last warning message, that Voice crying amidst the barren wilderness of philosophical specula-

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• Off to defend our liberties is this pilot of the Royal Norwegian Air Force.

ENCROACHMENTS ON OUR LIBERTIES

By W. B. OCHS



Director Public Information

IN the last issue of this magazine we dealt with the subject of liberty, man's greatest heritage. We learned that religious freedom is based on the principles of the Word of God. This being true, we must expect that the evil one will leave no stone unturned to try to destroy these precious fundamental principles. He works through human beings. Through the centuries he has been most successful in his undertaking, and we must confess that he is most successful in these our days, for millions are bound in chains. They are slaves; their freedom has been robbed. They dare not speak their own mind; they are forced to yield the greatest of all their liberties—religious freedom.

The state and the church have both been ordained by God; and He has defined the sphere in which each is to grow and prosper. The government is a civil and not a religious institution. The policeman is not expected to take the Bible and pray with the man he arrests. Neither is the minister of the gospel expected to knock down a man and handcuff him, and then exhort and pray with him. The two do not mix. The sword and the Cross should never become allies. Compulsory religion binds the body in chains and the brain in fetters. The union of church and state is opposed by Christ. He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. Furthermore He states, "My kingdom is not of this world." Let us notice

briefly the different functions of the church and state.

1. The church obeys the law of God; the state enforces the laws of man. The state has no right to force man, to tell him as to when and how he should worship God. That is an individual matter. God does not want men forced to serve Him. He says, "Whosoever will, let him come."

2. The church's field is religion, it is worship; the state's the civil matters.

3. The church deals with sin; the state with crime.

4. The church entreats, persuades; the state demands.

5. The church employs love; the state force.

6. The church mercifully forgives; the state legally punishes.

7. The church deals with eternal things; the state with temporal matters. Therefore, "Keep the church and state forever separate."

It is most interesting to notice what some of the great leaders have said concerning the union of church state. We shall quote only a few.

James Madison: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—Letter to Edward Everett, 1823.

Dr. Phillip Schaff: "Secular power has proved a satanic gift to the church, and ecclesiastical power has

proved an engine of tyranny in the hands of the state."—Church and State, p. 11.

Benjamin Franklin: "When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for its support, it is evident that its cause is a bad one."

These men are agreed that the union of church and state is most dangerous. History teaches us very definitely that when the church and the state were united, the church became the dictator. Power is always dangerous. The history of the Dark Ages is plain on this point. Under the union of church and state, millions became martyrs. The church dictated and the state became the tool in the hands of the church to persecute those who did not believe as the church dictated. Regardless of what church it might be, it must not usurp authority to compel anyone to worship as it worships, or to believe the doctrines it teaches. We are therefore opposed to the uniting of any church with state. This is contrary to the teachings of the Word of God; and it always leads to religious persecution. John Wesley said, "Condemn no man for not thinking as you think: Let everyone enjoy the full and free liberty of thinking for himself. Let every man use his judgment, since every man must give account of himself to God. If love will not compel him to come, leave him to

God, the Judge of all."—*American Papers*, pp. 7-9.

It would do us good to take anew the Word of God and study it for ourselves to become acquainted with those fundamental principles which mean so much to the happiness and welfare of mankind. As one studies the prophecies of the Good Book, he

cannot help but believe that the days in which we are living, have been fully described by those who wrote inspired by the Spirit of God. The Bible warns us of the dangers that lie ahead; of the manoeuvres of the enemy of souls, to bring about such legislation that will bring persecution upon those who are endeavouring

to serve the Lord. The Bible not only warns of this danger, but also tells us that there has been made a way of escape. Regardless of conditions or circumstances, there is a liberty that no man can rob. It is the liberty we have in Christ Jesus. May that liberty be experienced by all those who read this article.

THREE SIGNS

By E. A. BEAVON

THE MANGER

THE CROSS

THE SABBATH

DID you ever consider the sign that was given the shepherds when Jesus was born a babe in Bethlehem? "You will find Him," the angel declared, "lying in a manger." (Luke 2:12.) In a manger—in a cattle shed! They had expected to be told: "You will find Him attired in beautiful robes, lying in state, with a train of attendants in rich liveries;" for was he not the King of kings, and the Prince of Peace,—the Lion of the tribe of Judah? Even the wise men expected to find the Messiah in the palace of Herod the King.

The Shepherds' Mistake

The mistake of the shepherds and the wise men has been perpetuated for nearly two thousand years. In spite of "the sign," Christianity has been confused with worldly pomp and pride, outward show, and forms of godliness. Yet the associations of our Lord's nativity were of the humblest character, and the place of His birth is associated with poverty and toil. Not only was He born of a despised race of people, in a country which had been repeatedly reduced to vassalage to mightier empires, but He was born in one of the most obscure villages of that land.

How important it is that we study the prophetic Scriptures! Seven hundred years before, Micah had prophesied, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel." (Micah 5:2).

The shepherds found their King, the Child who was to be called Jesus, lying where the angel had said, in a manger; in a straw-filled trough from which the cattle ate, and wrapped—not in regal garments—but in swaddling clothes! "And when they had seen it, they made known abroad the saying which was told them concerning this child." (Luke 2:17).

The Stable Instead Of A Palace

In the eighteenth verse of the second chapter of Luke, we read: "And all they that heard it wondered at those things which were told them by the shepherds." Wonder enough it was that the promised Messiah should be born in a stable instead of a palace; and that angels should bring the news to poor shepherds, and not to the chief priests! In His subsequent ministry, you will remember, it was "the common people" who "heard Him gladly." (Mark 12:37). As Paul told the Corinthians, "Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." (1 Cor. 1:26-28).

The cross also was a sign. Jesus called it "the sign of the prophet Jonah." To the majority of mankind, both the manger and the cross have been "foolishness" and "a stumbling block." Yet others have seen, in the cross, and in the manger, the wisdom of God, and the power of God! "Behold, the Lion of the tribe of Judah!" an elder commanded John in vision. "And I looked," says John, and "lo, . . . a Lamb as it had been slain." (Rev. 5:5, 6).

Another sign is mentioned in the Scriptures which through the years

has been a stumbling block to many. "Hallow my Sabbaths," the Lord has commanded; "and they shall be a sign between Me and you, that ye may know that I am the Lord your God." (Ezek. 20:20). The Sabbath is a sign of God's creative, and hence of His re-creative power. (Gen. 2:1-3; cf. Exodus 20:8-11). It is a sign of God's power to sanctify and make holy. "I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." (Ezek. 20:12). Of many religious leaders of to-day the Lord might say, as He said of the spiritual leaders of ancient Israel: "Her priests have violated my law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them." (Ezek. 22:26). The despised Sabbath of a despised race is the Sabbath of the Lord—God's Holy Day! (See Isaiah 58:11-13). It is indeed "the Lord's Day." (Matt. 12:8). It is a perpetual sign of God's creative and redemptive power; (Ex. 31:16, 17)—His power to save!

How "the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in" (Mark 4:17) tend to choke the Word of God! Shall we not learn the lesson of the Manger, and the Cross, and the Sabbath anew?

Are "the cares of the world" or "the

(Continued on page 15)

How Old is the Son of God?

By F. W. STRAY

THE title may seem irreverent, but it raises a question which was regarded of supreme importance by the apostles of Christ. While conducting evangelistic meetings years ago, a tract was placed in my hands seeking to prove that Christ first lived in Bethlehem. My answer was that anyone who professed faith in the Deity of Jesus Christ and at the same time could tell us how old the Son of God is, was not only too wise for me to understand but too inconsistent for me to discuss the question with.

When Jesus was born in Bethlehem, King Herod demanded of the Jewish priests where Christ should be born, they answered Bethlehem, "for thus it is written by the prophet." See Matt. 2:1-6. They then quoted from Micah 5:2 which reads:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The priests stopped with "Israel" failing to quote the next words, which tersely and clearly indicate that He who should come out of Bethlehem, did not begin in Bethlehem. "Whose goings forth have been from of old," then added to emphasize "from everlasting." The marginal reading in the Authorized version is "the days of eternity."

In the last week before the cross, Jesus in the prayer recorded in John 17, said in verse 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

He was, according to his own word, with God before the world was, long before Bethlehem.

The apostles knew that they could not convince the astute theologians of the Jewish church that Jesus of Nazareth, a man younger than many of them, was actually the long promised Messiah, unless he fulfilled the latter part of Micah's prophecy. Not only must he come out of Bethlehem, but he must have lived from the days of eternity. Therefore John in writing his gospel immediately declared—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were

made by him; and without him was not anything made that was made. . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-3, 14.

A Soldier's Plea

"Are they praying for us at home?
Are they meeting together for prayer?
Or going on still in the usual way
As they did when I was there?
We thank them all for their money,
We thank them for all their care,
But, oh, just tell them, dear mother,
We are needing so much your prayer."

"Will you ask them to gather together
To meet at our Father's throne,
That we may be kept from faltering
When we feel we are standing alone.
There are moments when courage fails us
And dangers around us stare,
Oh, tell them again, dear mother,
We are needing so much more prayer."

"Surely their voices must touch us,
As they echo from over the sea,
And call us away from our pleasures,
To help them on bended knee.
We are sending them money and clothing,
And seeking their burdens to share,
But, oh, let our meetings be crowded
When kneeling together for prayer!"

—Author Unknown.



God the Son with God the Father in the making of all things in the beginning. Again, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." John 1:10, 11.

"His own," not only the Jewish church and race, but all men, everywhere, by rights of creation. The first words of the gospel of John and also of Holy Writ are the same—"In the beginning." Gen. 1:1. Genesis reveals that God was with God then, for it is written, "And God said, Let us make man in our image, after our likeness." Gen. 1:26.

John reveals that the second person of the "us" of Genesis was the "Word" God the Son, "who was made flesh." This brings us to the incarnation. How could God become a man? Now we are beyond our depth. The finite mind cannot reason on infinite principles.

"And without controversy great is the mystery of godliness: God was manifest in the flesh." I Tim. 3:16.

In accepting Jesus Christ as our Saviour, we do so by faith in His word, and so we believe the first chapter of the gospel of John, and the words of Jesus recorded in John 17, that he was with God "in the beginning," "before the world was."

We are authorized by the word of God to say, "Believe on the Lord Jesus Christ and thou shalt be saved." To believe on the Lord Jesus is not merely to believe *about* Jesus, but to believe *on* Him. In other words to believe what He says. We do not believe on or in any man, who is known to be a liar, whose word cannot be relied upon. When Jesus Christ says a thing the Christian believes it.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9. "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:15-17.

Is Heaven a Real Place?

(Continued from page 7)

us, and redeemed us. The prophet Isaiah goes on to picture the state of felicity and unending joy that is to be the portion of the faithful followers of Christ.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isaiah 65:21.

Surely all can see that we are to be real people, living in a real country, with real and tangible things around us. Oh yes, you will be able to build just the kind of house you have always fancied, when you reach that land! You will be able to have as many rooms in it as you like. You can have it any size or shape that you like, and the task will not be toilsome or irksome. All things will be delight and pleasure. Time will be no object. Supposing it should take you ten thousand years to build your house? What would ten thousand years be when compared with eternity? Why, it would be less, much less, than a twinkling of an eye. It would be less than a drop in the ocean. It would be less than one grain of sand compared with the whole earth. For, let me remind you again, all who gain those shores will never die any more. The cruel and relentless hand of death will be forever removed, and the faithful will never have to say good-bye in that land. The promise is:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17.

You see we shall not remember any of the untoward things of this life. God will wipe all those unpleasant things from our memories, and we shall only know the bliss and unending joy of eternity. Everything that heart can desire will be there. Nothing that could add to the joy of God's people will be left out. Fair fields of paradise will extend in living green before the eyes of the inhabitants of that country.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

and

"They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from

their eyes." Rev. 21:4; 7:16, 17.

And yet when we have allowed our imagination to roam and conjure up the most blissful state which our minds can conceive, all this will fall short of the beauties and pleasures which are to belong to God's people in that country. For we read in 1 Cor. 2:9—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Yet we *can* say:

"I have heard of a land
On a faraway strand—
In the Bible the story is told—
Where no sorrow shall come,
Neither darkness nor gloom,
And nothing there ever grows old.

"There are ever-green trees
That bend low in the breeze,
And their fruitage is brighter than
gold;
There are harps for our hands
In that fairest of lands,
And nothing there ever grows old.

"There's a home in that land,
At the Father's right hand;
There are mansions whose joys are
untold,
And perennial spring
Where the birds ever sing,
And nothing there ever grows old."
F. A. F. White.

All this, dear friend, will be yours if you will but be faithful to Jesus Christ, your Lord and Master. As it was with Israel in earthly Canaan, so

is it with spiritual Israel in the world to come. Of ancient Israel we read:

"If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:19.

And if you are willing to follow Jesus, and to yield your life to Him, the pleasures of eternity are yours, and there is none that can wrest them from your grasp. The reward of the people of God is real, and into that reward they are soon to enter.

All this will be yours if you will surrender your whole heart to Him Who said:

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

SPARKS

THE best governed nation is the least governed.

PRETENSE of patriotism is political hypocrisy.

THE invisible arbitrator of the destiny of all nations is God.

ONE who does not claim infallibility can always save his face by correcting his blunders instead of defending them.

NO one knows the true meaning of religious liberty who believes that religious freedom is for his own faith only.

THE free expression of the opinion of others who differ should never be denied if we are devoted to the principles of truth and justice.

SLIPPERY MEMBER

One day while leisurely selecting food from a cafeteria deck, a friend of mine made a remark which immediately made me think of a warning sounded by the prophet James.

One of the servants at the deck asked him if he would like a helping of okra beans, those smooth, slippery, southern legumes which seem even more elusive than wet lemon seeds.

"No, thank you," came back the prompt reply. "I never allow anything to get into my mouth which is hard to control."

It is true that we had nothing to say about whether we were born equipped with a tongue or not, but certainly being born with one, we have a great deal to do with the control of that unruly organ in its slippery place. With God's help we can prevent this member from gushing those bitter things which it can so easily pour forth, and which are so hard to make right again. "It is an unruly evil full of deadly poison. Who is a wise man and endowed with knowledge among you? Let him show forth out of good conversation his words with meekness and wisdom." Let us determine that this unruly member shall be guarded closely.

By A. Clark.

Why Girls Should Not Smoke

(Continued from page 5)

said: "Now listen, girls, don't be disappointed, for I am going to talk to you now, not sing. I have something very important to say, and it will do you far more good than another song. I don't want to talk to your mothers or your fathers or your grandfathers. I just want to talk to you young girls. It is about cigarette smoking. I want you to know that I never smoked in all my life, and I never will. I think and I say with all my heart that it is a crime that you children are poisoning your young bodies by smoking cigarettes. Why do you do it? What the men are doing is none of my business. I am speaking to you girls as a woman, a mother."

Public sentiment is being aroused in certain localities against the misleading statements made over the radio and through the printed page. One city council termed it "a travesty upon young womanhood," and a direct "attack upon the well-being of our young people." There should be a universal protest against the mode of advertising carried forward by the various cigarette concerns in their endeavor to make cigarette addicts of girls and young women. Ministers of the gospel should put forth a special effort to enlighten the youth. Doctors should call attention to the ultimate results of the use of cigarettes by girls and young women. The teachers in our public schools and Sunday schools should keep before the young people the truth pertaining to the evils resulting from the use of cigarettes, for there is no agency in America today that is more detrimental to the health, efficiency, education, and character of boys and girls, and to the future well-being of America.

EDITOR'S NOTE:—

If you would like to quit smoking, we will be glad to mail you a little leaflet written by Dr. Kress. It has helped thousands to break the habit. Just write the Editor, Box 398, Oshawa, Ont. It will be sent you free.

Men Tested by Difficulties

By N. P. Neilsen

IT IS the storm and not the calm that brings the test. One tree may appear to be as firmly rooted in the ground as another. They appear alike in times of calm; but it is when the storm

is raging that the strength of the tree to withstand is tested. Perchance the one we thought was more firmly rooted may go down because of some hidden weakness, while the other which to us seemed less secure may survive the storm. It may even grow stronger because of the blasts, and send its roots down still deeper into the earth. The storm, not the calm, brought the test.

Two buildings may be alike. Their structure is the same, and there is no difference in their appearance; but the one is built upon a rock foundation, the other is built upon the sand. In times of calm they stand alike; but when the storms rage and the floods come, the one stands secure while the other becomes a fearful wreck. It was the storm and not the calm that brought the test.

Thus it is in our Christian experience. In times of calm and quietness we may appear to be firmly rooted and grounded in the truth of God. We may feel secure. Even our brethren in the church may think that we

are so firm that nothing will be able to shake our faith in the truth which we profess. We may think ourselves so firmly established in the truth that nothing can move us.

But the time of calm is not the testing time. It is easy for us to be patient when there are no provocations. It is easy to talk faith when there are no trials. It is easy to smile when everything is smiling around us. It is easy to keep sweet when all are kind to us. Such are not the testing times!

We may appear to be firm; but when the stress and storms of life are pressing heavily upon us, we may go down if there is some weakness in our character. The trials of life will bring the test. Sometimes we are greatly surprised to learn that some prominent worker has given up the truth which he once proclaimed so fervently. We wonder how it can be, for he appeared to be so firm! Evidently there was some weakness in his character. Perhaps some hidden worm of bitterness or pride was gnawing away at the very

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vitals of his Christian life; and so when the times of stress came to him he went down, a pitiful wreck. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12.

Doubtless many of us will be severely tested in this time of world crisis, for the very atmosphere seems to be surcharged with fear and distress. Will we be able to stand the storm? The tempest is gathering and it may soon burst upon us in all its fury. How shall we stand?

But we need not fall. There is hope for us in the Crucified One. He overcame, and in His strength we may stand. We may be more than conquerors through Him who loved us. Our faith must be based upon the sure word of God. In simple faith we must lay hold upon the promises of God and make them our own. We must put away every sin from our lives and then rest calmly in God. Then shall we be able to stand the test when it comes. God grant that we may.

Evolution—Religion or Science?

(Continued from page 9)

tion: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and fountains of waters." Rev. 14:7.

That there will be a restudy of the Creation doctrine and its acceptance by those who are willing to walk in the light of Bible revelation and scientific agreement thereto is clear from the Biblical account of the last message God has chosen to send to the human race. One of the three mighty issues before mankind during this last conflict between divine truth and human philosophy will be the acceptance of the Biblical doctrine of Creation with its attending belief in and acceptance of the Bible doctrines as the divine revelation of God to man; or the abandonment of Biblical authority for human authority and its accompanying trust in tradition, pseudo-science, and a united Christendom left with nothing but a social gospel without redemptive power. The issue is clear-cut.

According to the evolutionist life is a mere push from below. According to the creationist it is a gift from above. The former is looking at an imaginative history of a beast-man in a tree, while the latter find hope in the historical fact of the God-man on a tree, who left on record the promise of His return "without sin unto salvation." Not beast-man but God-man is the hope of lost man! There is no harmon-

izing these two incompatible and opposite beliefs. It is either the cave of Java or the cave of Bethlehem; the ape-man in the tree or the man-Christ on the tree; the glimmering light of the beast slowly coming to the dawn of reason or the glorious light of Christ suddenly coming to eternally dispel the darkness of man. Evolution's hope of mechanistic progress has been torn to shreds by the ravenous dogs of war. Confused and disillusioned, its dupes without the hope of salvation through Christ's blood and power, are left amidst this last day "distress of nations" with nothing but "perplexity" and "fear," Luke 21:25, 26, and one last hope of salvaging some sort of a world federation out of the chaos of the present. The appalling tragedy of the results of evolution's denial of the cardinal doctrines of the Christian faith is everywhere manifest. In glorious contrast stands the Hope of the soon return of our blessed Lord whose miraculous birth, sinless life, atoning death, bodily resurrection and redemptive power proclaim the certainty of His divine intervention as the great climax of history. The scientific, unwarranted, undermining of this "Blessed Hope" has been the unhal- lowed influence of this unauthenticated and unchristian philosophy of evolution.

Its Undeniable Failure

Nothing is more evident than the failure of the religion of evolution insofar as its being "the foundation of a new and better era for civilization" is concerned. In conclusion, we bring the reader the following thought-provoking and challenging quotation from page 126 of the book, "Genes and Genesis" by Harold W. Clark, Professor of Biology at Pacific Union College: (Think of these words in the light of Rev. 14:6, 7.)

"Evolution has had its day! It has not produced the results that were hoped for, and instead of the universal brotherhood of man, it has stored up a 'passion of fear, of hatred, and of envy.' Civilization finds itself dragged down with a burden of misery and corruption that comes from the acceptance of a materialistic philosophy. And so, the world to-day is faced with the most stupendous question it has ever had to answer. Whether society shall continue to be ruled by the iron hand of scientific hypotheses, gloved though they are by the speculations and unproved assumptions of evolutionary philosophy, or whether human thought will rise and assert its independence of this great tyranny which modern pseudo-science has im-

posed upon it—this is the great question of the hour. We need to restudy and to readjust basic philosophies in the light of new discoveries. *It is time for a rebellion against the domination of evolution and for a return to the fundamentals of true science, back to creationism.*"

Editorial

(Continued from page 3)

Millions to-day in the armed services are far away from home and loved ones. They would give a great deal for a short visit with those they love. How it would thrill them to hear the voice of those left behind.

This whole magazine could be filled if we attempted to mention all our blessings. It might not be amiss for us to stop for a few minutes now and then and go over some of them. We might be a bit more cheerful, more agreeable, more helpful, more kind, more Christlike. P.

Surprises

(Continued from page 2)

"Watch, 'tis your Lord's command,
And while we speak, He's near;
Mark the first signal of His hand,
And ready all appear.

"O, happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned."

Three Signs

(Continued from page 11)

deceitfulness of riches," either one, or both of these things, blinding you, reader, to the Message of the Manger? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Will you not quietly consider the Saviour's invitation to you? "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. . . . Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 11:28, 29).

* * *

WE need to protect the weak; the strong can care for themselves.

INTOLERANCE always begins with the important perpendicular pronoun "I" which is the source of nearly all the ills we suffer because of the spirit of the big "I."

HARD TO UNDERSTAND

By AINSLEY BLAIR

IN THIS world of sorrow, engulfed in "gross darkness", many experiences come to us which cause us to shudder, and not only test our stamina but our very faith in God.

Even as Jesus on the cross could not fully interpret His Father's dealings with Him, so at times our hearts could cry out with His, "My God—why—" "Why had this to happen to me?"

"There was once a strong man in a great city, whose lovely wife was taken from him after an illness that lasted only a few short hours. He was left with a beautiful flaxen-haired little girl. The wife's body was carried to the cemetery, and there laid in its last resting place, while the hearts of all those who had come were broken, so heart-rending was it all. After the service was over his friends gathered around him and said to him, 'Now you must come home with us for a few days, and let us help you. You must not go back to that home just yet. Come home with us.' But the man said, 'No, I must go home. I must go where she was. I must go to the place where she loved me so. I must fight it out there alone.' And so they went.

"The little girl was late in going to sleep. She cried for her mother. I do not think there is anything more pathetic than the cry of a little one for father or mother who will never come back again. Long and late the little one sobbed in the crib. She could not go to sleep. And the big man reached over and patted and comforted her as best he could. And then the little girl out of sorrow for her father stopped sobbing. Only out of sorrow for him. And she looked up to where he was and said, 'Daddy, did you ever know it to be so dark? It is so dark that I can't see you.' And then sobbing again, she said, 'But Daddy, you love me, even if it is dark, don't you? You love me if I don't see you, don't you, don't you, Daddy?' And I am sure that you know what the father did. He reached down and he took the little girl out of her crib, and he took

her up in his great arms and held her close to his heart and comforted her. And there he held her until at last, tired, and weary and sad, so sad, the baby fell asleep. And when she had gone to sleep the father gently laid her in her little bed, and kneeling down beside her he took the cry that had come from that little heart and raised it upon his own lips to the Father above. 'Father, it is as dark as midnight,' he said, 'I cannot see at all. But you love me if it is dark, don't you? I will trust you ever, even though you should slay me. With my baby and my sorrow and my burden which seems almost too heavy to bear I will lift mine eyes unto Thee. I will bring my burden to the cross. I will lay it at Thy feet. O dear Lord, take me in Thy loving arms, for I am weak and so weary, and my heart is broken.' "

The following lines by Harriet B. Shroeder tell how often our life's "plans are changed" by such experiences.

"Sometimes we cannot understand the way our Saviour leads;
It seems like failure, most complete, unless
He intercedes;
For things go not as we have planned,
Although the path we scanned;
And things seem changed by hand unseen,
Our plans are changed by things which intervene."

You may remember the tragic story of the little girl we will call Mary, who was torn from parent to parent in a courthouse. "I want to go to father," she cried bewilderedly. The mother kept the child, but busy with her career she placed the girl in a home. There she refused to eat, pining all the while for her daddy, and one morning passed away. Doctors briefly commented, "Died of nervous disorder." They should have said, "Died of a broken heart." The parents still refused to look at each other as they stood over her little grave. So there will always be wars large and small, and bombings of cities, and deaths of little children as long as sin remains.

We need to learn submission to

God. He says to every sinner to-day, "Go and sin no more." "Sin is the transgression of the law." Stop sinning and keep the commandments and God's Spirit will bind up all the wounds in a broken heart. Remember every sorrow and heartache can be traced to some sin somewhere.

"Sometimes, in the great wheat fields, the grain will be ready for the harvest, when a storm will sweep over the land, and the wheat will be as if a roller had passed over it. Millions of dollars can be lost in a storm of thirty minutes duration. The wheat, rolled to the ground, is too low for the harvester. Its loss will be a tragedy to the farmer. Then a miracle takes place. The sun shines and its warm rays begin to caress the broken wheat. A soft-drying wind stirs over the land and the wheat stalks begin to lift up the heavy heads. Literally millions of pounds are lifted up by the soft influence of sun and wind. Within the third day the wheat's glorious banner is again flung to the breeze. As the sun's light lifts the broken wheat, so the miracle of God's Spirit lifting broken lives is daily taking place."

With Christ we may in anguish cry out, "My God—why?" But on the glad to-morrow we may also with Him "see of the travail of" our "soul and . . . be satisfied."

