

Canadian

OSHAWA, ONTARIO JANUARY, 1944

SIGNS OF THE TIMES



Victory in the New Year

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ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

The Four Freedoms—freedom of speech and of religion, and freedom from want and from fear—should be underlaid with freedom of self-control and freedom from war, says Daniel L. Marsh, president of Boston University. Nicholas Murray Butler, president of Columbia University, would add a fifth to the four, freedom of individual enterprise. All of these declarations of freedoms miss the most fundamental freedom, freedom from the burden of sin, granted by the mercy of God through Christ.

"Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5:1.

The Italian political parties which are planning for a democratic Italy after the war, conclude that the Roman Catholic Church has too much influence in political affairs, and hope to restrict its activities along that line. The proposal is to encourage other forms of religion as a counter move. We have reason for satisfaction if the new Italy accords greater freedom in religion, or even more tolerance. But it may be that the budding politicians are reckoning without their host. We look for the hierarchy to have more political power rather than less in the post-war world, much as we deplore the prospect.

Of this religio-political church the Rev-elator says, "Power was given him over all kindreds, and tongues, and nations." Rev. 13:7.

The appreciation of old people is not aging. In fact, it is being rejuvenated. A recent survey shows that oldsters in factories are the equal of younger men in production; are more stable; have far fewer accidents; are safer automobile drivers. What they lose in strength and celerity they make up in endurance and skill; while their memory of recent events is not so sharp, they have just as good reasoning powers, critical judgment, and learning ability. Put them to work rather than on a pension, say the experts. Why not both? At least make them sure of a comfortable living.

It is said of good men, "They shall bring forth fruit in old age." Ps. 92:14.

A benevolent by-product of chemistry's marvellous success in backing up the war effort is its discovery of very effective insecticides. Soldiers now carry a death-



Miller

Field-Marshal Smuts, grand old man of South Africa, and keen commentator on world affairs.

to-fleas powder, and also a bottle of fumigator with which they can delouse their clothes in a sealed paper bag. Another bug-killer spells doom to tent caterpillars, Mexican bean beetles, cattle ticks, corn borers, and other farm plagues. The Japanese beetle, which attacked long before Pearl Harbour, is also "coming into its own" deserved fate in a cloud of dusted powder that takes away its gusto for favourite plant leaves.

But the war against insects is not won; it will be one of the last to end. The prophet Joel's picture—"that which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that

which the cankerworm hath left hath the caterpillar eaten" (Joel 1:4)—is a prediction that "the day of the Lord is at hand." Verse 15.

"Stand therefore, first fastening round you the girdle of truth and putting on the breastplate of uprightness as well as the shoes of the Good News of peace—a firm foundation for your feet."

"Every muscle contraction, every movement of a finger, wink of an eyelid, shiver of the skin, discharges electricity. . . . Science has not yet decided whether electricity is a by-product of the activities of the heart, muscles, nerves and brain—or whether it is the primary force, and life itself a consequence of electricity." Quoted from a recent article in *Harper's Magazine*, titled "The Electrical Basis of Life," by George W. Gray.

"God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation." Quoted from the writings of the prophet of God, written seventy-five years ago. Thus, much-vaunted science is a generation behind the revelation of God through His prophet; and more, "has not yet decided." Come along, plodding science, you will arrive at truth after awhile—perhaps.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

Resurrection after fifteen minutes is the announced feat of Russian scientists. They drained the blood from a dog, and fifteen minutes after its heart had stopped beating they pumped the blood back into the arteries of its lifeless body. "In twelve hours it was on its feet, wagging its tail, barking, fully recovered." Science will solve all the world's ills, say our Soviet friends. Many, but not all, we say. They discovered that after fifteen minutes no animal could be brought back to life. And they forgot, seemingly, that "the blood is the life." Such not the resurrection, and science can never produce the true raising from the dead. Jesus' resurrection miracles, including the one on Himself, were accomplished after days had passed; and will at His coming be done after centuries of death.

Jesus said, "I am the resurrection, and the life." John 11:25.

"The Good News that we brought you did not come to you in words only, but also with power."

Editor, ROBERT BRUCE THURBER

Vol. XXIV JANUARY, 1944 No. 1

Published monthly, except in the month of May, when two numbers are issued, by the Signs of the Times Publishing Association, Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rates: Single yearly subscription, \$1.00; six months' trial subscription, 60 cents; single copy, 10 cents. Change of Address: Please give both old and new addresses. Expiration: unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the SIGNS OF THE TIMES without having subscribed may feel perfectly free to accept it. Printed by Maracle Printing Company, Oshawa, Ontario.

THIS IS THAT — A LEAF OF FULFILLED PROPHECY

"This is that which was spoken by the Prophet"

Victory in the New Year

OUR cover picture portrays figuratively the year 1943 peering into the crystal ball of the coming year and seeing a V for victory.

Britain's Prime Minister has hopefully announced that 1944 will witness the climax of the victory of the Allied Nations over their enemies. We add our hope to his, because we believe such a victory will mean freedom for many millions of people who are now under oppression. It will mean an early end to this war which has immeasurably distressed and perplexed and tortured the whole world for more than four years.

Victory for one side means defeat for the other; and, inevitable as that fact is, it is deplorable. It is to be regretted, if for no other reason than that, in modern close international relationships the vanquished drags the victor down with him. In a large sense, neither side wins. Money cannot pay for the losses; no amount of effort can restore the years that the war has consumed and the lives and treasure that it has cost. The sun of civilization has moved backward. The dawn of a better day has been postponed.

Defeat for any nation spells that much



Miller
Prime Minister Churchill. He expresses a hope.

defeat for the world as an interdependent whole. This is becoming more and more evident to those who vision a permanent peace. Consequently, we welcome with acclaim the propositions that are being made to feed and clothe our enemies when the war closes. Such a programme will go far toward bringing victory instead of defeat for both sides. It must be that this was what was meant by such expressions in the Bible as "more than conquerors." How can we be *more* than conquerors?—By somehow insuring that our victory shall not be another's defeat, in the sense of the destruction of his hopes. And it can be done. We defeat the wrong thing he now stands for, not him.

Such revengeless victory in 1944 can come only if the great majority of us get victory over ourselves and our selfishness in that year. And it takes the power of Jesus to do that for us. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

Ancient Prophecy, Modern Fulfillment

WILLIAM HARD, in a major article appearing in the December issue of *Reader's Digest*, expresses his credo, negatively, on world peace as follows: "There is just not going to be any world government with an international police force able, automatically, to preserve peace everywhere and always. There is just not going to be any world peace machine which will go tick-tock whenever there is a threat of war and will therefore cause war to disappear from the earth."

About twenty-five centuries ago, in a major prophecy which was the interpretation of a dream of the world dictator of that age, Daniel, the seer of Divinity, expressed God's dictum on world peace as follows: "They [the nations of earth] shall not cleave one to another, even as iron is not mixed with clay. . . . The dream is certain, and the interpretation thereof sure." Dan. 2:43,45.

Daniel was not speaking of the kingdoms of his day. The nations were united

then; one ruler dominated the earth; and there was universal peace, by force. He was prophesying of our day. And William Hard, astute political writer, but echoes to-day what God through His prophet told the world two and a half millenniums ago.

Read Mr. Hard's article, and you will conclude that he has hard sense, regardless of whether you agree with all he says or not. However, in this particular you will be convinced that he tells the truth. The ancient seer and the modern observer exactly agree. But one spoke his word when to all appearances there never would be a divided world. The other speaks when there is a divided world, and opines that it cannot be united, by force of arms or any other way.

Will our readers agree with Mr. Hard that Daniel told the facts? If so—and we do not see how the issue can be evaded—then let them go further and believe the same prophet in the same connection when he predicts for our future that the world will stay divided till "in the days of these kings shall the God of heaven set up a kingdom, which shall never be

destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

This universal, eternal nation mentioned is the kingdom of Christ, *not yet* set up, and which *will be* set up after destructive violence to all present kingdoms of this world. God says there is no other way for the world to be united and peace to come. It is wisdom on the part of every inhabitant of the world now to adjust his mind and plans to this divine programme for the immediate future, else he will be caught tragically napping when the blow strikes.

To those who watch and are ready comes the comforting and thrilling assurance from the same prophet: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

For nearly a century the religious group that is responsible for the publica-

tion of the CANADIAN SIGNS OF THE TIMES has been proclaiming the forecast of God that the world will not again be united under one political power of any sort. The remarkable course of events during the past few decades only confirms the exact truth of that forecast. We will continue to blow this trumpet with no uncertain sound. We cannot do otherwise. The events of to-morrow will serve to make the prophecy more sure than ever before.

and pitifully broken lives.

While the war provides the immediate occasion for the break-down of safe social standards, alcohol usually provides the means of debauchery. There is something about war, even though fought to win liberty, that opens the floodgates of license. And a flotsam of evils is let loose on a tide of liquor.

We quote from authoritative statistics that beverage alcohol "is recognized as a poison by all leading scientists; increases

ness, not in chambering and wantonness." Rom. 13:12, 13.

We cannot hope for a general reform, for we are living in a prophetically lawless age. But some individuals may be saved from this mass delirium tremens if liberty-loving voters will ballot dry.

Fumbling the Peace

"WE MUST not fumble this time," says one of a host of writers on the absolute necessity of permanent peace after this war. All of us feel that way, when we express our personal longings. "What a mess World War II has made of things in general—international goodwill, civilization, industry, trade, education, to mention only a few. It can't end too soon for me," we say with vehemence.

This disgust and gusto with which we express our abhorrence of this war is echoed throughout the earth, even by those who started it, we judge. Once and for all time we are finished with war. And there is fair prospect that it will be over in a reasonable time. Now for the peace.

The method and plan of peace, however, loom more sinister than does the strategy of winning the war. But there is a cold-blooded, thin-lipped determination on the part of statesmen that we will profit by the mistakes of the past, and produce a dictator-proof, aggressor-tight global amity that will deny the necessity of periodic bloodletting and defy the warmongers.

May this editor venture a suggestion to the peacemakers, bless them! We planned and shouted peace before, and it proved to be merely an armistice. We said "peace, peace," when there was no peace. The reason was that righteousness was not coupled with it. "Righteousness and peace have kissed each other." Ps. 85:10. The "God of peace" cries out through the prophet, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

It is now generally acknowledged that the work of Christian missions in the world during the past century has done more to soften the blows and heal the wounds of war than even their advocates deemed possible. If half the money spent in past decades on cigarettes and alcoholism had been used to extend the gospel of Christ in every part of this sin-cursed earth, we would be far nearer an assured peace than is possible now.

But it is not too late yet. Let millions be spent on uplifting and healing and educating and saving endeavours, quickly, emphasizing the supernatural power of Jesus Christ to bring peace to the individual, and peace for the nations will be greatly aided. Let not the lament of Jesus over the Jews be applied to us: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." Luke 19:42.

Is this last statement a prophecy which applies to peacemakers today?



PHOTO BY THE NATIONAL FILM BOARD

A truck convoy on the Alaska Highway. This great artery, built with phenomenal speed, not only aids the war effort, but opens up vast reaches of unsettled territory.

Debauched War Effort

UPON SOME people war has a sobering effect, and it pushes them to determined and long-continued self-sacrifices for victory. But to a large section of the populace war signalizes a letting down of moral standards, a wild looseness that casts inhibition of any kind to the stratosphere. To both soldier and civilian alike, the serious strain of war calls for periodic relaxation, and with many this takes the form of the far opposite of discipline and sobriety. They go crazy with drunkenness, revelry, gambling, sex vices, and general debauchery.

Not much is being said about these disgraceful orgies, because it is not supposed to be in the interest of good morale to find any fault with those who are carrying the burden of the war effort. Far be it from us to criticize the hard-working and life-giving war worker. But we know positively that demoralizing amusements and bestial excesses are undermining what the drill sergeants are trying to do in the making of a good soldier.

Let some reporter visit the police courts—particularly the juvenile courts—the night clubs, the burlesque theatres, the insane asylums, the "retreats," the hospitals and sanitariums, the children's boarding homes, and tell us what is going on, and the results in degeneration

the death rate by 80 per cent over normal, and shortens life expectation of the average man by eight years; is responsible for 22 per cent of admissions to hospitals for the insane; is involved in 40 per cent of cases of social diseases; is involved in 60 per cent of all highway traffic accidents; is responsible for 37 per cent of pauperism, 45.8 per cent of child destitution, leading to juvenile delinquency; is responsible for 90 per cent of cruelty to children; employs 750,000 potential soldiers and defense workers."

Alcohol is public enemy number one of our country and generation. The only brighter aspect of the picture is that the governments are limiting production and sales. Even so, the consumption of beverage alcohol far exceeds that of peace time.

Reports Benjamin P. Weiss, M. D., associate professor of neurology at Jefferson Medical College and Hospital of Philadelphia, in his discussion on "Alcoholism and Its Management": "Alcoholism is an immense social problem and usually a long, progressive disorder. It accounts for 75 per cent of all crimes and a great proportion of mental disorders, suicides, deaths, poverty, sexual excess, venereal diseases, and dissolution of families."

Well does the prophet Paul warn of this time: "The night is far spent, the day is at hand. . . . Let us walk honestly, as in the day; not in rioting and drunken-

HARD TIMES AHEAD, THEN PEACE

**But that PEACE will not be
the harvest of WAR**

By GREG C. ROBINSON

WHAT are the underlying causes in the present world crisis? The apparent causes are easily discernible by those who have followed the trend of events. But there are underlying principles or conditions which bring about every crisis. Ezekiel's question in Ezekiel 7:12, may well be asked of us in this connection: "Know ye not what these things mean?" For the answers to the foregoing questions, let us look to the prophetic Word of God.

In 2 Timothy 3:1, 2 we read: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous," etc. Here we have one of the answers to the first question. Every war that has been fought has been caused by selfishness, a disregard for the inherent rights of others, a coveting of that which belongs to the weaker, and a consequent oppression of the weaker by the stronger to gain the coveted prize. While it is not our purpose to place the responsibility in the present case, we know that the Word of God can be depended upon to enunciate principles which will aid us in making our deductions. We shall let the Word speak.

On one occasion, Jesus' disciples asked Him by what means they (and we, too) might know when His promised second coming should occur. His answer was very plain. In Matthew 24:1-14, He gave us as signs some literal occurrences which were to show the nearness of that event.

One of the signs He gave, as marking "the beginning of sorrows," was that "nation shall rise against nation, and kingdom against kingdom." Such wars have been fought all down through the ages. Then there must be something distinctive about the last-day wars that would so distinguish them from all other wars as to constitute them signs of the last days. What is this?

Again the Word of God speaks to answer our question. In Luke 21:25-27 we are told that there would be "distress" among the nations of earth. This points to the fact that the strife of the last days, referred to in Matthew 24, would be general. The resulting conditions would be so perplexing that men's hearts would fail them for fear, and human ingenuity would be taxed to a painful degree.

**A depth charge
raises its geyser—
and the war drags
on; but some day—.**

*War
Information
Board*



Mark 13:17 reveals that the "sorrows" thus caused would be comparable to the suffering of a woman in childbirth. Jeremiah 4:31 describes this pain as "anguish," or excruciating mental or bodily suffering. That this is applicable to the suffering produced by "modern" warfare, in which innocent non-combatants, men, women, and children, are bombed mercilessly, and then machine-gunned when they try to escape to a place of safety, needs no verification.

Jeremiah 25:31-33 presents another view of this last-day strife among nations, likening it to a tornado sweeping the nations to their destruction, a worldwide storm of war that will leave no nation standing. This text states that "evil shall go forth from nation to nation." From what source will it go forth?

Revelation 16:13-16 answers this question. This text states that "spirits of devils" will "go forth unto the kings [or powers] of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This clearly indicates the origin of the war spirit. It surely does not originate with the Prince of Peace.

What will be the immediate effect of the influence of those "spirits of devils"? Revelation 11:8 answers, "The nations were angry." When a reckless person starts out on a career of lawlessness, he awakens the opposition of all law-abiding people. Strife between the two principles begins, which may ultimately involve a whole nation. So when a power starts a ruthless warfare upon its neighbours, the anger of the peace-desiring nations is aroused to resist the lawless aggression. Thus the war demons'

purpose is accomplished by bringing all nations into war. Doubtless it is in some such manner that the last great world struggle will start, the struggle that will fulfill the Scripture prophecies.

In Joel 3:9-11, another word picture of the closing events of this age, a call is presented to the nations to make extensive war preparations, even to the converting of peaceful, industrial metals into war weapons. The response to this call is plainly seen in the extensive use of scrap iron from different peaceful sources, in the manufacture of munitions of war.

This call to arms demands that the "weak" nations be "strong"; they must arm themselves to the fullest possible extent, and contend for their lives even to the point of extermination. This is the thought of Jeremiah 25:33.

The Word of God points plainly to the fact that the last war of this age will be fought in the not-far-distant future. The last moves of nations will be sudden and rapid ones, and will be followed by the coming of Christ. Those who have made their peace with the Prince of Peace, the "King of kings," will be able to meet Him in peace. But if not—what then?

Isaiah 10:3 is worthy our earnest consideration. When the world is swept by a tornado of destruction, and nations are disappearing in the devastation, we have a refuge to which we can flee, a sure abiding place. The soul who has gotten his clear passport to enter the realm of the heavenly King when He appears, will find peace and confidence in such assurances from the Word of God as are found in Psalms 91; 32:1,2,5-8; 34:7,18; and Psalms 46.

CREATION VERSUS EVOLUTION

Two Zuisling Theories Refuted

By J. A. BUCKWALTER

AN ABORTIVE attempt, tragic in its consequences, has been made by those seeking to harmonize the Genesis record with the evolutionary hypothesis. That many ministers of the gospel should be so ready to compromise Bible truth and, in order to appear scientific, seek to restate these truths in the terms of evolution, is an ill omen of these truth-abandoning times.

Two theories that have resulted from this unholy attempt and have undermined the Christian faith of thousands and played traitor to the cause of truth, are the "day-age theory" and the "pre-Edenic ruin theory." The former seeks to harmonize the Genesis record of creation week with the evolutionary dogma by asserting that these seven days were in reality long periods of time. The latter seeks to account for the fossil remains, mute witnesses of the flood, by assuming that previous to the garden of Eden the world was destroyed by some fearful cataclysm and reconstructed for the abode of the human race. They seek to inject this interval of ruin and reconstruction into the second verse of the first chapter of Genesis.

When placed on trial before the bar of reason and revelation these two theories are found untenable. Consider yourself the jury, examine the evidence and see that there is but one possible verdict for the unbiased judge,—condemnation. Here are seven witnesses against the "day-age theory."

1. The repeated use of the words "evening" and "morning" in connection with each day of creation week definitely indicates that the word "day" is used in its ordinary meaning. It doesn't take a thousand or a million years to have an evening and a morning, and each successive day of creation was bounded by an evening and a morning. They were definitely twenty-four-hour periods. As George McCready Price puts it: "Any day that is bounded by an evening and a morning cannot be an indefinite period of time,"—*The Bulletin of Deluge Geology*, p. 72, October 1942. God has in this manner purposely defined what He meant by the use of the term day.

2. The fact that the grass, the fruit trees, and other land plants were created on the third day (Gen. 1:11-13), whereas the sun did not shed abroad its light until the fourth day (Gen. 1:14-19) proves the absurdity of claiming that the days of creation were in reality long periods of time. Could vegetation endure, thrive, and grow for a thousand or a million years without sunlight?

3. Astronomical chronology bears its witness: "The seven days in Genesis 1,

cannot be moved from the first year, and hence they cannot be regarded as great periods. Astronomical phenomena will not allow them to be placed in any other year. We should not stumble at the rapidity of creative work. All great work is rapid, and so is all great motion. Watch the heavens to see this."—*All Past Time*, p. 131.

4. The fact that the weekly cycle has come down to us from time immemorial constitutes a strong inference that this first week of time was a literal week. The first week of time is the logical origin of the weekly cycle as a divine arrangement marked by the ever-repeating seventh-day Sabbath. Otherwise we have no sane explanation of its origin and preservation. There is astronomical evidence that the weekly cycle has been observed from creation. Dimpleby says: "There can be no solar cycle unless weeks of seven days are observed. The fact that the years of the antediluvians, the post-diluvian patriarchs, and the ancient Hebrews all work in solar cycles, is itself absolute proof that weeks of seven days have been observed from creation, whilst the lunar cycle in connection with the dates shows that they have never been broken."—*Id.* p. 130.

5. A marked difference in the order of creation and the supposed order in evolution reveals the absurdity of an attempt to harmonize the first chapter of Genesis with the evolutionary hypothesis. Doctor Price points out this difference of order as follows:

"In Genesis the grasses seed-bearing herbs, and the fruit trees were the very first kinds of life created. But in the geological scheme these are among the very latest forms of plant life. . . .

"In Genesis the birds were created contemporaneously with the first ocean animals. But in the day-age arrangement the birds appear only many millions of years after the first forms in the ocean. . . .

"In Genesis the high-grade land plants were the first to be created; while in the geological scheme every invertebrate phylum was produced in profusion . . . uncounted millions of years before even lowly plants appeared on the land, and then these were only such kinds as equiset, lycopods, and ferns."—*The Bulletin of Deluge Geology*, p. 75.

6. The institution of the Sabbath by the setting apart of the seventh day of this first creation week as holy time, is absolute proof of the literal nature of the days of creation. It would be impossible for a man in this life to keep a thousand-year Sabbath, and yet Sabbath observance was commanded throughout

the generations of God's people and enshrined in the heart of God's law. The wording of the Sabbath commandment makes abundantly clear that the days of creation were literal days. In observance of this command God's followers were to perform their works of livelihood during the six days of each week—the first six days; while on the seventh they were to rest in holy worship because in the beginning God had worked the first literal six days of the first literal week of time and rested on the literal seventh day of the first week of time, which was also Saturday, the seventh day of the first month. (Ex. 20:8-11; Gen. 2:2,3.)

7. The day-age theory is a contradiction of Bible doctrine and Bible chronology. Genesis asserts that man was made in the image of God, evolutionary geology that he was made in the image of an ape. In Genesis man is a little lower than the angels, in evolutionary geology the first man was lower than the lowest savage. Genesis tells the story of sin and degeneration and man's need of the Saviour; evolutionary geology claims for man a constant upward progress. In Genesis suffering and death appeared only after sin; in evolutionary geology they appeared millions of years before a sinner existed;—these and many other contradictions suffice to condemn the day-age theory as a betrayer of the sacred trust of the Christian faith.

Moreover, according to divine revelation, Adam was but 930 years of age when he died (Gen. 5:5). If the day-age theory were true Adam would have been over 1,000 years old before the first Sabbath had been kept.

When one realizes the absurdity of the attempt to reconcile the sublime truth of Genesis with evolution's assumptions by inventing such an absurd postulate as the day-age theory, one cannot be greatly surprised that the first exponent of this theory, one Hugh Miller, committed suicide "by shooting himself two days before Christmas in 1856."

Just as apparent are the inconsistencies of the pre-Edenic theory.

1. As in the case of the former theory, it has resulted from an attempt to read into the verse that which it was never intended to mean. The original words in Genesis 1:2, "without form, and void," certainly cannot be construed to mean that a global cataclysm and period of reconstruction is here referred to. That is stretching words too far. The evident meaning of the original words is that the world was not yet completely formed and was still empty or uninhabited. It is evident that this interpolation is read into the verse to suit a theory and a



Lambert

Atlas, a mythical giant, was supposed to support the world on his shoulders. And super-opinionated science is supposed to explain the evolution of the world, without God.

compromise Bible-contradicting theory at that! No such deduction could be logically made from an analysis of the text.

2. As we have already seen, these were literal days and, these words are used with reference to the first "evening and morning" of time only. There is no room for that which the ruin theory advocates in that first twenty-four hours of this planet's history.

3. Could the great Creator at the close of that first week of time look upon the handiwork of His creative power and behold that "it was very good" if, already, suffering and death had blighted the world He had made, and left millions of animal skeletons as fossil remains of sin and disaster before sin existed or

death was pronounced? Such a theory of contradiction is impossible for the Christian to believe. (Gen. 1:31; 3:3,19.)

What will its exponents do with the inspired statement of the Apostle Paul: "Wherefore, as by one man sin entered into the world, and DEATH BY SIN; and so death passed upon all men, for that all have sinned? (Rom. 5:12). If Adam's transgression and sin was the cause of death, what was the cause of the death of animals the "ruin" theory would place thousands of years before Adam even existed?

4. A question will suffice on this point. Would a loving God deliberately destroy the animals He had created before sin and degeneration and rebellion invaded His universe? Or would He allow

Satan to bring this disaster without just cause?

5. "The arbitrary and unreasonable character of this ruin theory," says George McCready Price, "is further seen in the utter impossibility of showing any dividing line between the animals and plants of our present order of Creation, which must on any reasonable view have been destroyed and buried by the Flood, and those (presumably) quite different kinds which had lived in the pre-Edenic world and were buried by the ruin with which it was terminated."

"Thousands of kinds of fossils, both of plants and animals, seem to be identical with kinds now living in various parts of the world. . . . Why should we be asked to believe that all these fossil kinds belong to a phantom world which was absolutely wiped out of existence, leaving no possible descendants; but that afterwards the Creator made *exact duplicates* of those buried as fossils, and that our modern ones are the descendants of these recreated duplicates?"

"In other words, why should we be asked to assign the fossils to a ruin which is never once expressly mentioned in the Bible, instead of assigning them to the flood of Noah, which is so clearly and fully described in the Bible?" — *"The Bulletin of Deluge Geology,"* p. 80.

Which is the more reasonable, the Flood of Bible history or the phantom destruction of the phantom world of the ruin theory?

6. This theory is a contradiction of the fourth commandment of the law of God which asserts that "in six days the Lord made heaven and earth, the sea, and all that in them is." Nothing existed in the earth or water that was not made during creation week.

7. The same evidences witness against this theory as witnessed against the day-age theory. Surely enough has been presented here to reveal the fearful inconsistencies into which men fall when they willingly depart from the plain teachings of the Scriptures of truth. God tried to save the world from evolution by creating in an order which would not in any way resemble the supposed sequences of evolution; by terminating His creative work at the end of the first week of time and setting apart the last day of that week, the seventh, as the Sabbath and memorial of His work. Had all men everywhere remembered to keep holy that day there would never have been any such thing as an evolutionist. This is verified by the fact that nowhere in the world will you find an evolutionist that observes the seventh-day Sabbath, nor will you find anywhere on earth an observer of the seventh-day Sabbath who is an evolutionist. The two are incompatible. This, of course, cannot be said of first-day observance.

Never before was Divine Revelation more needed and less heeded! All those who are willingly ignorant of the Flood of the past are likewise indifferent to the warnings of the fiery cataclysm of the near future and the "day of judgment and perdition." (2 Peter 3:6,7,10-13.) A new creation awaits those who have been created anew.

Start the Year With the Book

THIS world counts its books by the million, but the Bible is rightly known as *the* Book, or the *BOOK* of books. It has done, is doing, and will continue to do, for men and women, what no other book has done, or ever can do.

Robert E. Lee said: "The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and in all my perplexities and distresses has never failed to give me strength."

Samuel Taylor Coleridge said: "In the Bible there is more that finds me, than I have ever experienced in all other books put together."

When Sir Walter Scott, the great Scottish novelist, was lying on his death-bed, he called his trusted servant to his side and said with slow, almost inarticulate utterance, "Read-to-me-a-little—from-the-Book." The servant immediately inquired, "What book, Sir Walter?" Scott replied: "Why-do-you-ask? There—is—but—one—book—the Bible."

There is "no other book so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times."

The Bible is all in all mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy either. But, everyone may have the Bible, and everyone who will may enjoy it with a great happiness.

It has been truly said that "this Book contains the mind of God, the state of man, the way of salvation, and the destiny of the righteous and the wicked."

"Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable."

"Read it to be wise, believe it to be right, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you."

"It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter."

"Christ is its grand subject, our good its design, and the glory of God its end."

"It should fill the memory, rule the heart, and guide the feet."

"It is a mine of wealth, a paradise of glory, a river of pleasure."

"It is given you in life, will be open at the judgment, and be remembered forever."

"It invokes the highest responsibility, rewards the greatest labour, and condemns all who trifle with its holy contents."

No matter what experience comes to us in life, we may find in the Book just what we need. In every corner of the globe and from every strata of society, men have found by experience that in all

the vicissitudes of life, the Bible does meet every need of the human heart.

"In heathen lands or in civilized countries, in prisons or in palaces, on the sunny hills of youth or on the western slope of life, in times of famine or in days of feasting, in poverty or in prosperity, that precious Book has just the message the human heart needs. When enjoying the comforts of peace or when suffering the calamities of war; when absorbed in problems of business or when meditating on the glories to come; when thrilling with exuberant health or when languishing on the bed of sickness; when rejoicing over the cradle or when weeping over the grave; when doubt, perplexity, and fear struggle for possession, or when pleasure, wealth, and popularity lead to forgetfulness—yes, under all circumstances, as many have testified, the human heart finds its every requirement in the Book of God. That Book, and it alone, brings the blessed message that is needed." Thank God for the Book!

Woodrow Wilson said: "When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

A Chinese scholar who assisted a missionary in translating the New Testament paused in his work and said, "Whoever made this book made me. It tells of my struggles, speaks to my soul, and shows me the true way."

The Bible has demonstrated its adaptability to each successive generation of men. It exhibits to each human being an intimate knowledge of his characteristics, trials, and needs. It seems to be waiting for an opportunity to become acquainted with each child of Adam, to direct the steps of his life-journey through this great and terrible wilderness, to warn him of dangers and pitfalls, and to be the man of his counsel to everyone who wills not to reject its offer of fellowship.

In speaking of how beautifully the Bible adapts itself to every class and nationality of men, Dr. Henry van Dyke said:

"Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels

whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. . . .

"Its great words grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Good-bye,

Century follows century—there it stands.
Empires rise and fall and are forgotten.

Dynasty succeeds dynasty—there it stands.
Kings are crowned and uncrowned.

Despised and torn to pieces—there it stands.
Storms of hate swirl about it—there it stands.

Atheists rail against it—there it stands.
Agnostics smile cynically—there it stands.

Profane, prayerless punsters caricature it—there it stands.
Higher critics deny its claim to it stands.



By J. L.
Shuler

HERE IT STANDS

stands.
often—there it
stands.
there it stands.
it stands.
it stands.
nds.
nds.
ire it—there it
piration—there

An anvil that has broken a million hammers—there
it stands.
The flames are kindled about it—there it stands.
The arrows of hate are discharged against it—there
it stands.
Radicalism rants and raves against it—there it
stands.
Fogs of sophistry conceal it temporarily—there it
stands.
The tooth of time gnaws, but makes no dent in it—
there it stands.
Infidels predict its abandonment—there it stands.
Modernism tries to explain it away—there it stands.

—A. Z. Conrad, in *Words of Cheer*

we shall meet again,' and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light."—*Century Magazine*.

No matter what kind of experience may befall a human being in this changing world, there is instruction in the Book that will fit and help every case.

Does life flow on like a summer morning, with happy home, loving friends, and cherished hopes realized? Open the Book, and a responsive chord is struck as it sings: "Rejoice evermore."

But not always are the skies bright. Sometimes they become overcast, and a little rain falls into your life as the darker shadings are painted into life's picture. It is well, for "all sunshine makes the desert." When darker experiences come, you catch the sweet music of those words that have come echoing along the corridors of time since they fell from the lips of the Master: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Does some subtle temptation lie in your path? Again speaks the Word: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Have you fallen into sin? Will you lie there in despair? Again the Book speaks: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Has some loved one unspeakably precious to your soul been snatched away from you, making your shrinking heart quiver in the intensity of its anguish? Where else can you go for solace but to the Book? "Blessed are they that mourn: for they shall be comforted."

Many often remark how wonderful it would have been if only they could have lived in the days of James, Peter, and John and heard the words of Jesus with their own ears. Let all such remember the high and holy privilege which their Bible affords. "The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's Word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."

In the treasure room of one of the Old World castles, there is a silver egg, once given as a present to a former queen of England. When a spring is touched, the silver egg opens, and discloses a golden yolk. Within this again is a chicken, whose wing, being pressed, also flies open, showing a splendid gold crown, studded with jewels. Yet another spring will bring to view a magnificent diamond ring hidden in the centre.

When we search the Scriptures, we shall find treasure within treasure. God has great surprises for those who "search diligently" through its pages; He will disclose wonderful things to all who sit at His feet to learn as did Mary of old.



PHOTO BY THE NATIONAL FILM BOARD

In air warfare natural laws must be taken into exact account. In destroying war, the law of peace must be strictly followed.

WHEN God created the heaven and the earth, with their inhabitants, He also instituted certain processes and principles by which He orders and maintains the continued existence of His universe, both in its proper relationship to Himself, and in the proper relationship of any two or more of its component parts. These processes and principles by which the fauna and flora of our planet exist, the inanimate elements of the universe act and react upon one another, the mighty planets, suns, and stars of the great universe keep their appointed way in space, we call the laws of nature. The principles which control all of God's rational creatures, both men and angels, in their moral natures we term the moral laws of God, which for the human race were written by God in the phraseology of human language, on two tables of stone by His divine finger. (See Ex. 32:15,16; 34:1.)

"There is one Lawgiver, who is able to save and to destroy," James 4:12. This is a definite fact, for all laws, natural as well as moral, originated in the mind of God, the Creator of all. George McCready Price, in his book, "If You Were the Creator," page 66, states it thus:

"Any and every law must originate in some mind before it is formulated in words. As scientists may express the observed habits of nature in some formal statement, so God may express His moral law in human language. But in both instances all the facts and relationships of the universe, whether physical or moral, must have antedated their formulation in words; that is, they must have existed from the very beginning, or before they were embodied in any specific statement. The mere statement of any of them did not make it a 'law'; it only formulated basic facts or principles already existing.

Natural law, like the decalogue itself, is of divine origin. Both are founded upon the very nature of the universe, which means that they originate in the mind or will of God."

Since the laws of God, natural as well as moral, originated in His intelligent will, it follows that these laws are an index or an expression of the very nature and character of the divine will. Hence the apostle Paul had good basis for his statement that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20.

The moral law also manifests the divine character of the will that originated it. This expression of the divine will and character in terms of law has a definite purpose. That purpose is to regulate the relationship of God's creatures to Himself and the relationship of any two or more of God's creatures to one another. This truth was stated by Jesus. A lawyer asked Him a question, "Master, which is the great commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is a statement of the relationship that should exist between rational moral creatures and the God who created them. Jesus continued, "The second is like unto it, Thou shalt love thy neighbour as thyself." (See Matt. 22:34-40.) This is a statement of the relationship that should exist between any two or more of God's rational creatures. "On these two commandments hang all the law and the prophets." It is not surprising, therefore, to find that the very sequence of the moral law as given by God and recorded in Exodus 20:2-17 tells us in the first four commandments, *how to love the Lord our*

God AT THE PEACE TABLE

The only way out for
our troubled world

By L. H. DAVIES

God with all our heart, soul and mind, and *how to love our neighbour as ourselves* in the last six.

These relationships, which the law of God governs in harmony with His will and character, are eternal ones. First, God is eternal. (Ex. 15:18; Heb. 1:12; 1 Tim. 1:17.) Second, God's character never changes. (Heb. 1:12; James 1:17; Heb. 13:8.) Third, His subjects live forever, for whosoever of mankind accepts the salvation proffered through Jesus Christ will live as God's subjects with all of God's myriads of angels. Fourth, the vast universe of the divine kingdom will exist forever, and this planet will eventually be set up in full harmony with the rest of the universe as a part of God's divine kingdom. (Dan. 2:44.) It is therefore a fact that since these relationships are eternal, both in nature and in character, that which governs in this respect, namely, the moral law of God, is also eternal. It is not only eternal, it is unchangeable; for that which it expresses and applies as the standard of these relationships, to wit, the character and will of God, is unchangeable. John Wesley aptly stated it as follows:

"The moral law contained in the ten commandments, and enforced by the prophets, He (Christ) did not take away. This is a law which never can be broken, which stands fast as the faithful witness of heaven. The moral stands on an entirely different foundation from the ceremonial law. . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other."—"Sermons on Several Occasions," by John Wesley, Sermon xxv, "On the

SIGNS OF THE TIMES

Sermon on the Mount," two-volume edition, Vol. 1, pp. 221, 222.

It is apparent and beyond dispute that Jesus Christ did not do away with His Father's divine law, or change any portion of it. In order for the moral law to be changed or done away, Jesus would have had, first of all, to change the facts upon which the law is based. He would have had to change His Father's character to fit the changed law. He would have had to change the nature of God, and the nature of man, the facts of creation, and their relationships to each other. This would have meant rebellion upon the part of Christ against the government of God. He would have placed Himself alongside the devil, and His death as our propitiation for the broken law, would have been without value. The theory that Christ abolished His Father's law or changed it in any respect at the cross in reality charges Christ with rebellion and is an insult to His sinless and perfect character. To the contrary, He Himself stated that He did not come to destroy the law but to fulfill it. (Matt. 5:17,18.)

The sequence of our study leads us to another aspect of truth. It is this: Since God's law is an expression of His eternal and unchangeable character, and is the basis of all the moral relationships that exist between God and His rational creatures, as well as between any two or more of them, it follows that this law becomes the standard of judging such relationships. It becomes the standard of the judgment. We read:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

This admonition is applicable nationally as well as individually, and observance of the divine law in perfect obedience is the only way out for our troubled world.

Some years ago, William T. Ellis, special correspondent of the Washington Post and New York Herald, in his travels over the world, took time to climb to the top of Mount Sinai, and from that height, where Moses received God's law written by God Himself, he wrote the following timely thoughts:

"Here at Sinai came the clear revelation of the oneness and supremacy of God, the Lawgiver of the universe, the Lord of all the worlds. Amidst these creviced crags, Moses received the ten commandments, the law for all human creation, which still are accepted as the truest test of character and the highest social code. Other creeds and philosophies beyond count have risen and fallen and been forgotten; the ten commandments are of more contemporary importance than to-day's newspaper. . . .

"A universal acceptance of the ten commandments, together with the summary of the law given by Jesus, would

straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly groping. No Mahatma from Tibet, or yogi from India, or hadji from Turkey, or Mahdi from Egypt, or behai from Syria is needed to show us our way out of the crest of Jabel Musa; Mount Sinai. The Master's Word is here: 'Keep ye the law, be swift in all obedience.'

"Is it not a timely and proper and practicable suggestion that, as a stabilizing influence in a troubled day, all teachers of the young, all ministers of religion, all leaders of thought, should lay emphasis upon the ten commandments, having every person in the land commit them to memory; and every instructor of the people expound them in their present-day application? . . . They are the surest remedy for class and caste injustices. They are, so far as I can see from this height of solitude and contemplation, the only way out."



The ADVENTURES OF DONNY and PATSY

II

HOUSE WITHOUT MOTHER

"Darlings," crooned Mother. Patsy's arms were tight about her neck; Donny pressed close to her knees, within the circle of her arm. "Darlings, how can I leave you? How can I tell you? What can you understand?" They could not understand, these one-and-a-half and three-year-olds. Daddy in his handsome captain's uniform they knew must drive to the Fort every day, and sometimes be away at night, and even weeks at a time. That was to be expected of daddies. And what fun to watch for him as the evening came on, ready to shout as the car nosed into the drive, "Dere's Daddy!"

But Mother! Why, Mother made up for Daddy's being away. Home was where Mother waited with them for Daddy. If the motto had never been framed, their child soul, like that of all children, would invent the saying, "Home without Mother is only a house." How could they know that something called "The Country" made greater claim to Mother's services than their inchoate pleas? But there was something called "The War" that belonged to "The Country;" and though the talk mostly went over their heads, there was a certain fearful shivering in the atmosphere when all "The Country" said to Mother: "But you are

a trained nurse! The country needs you. The hospitals plead for your help. What if you are a mother? Your first duty is to your country. Anybody can take care of kids."

So Mother and Daddy had yielded to the pressure. Jane was a faithful maid, and the children loved her. Mother must put on her uniform and go out to help the poor sick people. Two little patriots, sorry for the suffering which they themselves had on occasion sampled, pressed their noses against the windowpane, first to see Daddy off, then to say bravely, "Bye-bye, Mommie," only to break afterward into the wail, "I wanna go. Take me, Mommie."

All day long Mommie was gone. The days were dark; sometimes it snowed. The ice was treacherous; the indoor confinement jangled their nerves. Donny would become domineering; Patsy would wail. Both quarrelled with Nancy, bigger and more predacious, sister to neither yet of their household, because her daddy, and mommie were somehow serving "The Country" too. Jane patiently served, fed, rocked, soothed, commanded, lent a strong hand to compose quarrels. And wails went up at every crisis: "I want my Mommie. I want my Mommie."

There was much sickness in that war-busy community and beyond. Doctors and nurses, the minority left in civilian service, worked to the limit, often dropped by the way. Mommie would come home tired and wan, gather her little ones into her weary embrace, muster the strength to sing a lullaby, to tell bedtime stories, to tuck in bed. But sometimes she could not come home; Jane explained that Mommie was working for "The Country" during the night, helping the poor sick people. And the baby patriots at home fell into troubled sleep, murmuring, "Mommie, Mommie." Sometimes Daddy would be there, and he would do his best to take Mommie's place. He was a comfort, that big strong man, whose love yearned over his almost motherless bairns, but he was not Mommie.

Patsy wilted; her dark gypsy beauty faded despite cod-liver oil and vitamin pills and special foods. It was not merely winter gloom; it was the "house without Mother." Donny, the sturdy, blonde, and boisterous, looked pinched and sick. Finally they both came down, ill together. Then Daddy Doctor took his stand. "I'll serve our country," said he, "in the barracks and in the hospitals, and when the day comes, overseas. Mother, you serve our country in its citadel, which is home. If we parents lose the children, we lose the country."

So Mother laid off the white cap with its black stripes, and the starched white apron and dress, and knelt down before two little beds, and put her hand again upon the slender pulse of life fluttering there.

"Mommie," murmured Patsy, with fever-bright eyes fixed upon her hope, "Mommie—Patsy."

"Mommie," said Donny, "is you come back fum de country?"

"Darlings," breathed Mother, "you are the country."

Arthur W. Spalding

SPIRITUALISM WHAT ARE ITS FRUITS ?

(Concluded from December issue)

By CLIFFORD A. REEVES

WHAT are the fruits of spiritualism? Christ declared: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." "Wherefore by their fruits ye shall know them." Matt. 7:17, 20.

Judged by this dictum, spiritualism stands revealed as a movement every aspect of which is diabolical. The admissions which prominent leaders have felt compelled to make show clearly enough that spiritualism is a dangerous and deceptive guide, bearing the very characteristics we might expect, in view of its demonic origin.

Sir Arthur Conan Doyle, whilst hailing spiritualism as a "new revelation," still had to admit that it is an unreliable one, and worse. He said: "Apart from all these limitations we have, unhappily, to deal with absolute, cold-blooded lying on the part of wicked or mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of wilful deception, which occasionally are mixed up with good and true communications. There is nothing more puzzling than the fact that one may get a long, connected description, with every detail given, and that it may prove to be entirely a concoction."—*"The New Revelation,"* p. 123.

How many cases there are of ruined health and disintegrated moral forces among those who have acted as mediums! The following quotation from "Dangers of Modern Spiritualism," by J. Raupert, will emphasize this point: "Whatever the explanation offered, for the medium's powers, their exercise sooner or later brings about a state of passivity which cannot but injure the mind. This is readily intelligible on the hypothesis of an invasion by extraneous spirits, since such a possession must weaken and tend to efface the normal personality. . . . The recourse to spiritualism frequently produces hallucinations and other aberrations, especially in subjects who are disposed to insanity; and even those who are otherwise normal, expose themselves to severe physical and mental strain."

Think of the triviality and the futility of the communications which it is claimed have come from the other world. How singularly unenlightening and uncertain are the utterances that have purported to come from these sources. Sir Oliver Lodge kept a very complete record of spirit communications with his dead son Raymond. What glorious revelation of the life beyond does he bring? He says that there are streets and brick houses, trees and flowers. He did not want to wear white robes; so they allowed him to have a suit. He thought it was



He was killed in an accident. Spiritism would have us believe he returns at times to his former haunts.

made of wool worsted. The dead who came over from an earthly battlefield were given whisky, sodas, and cigars! How can such revelations be taken seriously?

Many are deceived to-day because spiritualists sing Christian hymns at their meetings, and call themselves "Christian" spiritualists. Scripture is often quoted. But the devil can quote Scripture to suit his purpose, as our Lord well knew in the wilderness temptation. This movement stands before us as an angel of light, but in its teachings this pernicious cult reveals the cloven hoof behind the angelic mask. (2 Cor. 11:14.)

The apostle Paul solemnly warns us of this very danger. In his epistle to Timothy, these things are foretold. "Now the Spirit [that is, the Spirit of God who inspired the Bible] speaketh expressly." This must be something very important, something to take note of. He speaks "expressly." What is this urgent, emphatic warning? "That in the latter times [we are living in the latter times] some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

In no particular does spiritualism reveal its anti-Scriptural and anti-Christian nature more than in its attitude to the person of our Lord Jesus Christ and

His atoning death. Some years ago a debate was conducted between a Christian minister and a spiritualist, the report of which is to be found in a book entitled, "Does the Bible Condemn Modern Spiritualism?" Some prominent spiritualist works were quoted. Listen to these blasphemous assertions:

"Jesus the man was a powerful psychic, but a man just as you and I are men."—*"Practical Spiritualism,"* p. 55.

"The life of the man Christ Jesus on earth was a pattern life intended for the example of man. But in so far as it was deemed to be an atonement by way of a sacrifice for sin, this was a foul falsehood, degrading to God."—*"More Spirit Teachings,"* p. 18.

Conan Doyle, speaking in London some years ago, said that spiritualism would "sweep the world and make it a better place in which to live. When it rules over the world, it will banish the blood of Christ."—*Signs of the Times*, Sept. 13, 1938.

Spiritualists are willing to find a place for Christ in their system of belief, but He must come without His cross! They acknowledge Him as a medium, but not as the one and only Mediator for sin. They deny the inspiration of the Bible. They repudiate the incarnation of the Saviour. They reject His deity, and they

scoff at His atoning death. A leading spiritist journal, *The Progressive Thinker*, in its issue of August 28, 1920, makes this sweeping statement:

"Spiritualism is a religion; but it is a religion free from the absurd and superstitious features that mar the system known as Christianity. Some of these doctrines are merely foolish, but some of them, like the blood-atonement theory, are absolutely vicious, and lead to wicked and immoral living." "While we gladly accept many beautiful things taught by Christ, we cannot afford to call ourselves Christians, for that would imply that we

believe His blood really cleanses from sin, and we deny that." "The orthodox theory of the atonement, together with the doctrine of justification from sin by faith only, are doctrines that inevitably encourage sin and immoral conduct."

What solace or security can mankind find here? Let lonely, suffering hearts turn for comfort, not to the dead, but to the living God who brought life and immortality to light in the gospel. Bruised and broken hearts may find in Him ample consolation, increasing joy and peace, "until the day break, and the shadows flee away."



THE OBLIGATION OF THE SABBATH

Proposition: The Saturday Sabbath is for the Jews only, and is not obligatory for Christians.

Positive: God gave the ten-commandment law, in which is the command to observe the seventh day as the Sabbath, to the children of Israel (Jacob), progenitors of the modern Jews. God had delivered them from slavery and exile in Egypt, and at the time was leading them, His "chosen people", to Canaan (modern Palestine). At Mount Sinai in Arabia, He delivered to them through Moses the decalogue, the fourth command of which says that the seventh day is the Sabbath.

This is the first instance of any people receiving a Sabbath command and observing a weekly rest day. For twenty-five centuries since creation there had been no Sabbath command and no Sabbath observance. The Jews before Sinai, and all other peoples for all time, received no God-given command to keep the seventh day. Therefore it is wholly a Jewish institution.

The Old Testament Sabbath was given to the Jews as a memorial of their deliverance from Egypt; and since they were the ones delivered and not others, the memorial is exclusively theirs. God said: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15.

Negative: Strange that a just God—identically the same God whom Christians worship—would give a blessed (See Isaiah 56:2) Sabbath to a chosen people, and deliberately withhold the same blessing from the other peoples of the world, including Christians. The whole Bible was given in the same way, directly through Jews (that is, Israelites) and to

Jews. And Christ was a Jew. Consistency would compel us to disown Christ and the New Testament if we repudiate the Sabbath given to the Jews. All were Jewish in this narrow sense, as were also the other nine commandments besides the fourth. Shall we deny their principles?

The seventh-day Sabbath was made thousands of years before there ever was a Jew, at creation (Genesis 2:1-3). God calls the Sabbath "My holy day" (Isaiah 58:13), not the Jews' holy day; and Christ said, "The Sabbath was made for man." Mark 2:27. In short, God made His holy day for the benefit and pleasure of all mankind.

God made the Sabbath on the definite seventh day of creation; He made it out of a section of time, the most enduring reality known; and He gave it to Adam, the father of all men, not of Jews alone. It is a rest day, and God did not rest till He had finished His labour of six days.

The Sabbath commandment (Exodus 20:8-11) commands all men to remember to keep holy the seventh day, for in six days the Lord made the earth, and rested the seventh day. He blessed the seventh day as a remembrance, or memorial, of creation. He sanctified and hallowed the seventh day—set it apart for a holy use—and we would judge that such holy men as Enoch, Noah, and Abraham, all of whom lived before Sinai, must have kept it. As may be seen by the recorded lives of the patriarchs, the other nine of the ten commandments must have been the guiding principles for men of their age; why not the fourth?

True, there is no record in so many words of the Sabbath being kept before the law was given at Sinai. But there was no record either of the Day of Atonement being observed after the law commanding it was given. Are we to conclude from the silence concerning it

that it was not kept at all? Silences in history are likely to prove normal law keeping rather than abnormal law breaking.

"Death reigned from Adam to Moses." Rom. 5:14. "The wages of sin is death." Rom. 6:23. So sin must have reigned from Adam to Moses. But "sin is the transgression of the law." 1 John 3:4. And "by the law is the knowledge of sin;" (Romans 3:20) "where no law is, there is no transgression." Rom. 4:15. Therefore the law was in existence, and was known, and was binding, from Adam onward; and its fourth command, concerning the seventh-day Sabbath, was obligatory.

As to a record of Sabbath keeping before Sinai, Exodus 5:5 says, months before the law was given on that mountain, that Pharaoh accused Moses of making the Israelites rest (original meaning, keep Sabbath) from their burdens. From this we gather that, under God's instruction, Moses at the very first laid the obligation upon Israel of keeping the law, as a requisite for divine blessing in their deliverance. They had been working seven days in the week in order to fulfill "the tale of the bricks." When they began to keep the Sabbath, they were accused of being lazy, and their tasks were increased. In short, they kept the Sabbath before Sinai.

Again, before Sinai, as recorded in Exodus 16, God gave them a test on Sabbath keeping, without letting the people know it was a test. They were told there would be no manna on the Sabbath; and when some of them went out to gather it, God asked significantly, "How long refuse ye to keep My commandments and My laws?" indicating that the Sabbath commandment had been well known to them for a long period.

True, God told Israel (Deuteronomy 5:15) that they were to remember that they were servants in Egypt and that therefore they were to remember to keep the Sabbath. But creation had priority rights on the Sabbath as a memorial. The deliverance from Egypt was an *additional* reason why they should keep the Sabbath. In the experience of Israel, Egypt became a symbol of sin, and exodus from it an exodus from sin, which is salvation. This is the "rest unto your souls" of Jesus' stirring invitation, (Matthew 11:28-30) rest from sin. Thus the Sabbath became a memorial, not only of creation, but also of re-creation.

This same remembrance of deliverance from Egypt was applied to other commands also, besides the Sabbath command. In Deuteronomy 24:17-22 they were told not to pervert judgment, nor to take a widow's garment for security, nor to deprive the poor of the gleaner's portion in the harvest; because "thou shalt remember that thou wast a bondman in Egypt: . . . therefore I command thee to do this thing." Shall we conclude from this that before they were slaves in Egypt it was perfectly all right for them to pervert judgment and oppress the poor? Assuredly not. Then, before the exodus it was also not right to break the Sabbath. The seventh-day Sabbath dates from creation.

(BIBLE AUTHORITY IS TAKEN FOR GRANTED IN THESE DEBATES)



THE SURGEON

He probes into the body and observes the effects of cigarette smoking. And others of us observe its effects with no less certainty.

THE cigarette is not the innocent little thing it appears to be. It is composed of tobacco and a few ingredients added for commercial purposes. Its chief content, however, is nicotine. It may come as a surprise to learn that nicotine is one of the most deadly poisons known to science. It is the poison depended upon by gardeners in killing insects and pests on plants. When thus employed, care must be taken to use it in a very dilute form—a few drops to a pint of water—otherwise it will kill the plant. It is such a virulent poison that physicians refuse to make use of it in medicine. There is no known antidote for nicotine poisoning. For morphine, strychnine, and some of the other drugs used in medicine we have antidotes. An overdose of nicotine is always fatal. Nothing can be given to counteract its effect. It requires one-half to two grains of strychnine, known as rat poison, to kill an adult human being, and from two to six grains of morphine,

while one-fifteenth of a grain of nicotine has been known to kill an adult, and one-seventh of a grain is always fatal.

Possibly this is why Thomas A. Edison once said, "I would rather see a boy with a revolver than a cigarette. I employ no person who smokes cigarettes." Leading American firms refuse to employ a boy who is a cigarette smoker. The non-smoking boy is given the preference every time when applying for a position anywhere. Dr. David Starr Jordan, when president of Stanford University, said: "The boy who begins smoking before his fifteenth year never enters the life of the world." Hudson Maxim, the famous inventor of high explosives, said: "The cigarette is a maker of invalids, criminals, and fools, not men." A few years ago Doctor Gunsaulus, one of America's chief educators, said: "The fight against the cigarette is a fight for civilization. This is my opinion as an educator."

Some Startling Facts About the CIGARETTE

By DANIEL H. KRESS, M. D.

Men who are daily brought in contact with youthful criminals tell us that the cigarette is one of the outstanding causes of crime in boys. Judge Crane of New York City, who had to deal with youthful criminals, declared, "Cigarettes are ruining our children, endangering their lives, dwarfing their intellects, and making them criminals fast. The boys who use them seem to lose all sense of right, decency, and righteousness." Hon. George Torrence, former superintendent of the Illinois State Reformatory, after years of contact with criminals, said: "I am sure cigarettes are destroying and making criminals of more boys than liquor. Manliness and good conduct can be aroused and stimulated in most boys, no matter what the offense of which they have been guilty, if only they are not cigarette fiends. We have found that when a boy is guilty of a grievous offense, he is generally found to be a user of cigarettes." Doctor Coffin, who as physician was connected with the Whittier Reform School of California, informed me that 98 per cent of the inmates were cigarette smokers, and 95 per cent were cigarette fiends.

The most hopeless drunks I have had to deal with in the past have been excessive cigarette smokers. If they refused to give up cigarettes, they invariably returned the second and third time for treatment. I never considered a whisky drunk cured who had not succeeded in giving up the cigarette. The two forms of addiction are associated. The one undoubtedly leads to the other. Horace Greeley said, "Show me a drunkard who does not smoke, and I will show you a white blackbird."

There is an intimate relation between the cigarette and crime in the youth. In the year 1914 a select committee was appointed by the Canadian government to inquire into and report as to the expediency of preventing evils which arise from the use of cigarettes.

Only those who were eminently qualified to speak on the effect of cigarette smoking were summoned as witnesses. Among these were superintendents of insane asylums, industrial schools, judges

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of juvenile courts, inspectors of prisons and public charities. Some very important facts were brought out by this investigation that I feel ought to be more generally known. The statements were not made in a haphazard manner, but under oath. Hence, they were of special value.

Mr. W. L. Scott, who for seventeen years had been president of the Ottawa Children's Aid Society and president of the Union of Children's Aid Societies for the Province of Ontario, was the first witness sworn. He said: "I am not a medical man, but I can say that our experience here in Ottawa is, in dealing with delinquent children coming before the court, that practically all the children who come before the court and who are extreme cases, that is, not casual cases, but repeaters, cases where we find difficulty in putting them on the right way, are cigarette fiends. With very few exceptions all of the boys sent to the Industrial School are cigarette fiends."

Dr. L. J. Lenieux, Professor of History of Medicine at Laval University, organizer and administrator of the Montreal Juvenile Court and president of the Board of Censors of Moving Pictures for the Province of Quebec, was asked, "What is the result of your experience in Montreal as one of the Juvenile Court, a daily attendant at it, and also the various jails, women's jail, common jail, and the reformatories, as regards the use of cigarettes?" He replied: "We have found that last year by the reports made to me by our officers there were 2,500 delinquents in the Juvenile Court, young men and young girls from eleven to sixteen years of age. Of the number of young men who were brought before us, 80 per cent are cigarette smokers. In the female jail, where we sent the women over sixteen years, up to 90 per cent are cigarette smokers. As far as the common jail is concerned, almost every person smokes, and we have great trouble in preventing their introducing tobacco into the jail."

Mr. Thornton asked: "Do we understand you to say that 90 per cent of the women who are in jail are cigarette smokers?" to which he replied: "Yes. I was at the jail the other day and gathered data on that point."

Mr. Owen Dawson, clerk of the Montreal Juvenile Court, testified as follows: "Corroborative of what Judge Choquet said when before the committee last week, I would say that of about 3,000 boys who came before the court we found that 95 per cent make use of cigarettes. I have been interested in the boys of Montreal for eight years, and I have tried to help one way and another about 5,000 boys since I came to Montreal, and it is interesting to note that I have never once succeeded in getting a boy to stop smoking cigarettes although I have tried hundreds of times. I have gotten them to stop for a month or two, but they always reverted to the cigarette. On the other hand, in helping boys to keep away from liquor, I have been more successful. Of course, cases of that kind have not been so numerous, and with boys of seventeen or eighteen years of age we have succeeded in that respect. In regard to cigarette smoking, however, we have never suc-

"Maclean's Magazine" of November 1 contained an ably written article by Robert H. Feldt, M.D., bearing the title, "This Is the Truth About Tobacco." The gist of it was, and eminent and authoritative medical men were quoted in support, that cigarette smoking is not injurious to the great majority of smokers, including women and especially prospective mothers and their babies.

It may seem strange, but equally reliable authorities can be quoted on the other side, such is medical testimony on the subject. But doctors are not the only dependable judges of the results of cigarette indulgence, any more than artists are not the only good judges of a picture. The author of the afore-mentioned article makes some frank admissions damaging to his argument, but withal he concludes that few smokers need have any fear of evil results. We prefer to deal with cigarettes in the way taken by Doctor Kress.—Editor.

ceeded in getting them to stop. It seems to get hold of the boy to such an extent that he can never give it up."

Mr. J. J. Kelso, who had been superintendent of Neglected and Dependent Children of the Province of Ontario for twenty-one years, was the next witness called. Being sworn, he said:

"In our work among thousands of the boys we find that these boys are all cigarette smokers. Only last week the inspector of the Children's Aid Society at Brantford told me that every boy, with hardly an exception, brought before the Juvenile Court was a cigarette smoker."

"Some years ago I had to deal with some 150 boys in the old Penetanguishene Reformatory and I found that every one of these boys who had been committed to the Reformatory for various offenses used cigarettes or tobacco. It seems to be an accompaniment to wrongdoing, and it is important in order that we should save our boys from drifting into criminality that we should prevent them from smoking cigarettes."

He added: "I believe that the cigarette habit creates a disposition to steal and weakens the will power. It also creates a desire for notoriety, and that tendency makes boys bravados and makes them want to be burglars."

Mr. C. Ferrier, superintendent of the Victoria Industrial School, said: "I observe this, that boys fourteen to sixteen, coming into the school, are invariably cigarette smokers."

It has long been recognized by parents and physicians that when the cigarette habit grips a boy it seldom releases him. The cigarette exerts a demoralizing influence over the boy user and girl user. This is also well known. In the past we have not known just what was responsible for this. We have known that nicotine is highly injurious to life, but some of the symptoms developed by the cigarette could not be attributed entirely to nicotine. Experiments conducted by the London *Lancet* and by Thomas A. Edison

have thrown a sidelight upon this. The smoke of the cigarette, it was found, contains in addition to the nicotine, certain by-products known as aldehydes. Chief among these is furfural and acrolein. These by-products act chiefly upon the brain cells and nerve centres. You may ask, Where do these by-products come from? Practically all the cigarette tobacco has added to it glycerin diluted with rum, the burning of which produces these poisons. There are, of course, other ingredients added by various makers. Just what each brand contains is kept a secret. These are not added, however, to make the smoke less harmful but purely for commercial purposes. The aim of each manufacturer is to produce a cigarette that will so grip its user that it will forever make him a victim of it. This is the trick of the trade. In these added products, it is claimed, lies "the art of cigarette making;" in them also lies much of the mischief wrought by the cigarette.

Thomas Edison said: "Acrolein is one of the most terrible drugs in its effect on the human body. The burning of ordinary cigarette paper always produces acrolein. That is what makes the smoke so irritating. I really believe that it often makes boys insane. We sometimes develop acrolein in this laboratory in our experiments with glycerin. One whiff of it from the oven drove one of my assistants out of the building the other day. I can hardly exaggerate the dangerous nature of acrolein, and yet that is what a man or a boy is dealing with every time he smokes an ordinary cigarette."

A mother in appealing for help wrote this typical letter: "My boy was as fine a boy as one could meet anywhere till he commenced this habit. It seems to have changed his entire disposition. He cannot study; he has given up his music in which he was previously much interested; he has had to give up school. He will go without clothes to buy cigarettes. As he is my only boy and I had hoped much for him, I have felt that I could not give him up. This, and this only, is my excuse for troubling you with my affairs. I have been on the lookout for something or someone to help me. My prayers, though constant, seem to do no good, and in the meantime the years go by, and he is wrecking his young life as well as mine."

To one of my clinics, a boy was brought for treatment who was defective physically, mentally, and morally. The nurse who assisted me said, "How old are you?" He replied: "Fourteen." She then asked: "How long have you smoked?" He replied: "Since I was two years old." She said: "Who taught you to smoke?" He replied: "My brother." With considerable emphasis she added: "Your brother! Your brother ought to be in jail." The boy very innocently said: "He is." There is no question but that the boy who begins to smoke early in life becomes defective. He drops behind in his school work and eventually out of school. He then associates with other boys of his type. The pool room, the reform school, the penitentiary are successive steps in the downward path.



One BIRTHDAY For EVERYBODY

MANY millions of the world's peoples do not know how many years old they are. Many millions more do not know the month or the day in which they were born.

Our man-of-all-work in India had been a cook in the British army before World War I, and had served in such capacity in France and Mesopotamia during that war. In 1940 we asked him his age. With all honesty he paid himself a compliment by guessing he must be about twenty-nine!

There are few individual birthday celebrations amongst Asiatics. The particular day of their birth doesn't make much difference to them, except that they hope it was a lucky day. Since auspicious days are decided beforehand, and since the day of one's birth cannot be so decided, the time of entrance into the world is of little consequence.

Instead of each having his own, they choose New Year's Day (theirs, not ours) as the common birthday of all; and all celebrate together. This custom has much to recommend it. At least it ensures a popular anniversary, a mass joy. It is like the Quintuplets' birthday, multiplied by millions.

For countless numbers, New Year's Day, 1944, will mark a new beginning. While the spring equinox is a better season to begin the year—for everything springs then—and dawn is a better time to begin the day—for nature awakes then—yet the time has been set at midnight, midwinter, and we accept it as good enough. The chief matter is that we begin again, and begin together.

We had better not wait till the war is over to start the joy ball rolling. Every forecast points to peace troubles which will replace war troubles then. And, too, the seers tell us that we will have to prepare for peace in time of war, if we would have "durable and endurable peace."

Let us begin to live again this New Year's Day! One of the saddest expressions of tongue or pen is the lament, "I wish I could live my life over again." The only way we can bring again "the years that the locust hath eaten," is to be born again. No other way will ever be discovered or invented. But it is a way, and we may seize upon it. The year 1944 can be the beginning of years for everyone who has grown old in the struggle with sin and its harvest—toil, tears, and blood.

"Ye must be born again!" echoes down through the centuries since it was first uttered by the Saviour of men two thousand years ago. And it has lost none of its urgency, none of its necessity, none of its glad promise of new life and glorious freedom. He is wise and blessed who lays hold on its potency for abundant living in 1944.

R. B. T.

