

Signs of
The TIMES

Canada's Journal of Hope and Health

10¢



H. M. LAWREY

A Miraculous Survival (See pages 6, 7.)

Elijah's Message of Reform (See pages 8, 9.)

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events



H. ARMSTRONG ROBERTS

As children eagerly anticipate the coming of Santa Claus on Christmas eve, so should Christians await the coming of Jesus the second time in glory.

★ Christianity

THAT which today embraces the world and numbers its adherents by millions had a most humble beginning. Its Founder was born in a stable, a barn, among the animals. Though a King in His own right, Jesus came unwelcomed and unwanted, except by a few. He was but a few days old when an attempt was made upon His life. As an infant He was exiled to a foreign nation. His birth had no significance to the priests busy with their endless rites; or to the Pharisees occupied with their formalism and money-making. Yet heaven sent an angel choir which sang celestial hallelujahs to the shepherds.

The shepherds believed and went to worship. So did the "wise men," guided by a "star" of angels across the trackless desert to the very manger where slept the Lord of heaven in all His human helplessness. The infant wrapped in "swaddling" clothes, to whom the wise men gave gifts, was a mystery—a universal mystery, one that even angels could not understand. That the Lord of heaven, could and would, clothe His divinity in humanity for the sake of sinners is an expression of incomprehensible love upon which the redeemed will ponder through all eternity.

When Jesus reached the age of thirty He was baptized and began at once three and one-half years of most remarkable ministry. He fasted forty days and at the end of that time met Satan in three temptation conflicts in which He came off the victor. He did this by quoting Old Testament scripture in which He was well versed: "It is written." "It is written." "It is written," He said.

His ministry carried Him from one end of the country to the other. Mira-

SIGNS OF THE TIMES

Vol. XXXIII Number 12 December, 1953

Dallas Youngs, Editor
D. L. Michael, Associate Editor
H. E. McClure, Circulation Manager
J. M. Bucy, Associate Circulation Manager

Signs of The Times, published monthly by the Kingsway Publishing Association (Seventh-day Adventist), Oshawa, Ontario, Canada. Authorized as second-class mail, Post Office Department, Ottawa, Ontario, January, 1921. Subscription Rates: Single yearly subscription, \$1.00 within the British Empire (to U.S.A. and foreign countries add 25 cents extra for postage); 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.

Signs of The TIMES

cles were performed, the sick healed, the dead raised. He exceeded all the prophets in the works that He was able to perform. His first miracle was enacted at a wedding feast not far from His home town. Near the end of the week-long feast there was an embarrassing shortage of wine. Jesus helped out, showing His social nature, by creating a further supply of this fruit of the vine.

Great concourses of people came to hear Him preach and He set forth (to them) His strange doctrine. As they came they marvelled, for no man had ever before spoken with such power, confidence and assurance. This is to be understood by the fact that He came from God. He spoke of the things He had seen and known with His Father. He declared in unperverted fashion the plan of salvation. He spoke of things to come with as much assurance as He recited historical facts.

In feeding the 5000, in stilling the tempest of the sea, in driving the traders from the temple He manifested His divinity. He not only manifested it by His works, but He declared it. He did this at the peak of His popularity and lost a large part of His following. Even the intimate twelve were so influenced by the defection that Jesus asked, "Will ye also go?"

Finding it difficult to preach at Jerusalem, owing to the opposition of the leading Jews, He chose Capernaum. This came to be known as "His city." More liberality existed here. And too, this was a commercial city which gave Him opportunity to present the kingdom to men of many nations. Here He spoke in the synagogues, on the mountain sides, in private homes and from a fisher's boat on the Sea of Galilee. It was here that Peter, at Jesus' instructions, cast his net on the right side of the ship and pulled in enough fish to load two boats to the sinking point. It was here that Peter's mother-in-law was cured of a raging fever. It was here that Jesus said to Peter and Andrew, "Follow Me, and I will make you fishers of men."

The common people heard Him gladly. He spoke to them in language that they could comprehend—not as their leaders. He was interested in their problems. He relieved their present distresses, and held out bright hopes for the future. But the ruling Jews, jealous of position, resisted His every appeal. They set men to trap Him in His speech, they spied upon Him, they bore false witness against Him.

The Messiah, according to Jewish teaching would, when He came, deliver the nation from the yoke of Roman bondage, and establish His own kingdom. He would make the Jews the "head

and not the tail." He would avenge them of their oppressors. But this Jesus (Messiah) they could not accept because He said that His kingdom was not of this world. His was a spiritual kingdom—they looked for an earthly. This was fatal, for it led to His rejection and to their eternal loss. So far-reaching are the consequences of stubbornly cherishing that which the Lord has not said.

Jesus was a man of prophecy, a man of destiny. He moved according to a pre-arranged blueprint. In this He moved closer and closer to His appointment with death on the cross.

It was the time of the Passover, Jesus' fourth since His baptism. Judas, convinced that His Lord would not declare Himself king, determined to force the issue. He made arrangements to deliver His Master into the priest's hands, thinking that this would cause Jesus to declare His kingship. When this is accomplished, Judas thought, "I will be applauded for my wisdom."

Events moved quickly now. The eyes of a thousand prophecies focused upon this hour. Angel songs were silenced. All heaven, all the universe bent low as the Lord of all was arrested, was taken before Caiaphas, before Pilate, before Herod and again before Pilate. Angels marvelled that the robber, Barabbas, was preferred to the "meek and lowly" Jesus. They saw the fulfilment of Isaiah's prophecy, "He was taken from prison and from judgment." They saw that "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

His followers deserted Him in this critical hour. Self-assured Peter denied Him three times before morning. The women were most faithful of all. During this brief period Jesus was tried, falsely accused, mocked, scourged, spit upon and condemned to be crucified as a criminal.

At last the deed is done. The Satanically infuriated mob cried, "His blood be on us, and on our children." There He hangs, the victim of Satan's malice, Jewish jealousy and man's inhuman brutality. "He came unto His own, and His own received Him not." Darkness covers the scene, the earth shakes as though angered by this transpiring injustice. The sins of the world are placed upon that helpless form. The Father turns away His face, and from the anguished lips of the dying man is wrung the cry, "My God, My God, why hast Thou forsaken Me?"

It is over. Type has met antitype, and 4000 years of shadows have met their substance in the dying Lamb of God.

His disciples bury Him, borrowing Joseph's new tomb. But He did not remain there. He arose the third day and appeared to His followers, remaining with them forty days to convince them that He was indeed risen.

At the end of the forty days, from the Mount of Olives, He ascended visibly in the sight of His followers. However, this was not until He had given them His great commission—the commission to preach the gospel first in Jerusalem, then Judea, Samaria and all the world. In carrying out Jesus' instructions the followers of our Lord spread the good tidings to all nations—Paul says to "every creature."

They were first called "Christians" at Antioch.



H. ARMSTRONG ROBERTS

Are You Giving God

MISERABLE TIPS?

NOW it came to pass on a day at noon that the editor was guest of a certain rich man. And the lunch was enjoyed at a popular restaurant. And the waiters were very efficient. And the food was good.

"Now when the end of the meal was at hand, the waiter brought unto the host the check. And the host examined it, frowned a bit, but made no comment.

"But as we arose to depart, I observed that he laid some coins under the edge of his plate. Howbeit, I know not what denominations the coins were.

"But the waiter, who stood nearby, smiled happily, which being interpreted means that the tip was satisfactory.

"Now with such customs we are all familiar. And this parable entereth not into the merits or demerits of tipping.

"But as I meditated on the coins that became tips throughout our nation, I began to think of tips and tithes. For the proverbial tip should be at least a tithe, lest the waiter or the waitress turn against you.

"And as I continued to think on these things, it came unto me that few people who go to Church treat their God as well as they honour their waiter. For they give unto the waiter a tithe, but unto God they give whatsoever they think will get them by.

"Verily, doth man fear the waiter more than he feareth God? And doth he love God less than he loveth the waiter?

"Truly, truly, a man and his money are past understanding!"—*News at the Crossroads*, reprinted in the *Watchman-Examiner*, July 5, 1951.

Tips or tithe—which is it? Which does God get? How much is religion worth—yours and mine? On Sabbath morning a father who always sent his little daughter to church gave her a five-cent coin. When she took it, she said: "Huh! religion surely ain't worth much, church is the only place I can go with this."

Every government has—must have—a plan of finance. God, who is perfect, has a perfect government, and a perfect plan of finance. It is the tithe, the tenth of the net income of every member of that government. It is most reasonable and fair. Most governments of the world take far more than that in "income taxes" alone. Then in addition there is the property tax, the sales tax and a thousand hidden taxes on the commodities we buy.

By

Dallas Youngs

Yes, God is fair and reasonable. He only asks a tenth. But He does ask that. He asks it not that He needs it as a contribution to His personal comfort, for He is rich in houses and lands and holds the wealth of the world in His hand. Why then, does He command the payment of the tithe?

It is for our good, for our benefit, for our edification. When we pay the tithe we express recognition of God's ownership of the earth and all that is in it. We acknowledge His act of creation. And more: we confess the fact of our stewardship. The following illustration shows what I mean:

"Once when Bishop Edwin Hughes was a young pastor he spoke to a rural congregation about trusteeship for God. Afterward one of the most prosperous and influential farmers in the country took him home and entertained him at a sumptuous dinner. Seeing that his host had something to say in private, the minister suggested that the two of them take a walk. This is the substance of what the farmer said, 'I began here without a penny and I have earned everything that you see. I do not owe a mortal a dime, and I have money in the bank. In view of your sermon this morning, please tell me, if I do not own this farm, who does?'

"After a pause, during which he doubtless said a word of prayer, the young minister replied, 'Mr. B, will you ask me that question a hundred years from today?'

God owns the world because He made it, and certainly that presents a valid claim. Of that the Bible leaves no doubt: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24: 1.

"For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof." Psalm 50:10-12.

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8.

Because God owns everything—the things we sometimes mistakenly call ours—He commands the faithful steward to return to Him a tithe in rent, as it were, for the use of the world, the fresh air, the water and the sunshine.

"The tithe . . . is the Lord's." Leviticus 27:30.

Some people mistakenly think when they pay God the tenth that they are "giving" to the Lord. Nothing could be more erroneous. The tithe "is" the Lord's to begin with. Whether we pay it or not, it is the Lord's. If the tithe, which belongs to God, is not paid, then that is a serious offence as we see from Malachi 3: 8.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

The punishment of theft has differed in different periods of history. Among most so-called civilized people theft is punishable today by a prison sentence. But the time was when it was punishable by death. God is not more severe than man, but the fact is that God cannot receive into His kingdom those who persist in "robbing" Him. They are shut out—suffering the sentence of eternal death.

The tithe has been consecrated by

God blesses the honest and liberal. They, He says, shall wax fat.



REVIEW AND HERALD

the Lord Himself to the payment of the ministry. It was never God's plan or purpose that His servants should be paid from the proceeds of church suppers, ice cream socials, bingo, or other games of chance. It was never God's plan to cater to the appetite and pleasure urge of man to support His work. To do so is to guarantee the certain loss of spirituality of that church. God knows that it is best for a Christian to support the cause of God from the motive of love.

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . But the tithes of the children of Israel, . . . I have given to the Levites to inherit." Numbers 18:21, 24.

The Levites were the ministers, the clergymen, of the Old Testament. They were not supported by devious methods as are many ministers at present. They were supported by the tithe in harmony with divine command. Here is what one commentator has to say about this system: "The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary."—*Patriarchs and Prophets*, by E. G. White, p. 526.

The earner of wages has little or no trouble in computing his tithe. It is the tenth of his salary cheque. If he earns \$50 a week his tithe is \$5; if he earns twice that his tithe is \$10. The child who earns a dime running an errand pays one penny. The secretary who earns \$200 a month pays \$20 in tithe.

It is a bit more complicated for the farmer and the business man. These do not pay tithe on their gross income, but on their net income. That is to say: The farmer and the business man first figures out the total amount of income and then the total amount of expense. The expenses are then deducted from the total gross income, which gives the net income and the tithe is figured on the net income. If a farmer had a gross income of \$8,000 a year, and his expenses in seed, fertilizer, labour, et cetera, were \$4,000, he would subtract the \$4,000 from the \$8,000 which would give him a net income of \$4,000 upon which he would pay a tithe of \$400. The business man would figure his tithe in the same way.

Some say, "I can't afford to pay tithe." But the fact is: You can't afford not to pay tithe. And the reason is given in this verse: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven,

and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

He who out of the love of his heart pays to God the divinely stipulated tithe will not suffer adversely. He will prosper. God will bless him, and he will have more than he would have if he did not pay his tithe. How can this be worked out on paper? It cannot. But it is a fact nevertheless as can be testified to by thousands of tithe payers who are living today, and proving the divine



BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

Is it the will of God that Christians obey civil governments?

Yes it certainly is. We learn this from Romans 13:1: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

While it is not always recognized, God sets up rulers and takes them down. God still rules and reigns in the affairs of men and nations. It took a hard and bitter experience to teach king Nebuchadnezzar that, but he learned it.

It would be most difficult for a Christian to demonstrate his Christianity by disobedience to the laws of the land. Who of his neighbours could he convince? They would say, "Why aren't you honest? Why do you steal? Why don't you pay your taxes?" The Christian shows his religion by his conformity to law. Jesus said, "If ye love Me, keep My commandments." John 14:15.

In summing it all up we see from these verses that the person who opposes the laws of his country is in fact opposing the very law of God. (Romans 13:2.) There is but one exception to that, and that is when the laws of man are contrary to the laws of God. When such is the case we must obey the higher power. This we see from Acts 5:29: "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

Does God count it as a sin when we are too short of money to give offerings? Mrs. E.M.B.

God does not expect anyone to give what he does not have. God is reasonable. But, make no mistake about it. He

promise that God will "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Out of the love of a sanctified heart let us bring to God not "miserable tips," not pennies, nickles and dimes, not "small change," but let us bring the tithe—the tenth of our income—and freewill offerings besides. God approves and blesses that kind of a programme, and when you adopt it He will bless you by opening the windows of heaven.

wants us to be liberal toward His work and toward the poor. He expects us to give as He has given to us — good measure, pressed down, heaped up, shaken together and running over.

We do well to remember Jesus' commendation of the widow who gave two mites to the temple treasury. He said she had given more than all the others. Why? Because, as Jesus put it, she had given "all her living."

We need not worry about being over-liberal with God. We shall never give more liberally to others than He gives to us. True, some are able to give more than others. But that fact need not deter one who is poor from giving out of his poverty. It may well be that in the sight of God, like the poor widow, he gives more than the rich man.

From where did the inhabitants of the land of Nod come?

The Nodites were descendants of Cain, the first son of Adam and Eve. Cain married one of his sisters and moved to the land of Nod, built a city and named it after his son Enoch. We know that Cain married his sister because we are told in Genesis 5:4 that Adam lived eight hundred years after the birth of Seth and begat sons and daughters.

Then again in Genesis 3:20 we are told that "Adam called his wife's name Eve; because she was the mother of all living." Now if Eve was the mother of all living people it must follow that she was the mother of Cain's wife. Therefore Cain married his sister, and the inhabitants of Nod were the sons of Cain and the grandsons of Adam.

A MIRACULOUS SURVIVAL

THE birth of the Jewish nation was a miracle. A man called Abraham left his home in Ur of the Chaldees with a few close relatives and set off along the ancient trade route around the "fertile crescent" to Palestine. There the family multiplied into a small wandering tribe. In course of time they found their way into the Nile Valley, from which they emerged some centuries later a considerable people, to become again desert wanderers. Profiting by the decline of the Egyptian empire at the beginning of the fourteenth century B.C., they succeeded in establishing themselves in Palestine, where they were transformed from a patriarchal community into a minor kingdom.

In the monuments and literary documents which have come down to us from the great civilizations of Egypt, Babylon and Assyria, the Israelites are listed as one of the many racial groups with which their kings came into contact in the course of their empire-building expeditions. But there was no awareness in these documents that Israel was in any way different from any of the other kingdoms in the "no-man's-land" between the Euphrates and the Nile.

As we study their subsequent history, however, the strange fact emerges that the Moabites, the Edomites, the Ammonites, the Phoenicians, the Syrians, and all the rest, were successively overwhelmed. They completely lost their identity in the expanding empires of the Middle East, but the Jews, through all their vicissitudes, retained their identity and separateness. In harmony with the prophetic forecast of Balaam that, "the people shall dwell alone," in moral and spiritual isolation from the nations around about, until their fatal apostasy. (Numbers 23:9.)

There is only one explanation for the continuance of the Jewish nation, and that is the one advanced by their religious leaders, namely that they were "an holy people," "chosen" by Jehovah "above all people . . . upon the face of the earth" to play a vital part in the outworking of His inscrutable purposes for mankind. (Deuteronomy 7:6.)

By

W. L. Emerson

What was the profound purpose for which Israel was called out from among the nations and preserved through centuries which saw the crash of many mighty empires of antiquity?

"Chiefly," asserts the apostle Paul, "because that unto them were committed the oracles of God." Romans 3:2. God desired to communicate to mankind a revelation of His gracious intentions, and to do that He chose a people, Israel, and through them spoke His Word.

We have seen much that is supernatural about the origin and preservation of Israel. Does the religion of Israel equally justify the unique claims made for it in the Bible? Does the sacred Scripture which the Jews gave to the world show similar evidences of a supernatural origin in contrast with the religions and philosophies of contemporary peoples?

A few decades ago there were critical schools which denied that there was any fundamental difference between the religion of Israel and that of her neighbours. They believed that they could readily prove their thesis by a comparison of the Old Testament with the religious tests of Egypt, Babylonia, and Greece.

The Bible account of creation, for example, they were sure was derived from the Assyrian and Babylonian creation stories and was, therefore, of human and not divine origin. But when the two were honestly compared Professor A. H. Sayce, like many another erstwhile critic, was forced to admit that "an impassable gulf separates biblical cosmogony from Babylonian, for while the latter is grossly polytheistic, the former knows only the One omnipotent God."

And again, "On the spiritual and religious side there was a gulf between them that *could not be spanned.*" (italics ours.)

It was the same with the laws of Moses, which were supposed to have been derived from the code of Hammurabi and other legal codes of contemporary peoples. But when these were compared with the laws of Moses, the contrasts were seen to be far more important than the superficial similarities.

The moral and spiritual teachings of the Bible proved similarly to be poles apart from the polytheism and immorality of the surrounding nations.

The question must be squarely faced: How could the religious teachers of this obscure nation have built up, *de novo*, such a unique and infinitely superior system of doctrines and morals? The only possible answer is that they received it as a "revelation" from God.

This conclusion is reinforced by the further significant fact that the Jews produced no other literature than the Bible. If Israel had had a genius for religion as the Greeks had for philosophy, we would expect that there would be in existence a large amount of religious literature, of which the Bible would be but a part. But aside from commentaries upon the Bible such as the Talmud, the



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Ft. William	CKPR	580	10:30 AM
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Ottawa	CKOY	1310	10:30 AM
Toronto	CFRB	1010	10:30 AM
	FM-CFRB	99.9	10:30 AM
Windsor	CKLW	800	10:30 AM
Prince Edward Island—			
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CANADIAN PACIFIC STEAMSHIPS

Jews in the Old Testament period have nothing to show in the way of religious literature. The Bible sprang up, as it were, from nowhere in a nation which otherwise revealed no special aptitude for art, music, or religion. No other conclusion can be reached than that the Bible was not produced "by" them, but was "given" to them.

Timetable of Judgment

From the miraculous birth and history of the Jewish nation and the incomparable message which it contributed to the world, we turn to the remarkable circumstances attending its catastrophic overthrow at the beginning of our era.

The first great leader and prophet of Israel, Moses, proclaimed to the congregation gathered at the foot of Sinai that they had been chosen of God to be the vehicle of His revelation to mankind. But they were warned that divine protection would rest upon them only so long as they fulfilled His purpose. If they proved unworthy of their calling, Moses told them, they would be rejected of God and scattered "among the nations." Deuteronomy 4:27.

After a period of trial they would be brought back again, just as He brought them out of the land of Egypt. (Verses 29-31.) But, he added, if their apostasy and rebellion should be renewed, God would bring "a nation against thee from far, from the end of the earth. . . . And the Lord shall scatter thee among all people, from one end of the earth unto the other," Moses concluded. "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt



KADEL AND HERBERZ

have none assurance of thy life." Deuteronomy 28:49, 64-66.

The apostasy of Israel and later of Judah brought on the first phase of these predicted judgments in the Assyrian and Babylonian captivities, from which, as promised, they were mercifully permitted to return under Ezra and Nehemiah.

A Miraculous Survival

Ancient Israel succeeded in preserving its identity and "dwelling alone" (Numbers 23:9) through all the conflicts of nearly two millenniums of history before Christ. But this is not all: The Jews have survived the wanderings and oppressions of almost two millenniums since. They have neither been assimilated nor destroyed by the nations into which they were scattered in A.D. 70.

Constant pogroms have made their lives a misery all down the centuries,

and in our own time we have seen the most calloused attempts to wipe the Jewish race from off the face of the earth; yet today nearly twelve million Jews survive as a witness to the part they once played in the purposes of God.

Of these, something like a million and a half have, in the past few years, succeeded in raising up an Israeli state in a part of Palestine, which, leaving aside the false theology connected with it, provides the most spectacular modern demonstration of the miraculous survival of the Jewish race.

What Sir John Dennaway said a number of years ago of the Jews in the British Commonwealth can certainly be said of their compatriots in every nation on earth:

Holy places. Photos show the Mount of Olives, and Mary at the well in Nazareth.

"In the midst of this vast imperial organism there subsists one race of which neither the assimilation nor the elimination seems possible. . . . His race, his religion, his customs, are alike indestructible." — *The Times*, September 25, 1903.

Yes, the Jew is a mystery and a miracle. As still another has written: "The continued existence of this singular people, persecuted, homeless, and with their obvious weaknesses and their astonishing strength and vitality, can be accounted for on one hypothesis alone." And that is: They were raised up and preserved to be the special medium of God's revelation to man. They gave the world the true faith of the living God through their prophets. And best of all: They, in their greatest Son, Jesus, presented to the world its incomparable Saviour, who is none other than the Word of salvation of the living God.

THE SUN blazed without pity upon the bleak and barren South African Veld. Except for lizards basking in the sun every living creature had sought a shady spot beneath some rock, or under the scrawny branches of the "wag 'n bietjie" (wait-a-bit) thorn trees. The only sign of life was the little donkey-cart on which two men, one middle-aged and the other a long-legged youth of nearly twenty years, slowly made their way from one part of the diamond fields to another. Conversation had long since ceased. It required too much effort. The young man and the donkey drowsed in the heat; the slow jogging pace of their progress be-

By

G. S. Stevenson

Elijah was a reformer. His message was designed to bring Israel back to the service of the true God from the degrading worship of Baal, the sun-god of Jezebel's people, the Phoenicians. Gathering the whole nation together at Mount Carmel, he challenged the 450 prophets of Baal to a contest to prove which was the true God. To the people he gave the choice. "If the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. Baal's prophets could not bring down fire upon their altar, but when, in response to Elijah's prayer the heavenly flame descended and consumed his sacrifice and the altar, the multitude "fell on their faces:

Elijah's MESSAGE of REFORM

ing just enough to keep them from complete slumber. Subconsciously they were aware of just two physical wants—water and shade.

The older man held the reins loosely in his hand and stared at the "heat haze" in the distance with its mirages of water and trees or houses and cities, sometimes invitingly near, at other times far off—sometimes up above the earth level, or even up-side-down. The heat beat upon his weather-beaten old hat and baked into his head and brain. Suddenly he began to mutter excitedly, and clutching the shoulder of his companion, shook him awake. "I have something important to tell you, my boy," he said, "a revelation that will change your whole life. Let's sit in the shade of this tree while I tell you about it."

Suiting deed to word, the old man stopped the all-too-willing beast and jumped from the cart. Leaving it by the roadside they made their way to the large thorn bush he had indicated. The youth sat carelessly on a stone while the older man restlessly paced back and forth. At last he spoke: "God has given me a revelation. I am Elijah the prophet, and you have the privilege of being my Elisha. Here, boy, take this bottle of water and pour it on my hands." For a moment the lad looked in amazement at his companion, then with a loud guffaw, he rolled on the ground in merriment. "Uncle, you've got a touch of the sun," he cried, between bursts of laughter. "You can be Elijah if you like. But as for me: You can wash your own hands."

He got up and walked back to the cart, calling over his shoulder, "You better stay here and wait for your chariot of fire. I guess the old donkey-cart will

do for me." Huffily the old man followed, climbed on the cart, pronouncing maledictions upon the lad who had rejected the heavenly calling.

The old man had been brooding on a strange biblical prophecy, wondering how and where it could be fulfilled, and lulled into a semi-hypnotic state by the heat and the mirages, he fell victim to the delusion which we have just described. Many others have felt a similar morbid fascination about this prediction, and its fulfilment. It has been a favourite of cranks and fanatics, yet it contains a message of vital importance for the world. It is found in the last two verses of the Old Testament: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5, 6.

Elijah is a figure of mystery. One of the greatest of Old Testament prophets, he stepped suddenly and unannounced into the annals of history, and left in a manner absolutely unique—caught up alive into heaven in a chariot of fire before the gaze of his faithful disciple Elisha and fifty young men from the school of the prophets at Jericho. He was called to the prophetic office at a time of complete and utter apostasy. Under the vacillating King Ahab and his strong-minded but evil wife Jezebel, Israel had sunk to depths of idolatry so complete that the prophet believed himself to be the only one left in Israel who had not been lured into idolatry. He was wrong, but still there were only seven thousand worshippers of God left in the whole nation.

and they said, The Lord, He is the God; the Lord, He is the God." verse 39. Baal's prophets were destroyed, his worship was rooted out, and the people's hearts were turned back to the true God.

Through Malachi God predicted that He would send Elijah again before the coming of the great and dreadful day of the Lord, to prepare the way for Jesus' second advent. This prediction was held by the Jews to apply to the one who should prepare the way for the coming of the Messiah. So, when Jesus revealed to His disciples the fact that He was the Sent of God, they asked, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not.... Then the disciples understood that He spake unto them of John the Baptist." Matthew 17: 10-13.

On another occasion Jesus indicated that John the Baptist was a fulfilment of the prediction that Elijah should come. Concluding a wonderful testimony to John's prophetic work, and the mission he fulfilled, Jesus said, "And if ye will receive it, this is Elias, which was for to come." Matthew 11:14. Yet, when John was challenged by the Jewish rulers to declare himself, "And they asked him, what then? Art thou Elias?" he answered, "I am not." John 1: 21. Rather, "He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias." Verse 23.

There is no contradiction between the declaration of Jesus and the denial of John. The promised Elijah was to



"The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Revelation 1:1.

prepare the way for the coming of the Lord, and this John did, conscious of His divine commission. He was not Elijah in person, but he did a work similar to that which Elijah performed in his day. Before his birth the angel of the Lord told his father Zachariah, "And he shall go before Him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

Going forth in the spirit and power of Elijah, delivering a message similar to that of Elijah, and performing a work such as that done by Elijah, John fulfilled the prediction in connection with the first coming of Jesus. His Lord recognized this spiritual fulfillment and identified him as the one who should come.

And yet John was not Elijah.

Nor did he completely fulfill the prediction, for it was not primarily of the first coming of Jesus that the prophecy had been given. Malachi said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4:5. That great and dreadful day will be when Jesus comes again as King of kings and Lord of lords, as Judge of the nations to reward the faithful and destroy the faithless. It is that day when

men shall flee to the mountains and rocks and say, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 15-17.

Before that day, God has promised to send once more the message of Elijah.

Not the man Elijah himself, but, as in the days of John the Baptist, a message in the "spirit and power" of Elijah. A message must go to the world to call men back to the worship of the true God, and to restore all things which have been lost through centuries of apostasy. As in Elijah's day the world has departed from the God of heaven and worships many Baals of its own creation: evolution, nationalism, com-

munism and other human philosophies. As in the days of John, the church—spiritual Israel—has fallen into formalism, and "having a form of godliness," denies "the power thereof." 2 Timothy 3: 5.

Into this apostate condition God is sending today his challenging message of reform—the Message of Elijah: "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 the fountains of water." Revelation 14:7. This, together with the message of the following verses, is the call of God for this hour of preparation for the great and dreadful day of Christ's second coming. This message is now being proclaimed in all the world with a power not seen since apostolic days. It is the message of Elijah given in the spirit and power of that mighty reformer. This message is reaching into every land and community, into homes and churches and is making "ready a people prepared for the Lord." Luke 1:17.

Truths long lost and forgotten have been revived. All things are being restored, and the primitive faith of the early church is being proclaimed together with the call of revival and reform.

Of those who heed and obey the message it is said. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Those who heeded the Elijah message given by John the Baptist entered upon the path of reformation, and were ready to welcome and receive Jesus at His first coming. Those who obey the Elijah message of the last days will prepare to welcome the Saviour when He comes again. They will be the inhabitants of that Kingdom of glory proclaimed by John and Jesus, which our Lord will establish following the resurrection of the righteous dead, and the translation of the righteous living. Will you be one of these?

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Is It Best to Eat Meat?

By

D. H. Kress, M.D.

HERE is a popular protest against the high price of meat. This has brought to the surface a question which has for long been agitating the minds of scientists: "Is It Best to Eat Meat? Is It Best to Give It Up?"

There exists a universal agreement among men of science that in civilized countries too much meat is consumed. Also, it is generally agreed that excessive meat consumption is productive of many modern diseases.

Some maintain that it is not wise to abandon its use altogether. They say that used in moderation it is beneficial, and in fact, necessary to the maintenance of the highest degree of health and vitality. They say that the strongest, the most highly civilized, and the most aggressive nations on earth are meat-eating nations.

Others are just as emphatic in their claims that the highest physical, intellectual and moral attainment is made possible by the non-use of flesh foods. They refer to the semi-civilized nations which have forced themselves into prominence and recognition as world powers. These, they say, are either total abstainers from meat or else use it only occasionally.

They affirm that the backbone of the meat-eating nations is found in the lowly peasants. And that the peasant is generally too poor to eat meat; therefore most often subsists upon the simple products of the soil. These affirmations made for and against the use of meat, are based merely on observation. They can never settle the question.

Meat eating nations which have attained prominence are great users of tobacco, beer, caffeine and other drugs.

We cannot say that a nation is great merely because meat forms a staple article of food. We might as well declare that nations are great because of the use of morphine, cocaine, alcohol, nicotine and other poisonous drugs.

Neither can appearances be relied upon to determine the health and vitality of a nation any more than they can be relied upon to determine the health and vitality of an individual. The beer drinker with his florid face may appear the picture of health, but in reality we know he is not well. No one can habitually drink beer and be well. He may possess an abundance of tissue, but it is of inferior quality. He is lacking in

Which is better—meat or fruit? Which is more healthful? Which did God provide for Adam and Eve? The original diet consisted of fruits, grains and nuts.

vital resistance. Insurance companies have been forced to pronounce even the moderate user of alcohol a poor risk. A nation made up of such material may have the appearance of strength, and, like Babylon of old, she may say, "I sit a queen and shall see no sorrow." But this may be at the very time when her foundations are crumbling. This may be at the very time when the "handwriting on the wall" of Providence declares her doom.

Henry Ward Beecher once gave an admirable illustration of the influence of diet on the morals and the home. Addressing one of his converts, whose prayers for a better disposition seemed unanswered, he said:

"It is not enough for you to pray that God will give you self-control. You are to study both according to the law of moral truth and the law of physical truth. If men would go to their physicians, they frequently would find an answer to prayer in the revelation of truth concerning their structure. I have known men who prayed for the grace of good temper in vain until their physician told them to stop eating meat, for they were of a peculiar temperament that could not endure such stimulation. So long as they ate animal food, they could not control themselves, they were so irritable; but as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They sought in prayer relief from their irritableness; their physicians by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying, but they were wise when to prayer they added medical advice."

Dr. McCarrison, British authority on nutrition, was for many years a physician in a remote part of the Himalayas among isolated races. These peoples were magnificent in physique and who preserved until late in life the characteristics of youth. Dr. McCarrison found a striking absence of gastrointestinal dis-



H. M. LAMBERT

eases. This is in bold contrast to the condition found among the more highly civilized races. In searching for an explanation of this difference in the incidence of disease in the two peoples, he found it to be largely a matter of eating habits. In making the comparison, he stated:

"Let us now for a moment contrast the habits of these primitive people in respect to food with those of our more highly civilized communities. The former are content with natural foods: milk, eggs, grains, fruits and leafy vegetables—or, if their state of mind be not precisely one of contentment, they can at least not better their lot or worsen it. These natural foods—the protective foods—as McCollum has named them—provide in proper quality and proportion the proximate principles and vitamins necessary for nutritional harmony, and the proper vegetable residues for the healthy evacuation of the bowels. But the case is different with civilized man. No longer is he content with the unsophisticated foods made in nature's laboratory, with 'herbs bearing seed' and with 'every tree yielding seed.' To him these are 'still for meat' but preserved, purified, polished, pickled and canned. Some he extracts and distills with the object of procuring concentrates agreeable to his taste. His animal food he eats, dries, freezes, thaws and stores. One way or another, by desiccation, by chemical, by heating, by freezing and thawing, by oxidation and decomposition, by milling and polishing, he applies the principles of his civilization—

the elimination of the natural and the substitution of the artificial—to the food he eats and the fluids he drinks. With such skill does he do so that he often converts his food into a 'dead' fuel mass, devoid of those vitamins which are to it as the magneto's spark to the fuel mixture of a petrol-driven engine."

If the purpose of food is to nourish the body and sustain life, why eat that which so frequently confers disease and thereby endangers and shortens life? Sir Robert McCarrison says: "If it is possible to keep animals practically free from disease, . . . it must be possible to do so also in man." Quoting again: "Properly fed animals remain remarkably free from disease, while improperly fed animals are remarkably subject to it. Do these discoveries apply equally to human beings? The answer is undoubtedly in the affirmative."

These brief statements from Dr. McCarrison, a rare observer and a conscientious and skillful research man, are based on his personal studies and experiments carried on for years. The quotations are from his lecture, "Food Is Medicine," in which he also said: "Of all the medicines created out of earth, food is the chief."

He said further: "A perfectly constituted diet is one in which the principal ingredients are milk, milk products, any whole cereal grain or mixture of cereal grains, green leafy vegetables and fruits. These are the 'protective' foods. They make good the defects of other constituents of the diet and protect the body against infection and disease of various kinds, and their use in sufficient quantity ensure physical efficiency."

This is of Denmark's World War I experience:

"In 1916 Denmark faced a serious food shortage due to the war blockade and to a crop shortage from drouth. In view of this desperate situation, Dr. Hindhebe was asked by the Danish sovereign to become food dictator, and to put Denmark on a strict ration. For years prior to this time, the doctor had been carefully experimenting with foods. He and several of his assistants had observed the effects of various diets, and had tried an all-meat diet of which he says:

"We also tried to live on meat alone. But when we had lived on lean meat cooked or roasted, three times a day, in only three days we were so ill that none of us could study. . . . As a result of all my studies and experiments, I draw the conclusion that the best diet should be composed mainly of whole-wheat or whole-rye bread, barley, oats, potatoes, butter (or margarine), some green vegetables, and some fruits as relish."

The Sabbath

The Sabbath is a day of rest
From burdens of the week;
A day when we can sing and pray,
And for God's presence seek.
It is a day divinely blest,
In memory of the day

When Jesus finished all His work
That glad creation day!
Its blessed hours should be spent
In praise to God above;
And all our thoughts and aims should be
Subjected to His love.

—Joseph Twing



It's Easier to Do It Myself

I didn't want to learn to cook," said the music teacher. "My mother used to want me to help her while she cooked; peel the apples for the pies —"

"Oh, Janet dawdles so," said her mother, "that it's easier for me to cook anything myself."

"Well," the music teacher replied, "my mother was ill one day and I had to cook a meal. Then I remembered the talks I had halfheartedly listened to as my mother cooked. Her demonstrations and the few things she made me do bore fruit."

"I guess I will have to take to bed and see if Janet will assume some responsibility."

"The chances are that Janet will do so when she feels it's really necessary." The music teacher laughed. "One of my pupils who is just lazy and wants me to count was, I found the other day, showing a younger brother that he 'must count'! Well, I play duets when I find I must force the issue. I always say then, 'I can't keep with you unless you count!' They all love duets. We play slowly together, and nine times out of ten the student finds he or she *can* count!"

The music teacher went on her way to her next pupil, Bobby Lattimore. Mr. Lattimore met her at the door. "Bobby'll be at the piano just as soon as he finishes washing his hands," his father explained. "He's been mowing the lawn. Maybe you noticed the spots he missed. But he's got to learn. It would be easier and quicker for me to do it myself than to stand on the side lines and give him suggestions on how to trim the edges, set the mower, and oil it so it runs properly. But he's got to learn to do a job well by himself! How's he doing with his music?"

The music teacher smiled. "He's learning to count—though sometimes it makes *my* voice tired."

"You hear that, Son!" Mr. Lattimore commented as Bobby flung himself

hastily onto the piano bench. "You count yourself, if you want to learn to play in time. How will you be able to keep time with the school orchestra if you don't count? And I tell you what, if you'll count aloud everything you play, I'll buy you a metronome for your next birthday!"

"One of those things that ticks and wags like a wigwag at railway crossings?" Bobby demanded with glee. "Wonderful!" and he began to count loudly.

The music teacher pondered. "Do it yourself" is a pretty good motto for all of us. Our mothers try to shield us and do everything for us, but we learn best when we at least make an attempt."

And is not this true of almost every activity that belongs to a child?

The parent who foolishly tries to do Bobby's arithmetic problems for him instead of showing him how to do it himself is only giving him crutches instead of letting him stand on his own legs!

A girl who lived in a domestic atmosphere of unhappiness formed the habit of asking others to answer or use the telephone for her. This habit weakened her character the rest of her life. She ran away from every difficulty.

To face life courageously and intelligently the wise parent kindly but firmly guides the youngster to do for himself. Mistakes are overlooked, every gain encouraged, if it's only buttoning one more shoebUTTON!

Of course, we can pray for them and with them, but for the children's life-long happiness, let us teach them to pray, work, study, and even how to depend upon themselves for amusement.

If there is a disagreeable errand or an apology to be performed, let us not say, "It's easier to do it myself!" If Janet needs company and moral support, we should give it freely, but let her learn to do the talking! Marion Brownfield—National Kindergarten Association.



The DOCTOR'S VOICE



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

Poisonous Pills

Could you please tell me whether spinach, swiss chard, and beet tops are healthful foods. Do all iron pills contain nux vomica and arsenic? What should a person use if he is anemic other than these poisonous pills?

Spinach contains oxalic acid, also beet greens and chard. The calcium they contain is in the form of oxalates and is non-utilizable by the animal body. Whatever free oxalic acid they contain will unite with calcium in the intestinal tract and so make that calcium unavailable.

Iron pills contain arsenic and nux vomica (strychnine) only if so labelled. Very few iron preparations contain these except proprietary medicines which many people use in self medication. Pernicious anemia and other severe forms of anemia, often require liver extract by injection for their treatment. In anemia the diet should contain ample amounts of iron, protein, and vitamin B. Protein requirements can be met by one, or preferably two, servings a day of legumes, nuts, or cottage cheese, plus a pint of milk, and three or four eggs a week. Tomato juice and grapefruit juice are also rich in iron—a glass of one or the other could be taken daily to advantage.

Menopause

I am now thirty-eight years old. From thirty to thirty-two my menstrual periods were heavy; they are now irregular, and I get very nervous before each period. My trouble seemed to start after having my appendix out in 1944. I have gained

up to 135 from 102 in less than three years. Is this an early menopause?

You have apparently had an endocrine imbalance of some sort. Heavy periods are often associated with a lack of thyroid. A metabolism test might be of some value. Overweight frequently begins after operations, or any other emotional strain. Excess weight sort of dilutes the glandular hormones, which might result in menstrual disorders, and other disagreeable symptoms. Premenstrual tension is usually attributed to deficiency in ovarian hormones. Symptoms may be lessened by restricting salt for one week before periods, or by taking ammonium chloride during this time. Vitamin B in the diet should be adequate. It is to be found in whole-grain cereals, legumes, nuts, prunes et cetera.

Styes

My grandson is continually having styes on his eyelids. He is fifteen years of age, looks robust, medium in size, just a little picky in his eats, very active. Could you tell me what might be his trouble?

Styes on the eyelids are due to infection of the small glands along the lid margin. Predisposing factors are lack of vitamin A, deficiency in vitamin B, rubbing the eyes, irritation due to smoke, dust et cetera. Excesses in the diet of candy, cakes, pastries, and animal fats, particularly lard, might be contributing factors. Vitamin A is found in cod-liver oil, greens, citrus fruits, tomatoes, berries in season. Vita-

min B is found in whole-grain cereals, legumes and nuts.

How to Reduce

Tonight over the radio I heard a preparation advertised for reduction of weight. It is said to contain an abundance of protein, vitamins and minerals that swell up in the stomach so there is no hunger from empty space. It is said to be drugless. Could it possibly be as good as it sounds? I am fed up trying to reduce.

The preparation referred to is a combination of minerals and vitamins primarily. If they swell up in the stomach they also contain methyl-cellulose, or something similar which is a bulk laxative. Preparations of this kind are beneficial but somewhat of a luxury. It is of course necessary to follow a diet at the same time.

To lose weight rapidly the following 400 calorie diet is effective:

Morning: One glass skim milk. One glass unsweetened fruit juice.

Noon: One glass skim milk. One glass unsweetened fruit juice (use tomato juice on alternate days for iron).

Evening: One glass skim milk.

With the above should be taken a multiple vitamin capsule daily and a bulk laxative once or twice a day. On such a diet you would have to get extra rest. Before embarking on such a diet it is well to have your blood checked to rule out anemia. If you find this diet too strenuous then an 800 or 1000 calorie diet would be in order.