

# Signs of the Times

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The first international conference in the cause of woman suffrage met during June in Geneva, Switzerland. Delegates from nearly thirty different countries attended, Oriental suffragettes from Japan

and India being among them. The United States delegation (Etats Unis), on the right, included Mrs. Josephus Daniels, wife of the secretary of the United States navy.

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## BETTER, BAD, OR INDIFFERENT?

*Which Way Are We Going?*



REAT question, is it not?

Great because it includes a scope transcendently vast, while our scope of vision is surprisingly small. Great because two classes of thinkers entertain opposite views. Great because the Bible and facts must substantiate each other. In the endeavor to solve this problem, we need to lay aside prejudice, and view the panorama in the light of existing conditions and the Word of God.

The first answer to the question shall be from the optimist's viewpoint. For more than a decade preceding the world war, the outlook was never more roseate. The spirit of optimism was contagious. Like the circle formed in the placid lake, by a thrown pebble, this spirit widened, until it touched the shores of the whole earth. Missionary activities were never before on so large a scale; educational advantages were placed within the reach of the common classes; and benevolent institutions of all kinds were made to dot the civilized globe. The big

By WILLIAM P. PEARCE

heart of the American people gave, and still gives, in figures of millions, for the amelioration of suffering at home and abroad. A brotherhood feeling has made the whole world kin; the temperance cause has gone by leaps and bounds among the nations, and a prohibition amendment has been added to the national constitution. Better laws are being enacted and enforced, crime is being suppressed, white-slave traffickers and wholesale grafters are being eliminated. The League of Nations promises to corral war and bring in a reign of peace; while denominations are moving forward to a league of religions. With the thousand potentials of the material world, we are surpassing the fabled genii of the Orient. Wonders have become commonplace.

The second answer to the question shall be from the pessimist's viewpoint. With the exception of one or two clear spots, the world's horizon is fearfully dark. To all appearances, righteousness is no longer popular or sin unpopular. Humanitarianism has been betrayed and civilization arrested by a



fierce nationalism. The diabolical doctrine summed up in the phrases, "The state is force," and, "Might is right," has gripped many a nation. The home, the bulwark of all good society, is losing its hold. Students and workers along sociological lines declare that there is an increasing number of unhappy marriages. The appalling number of divorces confirms this contention. Unhappy marriages make unhappy homes, and unhappy homes produce distressing social conditions.

Crime is prevalent. In the seventy-five years prior to 1914, it increased seven hundred per cent in England, while the population increased but sixty-five per cent. Since the war, it has been still more fearful.

In this country, murders have now reached a total of ten thousand a year. Burglaries and "hold-ups" are frequent, women are constantly attacked, and thousands of girls are annually lost—captured by poachers of the pit.

#### THE SALACIOUS PREFERRED

There is also widespread official connivance at crime. Men in official positions are misusing their power and betraying their trust to serve

selfish interests. Graft is the gilded sin of the day. The high cost of living is largely due to dishonorable manipulations of the market. Individual and corporative rapacity continues, with no blush of shame, to exploit the helpless. Labor unions paralyze industries by unwarranted strikes, thus producing class hatred and much suffering. Police power wears a collar of preferred interests about its neck. This sweep of lawlessness in our land is because the administrators of the law have so little respect for the laws they are sworn to uphold.

Vice also is rampant. The exposures of recent years show that modern society in high as well as in low life is infected. Our cities are hotbeds of immorality. Society likes the salacious in dress, in books, in plays. Questionable plays and films are the ones that pay.

Every physician knows that unnameable diseases grip a large proportion of the young men of to-day, and reports of conjugal infidelity fill many newspaper columns. The government has awakened to the awful probabilities, and is now establishing clinics, and giving free illustrated lectures to men and boys, on distressing diseases. Seventy-five per cent of the young men of to-day are smirched with worse than the bubonic plague. Twenty per cent of the inmates of the asylums are there as victims of social evils, while a larger per cent of blind children in our state institutions are cursed by their fathers' sins.

I hesitate to say much about the religious aspect; yet we ought to face conditions and endeavor to remedy wrongs. Fundamental religion is little emphasized. Narrow-gauge ideas have become extremely broad. The thought that God is

### Extravagance vs. Economy

A Finish Fight, the Stake of Which is the Salvation of the American People

by Porter Emerson Browne

Illustrations by John Wadsworth Adams and Lejaren A. Hiller



Many assert with knowledge that the high cost of living is due to reckless extravagance.

love, to the exclusion of the thought that God is justice, fills the mind. "The higher man of to-day," said Sir Oliver Lodge, "is not worrying about his sin at all, much less about its punishment." The Bible is a remarkable literary production; but "the discoveries of modern science," said Dr. Ladenburg, of Germany, "have undone all the glories of theology." That was one of the theories that overthrew Germany. People say, "Jesus was a good man, but not 'conceived of the Holy Ghost' (Matthew 1: 20), and no more divine than any other good man is divine." The world, as Sir Oliver Lodge again remarked, "has lost its faith in Adam and the imputation of his first transgression. It can now do without the atonement of Christ." And it is doing without it. Universal salvation takes the place of individual regeneration. Liberalistic preachers and teachers are substituting ethics, science, and general culture for religion—"stones for bread."

#### MORE THAN HALF OUTSIDE

The church has lost much in its character and influence, and almost any one is welcome to membership. Emphasis is laid

on the social and financial rather than the spiritual. The fourth commandment has been placed on the shelf by nine tenths of the people, to gratify the sense of pleasure or the making of money. More than half our population never go to church. Infidelity is widespread; materialism and agnosticism abound; if you look at the world map produced by the Interchurch Movement, you will see that one half the world is black, Christianity not having touched it; and if you look at the chart of the unchurched Protestants of the United States, you will find that there are fifty-eight million people not members of any church. One is almost led to believe that we are moving toward the condition indicated in the title of Professor Foster's book, "The Finality of the Christian Religion."

In answering the question, "Is the world getting better or worse?" we will now turn to the prophetic Biblical viewpoint. Nowhere does the Bible say the world will get better. Postmillennialists bolster up the idea; but where is postmillennialism taught in the Word of God? and how can the prophecy of Jesus, "Then shall two be in the field; the one shall be taken, and the other left" (Matthew 24: 40), be reconciled with postmillennialism?

The Bible does not teach us to watch and wait for the coming of the millennium, but for "the coming of the Lord." That is the reason Christ sounded the clarion blast: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Verse 44. Every prophetic scripture relative to "the last days" shows a growing-worse tendency.

Our Lord compares the people of that time to the antediluvians. "As the days of Noe were, so shall also the coming of the Son of man be." Verse 37. The apostle Paul calls these days "perilous times" (2 Timothy 3: 1), and paints





# THE BIBLE AND THE CHRISTIAN

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Spirit to work upon.—  
Dwight L. Moody.



An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.



It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

## PRAYER ESSENTIAL

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of com-

fort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Jesus promised His disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy Word have I hid in mine heart," said David, "that I might not sin against Thee."

## BAIT OF ALL KINDS

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He

assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

## WHEN THE CRISIS COMES

We are living in the most solemn period of this world's history. The destiny of the earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially upon the scenes of the Judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground.



Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused His grace, the heart of long-suffering Love yet pleads. "Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the dif-

ference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through Thy precepts I get understanding: therefore I hate every false way."

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Mrs. E. G. White.



## AS OLD AS YOUR CURIOSITY

By

GEORGE H. HEALD, M. D.

**I**GNORANCE in one who is trying to learn is not a fault. The disposition to remain ignorant and to excuse ignorance is a serious fault. Not ignorance, but contentment with ignorance, is the crying fault.

The normal baby comes into the world with knowledge-hunger. Through his sense organs, there enter into his tiny brain myriads of messages; and his first life work, outside of nutrition and growth, is the interpretation of these messages. As the days go by, he gradually becomes familiar with his surroundings, and with something of their meaning. Long before he can talk, he is a human interrogation point. In fact, it is curiosity—knowledge-hunger—that enables him to pick up a language more quickly and more accurately than his elders can.

After he has learned to talk, he is a rapid-fire machine gun of queries, which sometimes drive his elders to distraction. The questions may seem foolish; often they are repeated after they have been answered, but the child is striving to know, or it is practicing language, and in this way is encouraging its elders to enter the game, or it is asking questions as a means of satisfying its desire for companionship.

But a large proportion of the questions represent a real desire for knowledge; and the wise parent who understands the value of teaching in the line of the natural interests will endeavor to answer fully and carefully the different questions as they are asked. At no later period in life is there such a hunger for knowledge. It is not so much for a general philosophy of life as for the why and the how of the many mysteries of the surrounding world. So long as

that curiosity, that eagerness for more information, continues, the brain is developing. As the child grows older, its interests may be diverted in some particular direction, and gradually fade in other directions. The mind then continues to develop in the direction of these interests, and to atrophy, or at least to cease to develop, in other directions.

### THE OLD YOUNG

Darwin, though an intellectual giant regarding science, found himself, in middle life, almost an imbecile in music and arts. He had so long neglected these that he found it impossible to obtain an adequate development in this direction.

Speaking figuratively, we may say that the ossifying or hardening of the brain begins when one becomes satisfied with his present mental attainments, when the keen interest to dig for more knowledge is lost. Complete loss of interest in the surrounding world means decrepit old age—or dementia—a state not often reached, though all are headed that way, as regards at least some of their faculties. Perhaps none maintain the universal curiosity which voraciously and omnivorously devours all knowledge of whatever kind, that is characteristic of a child. We all specialize more or less on certain lines and neglect other lines.

If one is conscious of mental hunger, he will attempt to satisfy the craving. A man who has not had food for a week, but has no appetite, needs food, but does not realize his need. What he needs as much as food is a desire for food and a capacity to enjoy it. So it is with the mentally starved. They are often starved because of their lack of appetite. Their brains are ossifying and they do not know it. They may have been through only the elementary grades; but they

have a job that pays enough to give them food, clothing, shelter, and a little for the movies, and what do they want of night school!

Sometimes a patient with poor appetite, knowing he must eat in order to live, will attempt to whip up his appetite. So the man who is losing his natural desire for knowledge may try to force an interest, but the evidence is there that already his brain is going on a strike.

### A GOOD ASSET

If normal curiosity continues as a person grows to manhood, he soon discovers that the sum total of knowledge to be acquired is so stupendous that one mind can master only a fragment; and sometimes the seeker becomes interested in some special line, his curiosity leading him so far along that line that he has no time for other interests.

He may spend his life, for instance, learning about butterflies. He has a general knowledge of insects, a still more general knowledge of animals, some knowledge of minerals and chemistry and physics, and perhaps a trifle about the arts, music, history, and politics; but his hunger for special knowledge of butterflies is such that he is determined to know all that is to be known on the subject, and to find out much that is not known. This is the specialist. He is simply following the lead of his curiosity.

In the Smithsonian division of the Congressional Library are great volumes devoted to abstruse science, whose leaves have never been cut, may never be cut—books representing the life work of certain men devoted to research. Their curiosity led them on and on over lonely paths never trodden by other men. The secret of their perseverance was their curiosity.

Or if one's curiosity is of a more general nature, he may know a great deal about several of the sciences, but with special knowledge of some one or two. Such a man was Darwin; but he had limits, so that the part of his brain that should have been devoted to art suffered.

Perhaps we all allow parts of our brain to atrophy because of disuse (I use this figuratively; probably the microscope can detect no change in the brain tissue), and we do it because we have ceased to hunger for knowledge—ceased to be curious.

### Who's Behind It?

God's Sabbath needs no civil laws to bolster it up. Who can conceive of Jesus' putting in His time lobbying with the Roman Senate, to get through a seventh-day Sabbath law, thus making it possible (?) for His nation, the Jews, over in Palestine, then a Roman province, to keep the Lord's Sabbath? Such an idea seems ridiculous. We find nothing in the New Testament regarding the Jewish Sabbath, or the Roman Sabbath, or the Greek Sabbath. Yet, to-day, much is said about people's desecrating the American Sabbath. And some religionists seem to think this Sabbath cannot live long unless stringent laws are enacted to protect it. The query arises in some minds, Whose example are such following in all this? If not Christ's, then in whose footsteps are they stepping? T. E. BOWEN.



# GOD'S CHARACTER REVEALED

BY FREDERICK C. GILBERT

IF people but properly understood the law of God, they would see in it Christ, the Saviour. There is not one attribute the Bible gives of that law, but is also inherent in Jesus Christ. He was simply the law of God lived out in human flesh. (Romans 8: 3, 4.) Let us consider some of the attributes of God's law, and compare them with the character of our Lord. Then we shall see that if the law of Jehovah had been rightly understood by the Israelites, by their successors, and by the people of the present age, they would have seen wonderful light in the life and character of Jesus. David's words would then be appreciated: "How love I Thy law! it is my meditation all the day." Psalm 119: 97.

## The Character of Christ

Love, Romans 8: 35, 39.  
Truth, John 14: 6.  
Delight, Isaiah 42: 1.  
Perfect, Hebrews 2: 10;  
5: 9.  
Sure, Hebrews 7: 22.  
Righteous, 1 John 2: 1.  
Eternal, 1 John 5: 11.  
Spiritual, 1 Corinthians  
15: 45, 46.  
Peace, Ephesians 2: 14.  
Holy, Acts 4: 27.  
Unchangeable, Hebrews  
13: 8.  
Liberty, 2 Corinthians  
3: 17.  
Good, John 10: 11, 14.  
Just, Acts 3: 14.

## The Law of God

Love, Psalm 119: 97.  
Truth, Psalm 119: 142.  
Delight, Psalm 1: 1, 2;  
Romans 7: 22; Psalm  
119: 77, 92, 143.  
Perfect, Psalm 19: 7.  
Sure, Psalm 111: 7.  
Righteous, Psalm 19: 9;  
119: 172.  
Eternal, Psalm 119: 89.  
Spiritual, Romans 7:  
14; 8: 2.  
Peace, Psalm 119: 165.  
Holy, Romans 7: 12.  
Unchangeable, Psalm  
89: 34.  
Liberty, James 2: 10-12.  
Good, Romans 7: 12.  
Just, Romans 7: 12.

From this comparison, we see that the law of God is simply an expression of the character of Jesus Christ. Hence David prophesied of Him, through the Spirit: "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40: 8; Hebrews 10: 7.

Since out of the heart are the issues of life (Proverbs 4: 23), one of the vital objects of the life of Christ when on earth was to reveal to the Jews then, and to the world ever after, the living principles of the law of God. He was the law of Jehovah in action. When the people saw only the letter, they could and should have observed life. This was the purpose of the Lord in building the sanctuary for the Israelites—that the principles of the law might be seen in the light of the life of Christ.

Israel did not see these truths in the giving of the law, nor in the law itself. Instead of learning the lessons God wished to teach the world through them, they considered themselves as the most favored people on earth, because to them were intrusted the sacred oracles. Then

they spent much of their time in after years elaborating upon the circumstances connected therewith. Thus they had many traditions in regard to the giving of the law at Sinai, and the peculiar advantages to them in receiving it.

## GOSPEL AND LAW COMPLEMENTARY

Can we, then, not see the force of that grand truth as expressed by Paul, "Christ is the end of the law for righteousness to every one that believeth"? Romans 10: 4. Yes, Christ is the end of the law. While it is eminently true that all the forms and customs connected with the ceremonies given to Israel were object lessons and figures to represent the work and the life of the Saviour, it is also true that Christ is the real end of the law. Not that in Him the law is abolished, or done away; but under the illumination of the blessed Spirit, the law is a means to one great end, or purpose, and that is Christ.

Is there not, then, in all this, a lesson to be learned by the people living to-day? What need there is of seeing Christ in all the truths of the Bible! The law has not been nullified through Christ, as anti-nomians seek to teach; the law of God to-day shows the beauty of Christ and of His character, and the need of the gospel of Christ, the remedy for sin, as typified in the sanctuary God provided for Israel. If there were no law to-day, there surely would be no need of a gospel.

Since the thing the world most needs to-day is the elevating and refining power of the gospel of the grace of God, the world needs to know more of the beauty and glory of the principles of the law of God. The one is dependent on the other. The one is inseparable from the other.

## THE LAW AND THE GOSPEL

The law is the gospel infolded; the gospel is the law unfolded.

The law is the gospel inclosed; the gospel is the law disclosed.

The law is the gospel concealed; the gospel is the law revealed.

The law is the gospel-fulness delayed; the gospel is the law-fulness portrayed.

The law is the gospel in minimum; the gospel is the law in maximum.

The law is the gospel contained; the gospel is the law maintained.

The law is the gospel sighted; the gospel is the law lighted.

The law is Christ designed; the gospel is Christ enshrined.

Again he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5. Speaking of the social conditions, he says, "Evil men and seducers

shall wax worse and worse, deceiving, and being deceived." Verse 13.

The apostle Peter writes: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3: 3, 4.

James, with far-reaching vision, condemns the rich grafters of "the last days" as he condemned the grafters of his day: "Ye have heaped treasure together for the last days." James 5: 3. Then, turning to the saints, he said, "Be patient therefore, brethren, unto the coming of the Lord." Verse 7.

The continued war spirit is a verification of Paul's prediction. Of the times just prior to the coming of Christ, he says: "When they shall say, Peace and safety; then sudden destruction cometh." 1 Thessalonians 5: 3. Optimists had been saying for years: "There will be no more wars. Arbitration of nations will settle international disputes." But every great nation was preparing for battle before the European holocaust. Like the knights in the poem, they—

"Quitted not their harness bright,  
Neither by day, nor yet by night.  
They lay down to rest  
With corselet laced,  
Pillowed on buckler cold and hard;  
They carved at the meal  
With gloves of steel,  
And they drank the red wine through  
the helmet barred."

And when the blow was struck, Germany, which had been more on the alert, swept like the whirlwind predicted by Jeremiah, bringing destruction to many a land. (Jeremiah 23: 19, 20; 30: 23, 24.) What is the result? The outlook to-day is darker than when civilization ascended the throne, and universal arbitration is farther off than ever. So pessimistic was Jesus concerning the world's *finis*, that He asked, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

Having given a three-sided perspective, tell me, what is your opinion? Does not overwhelming evidence substantiate conclusively the Word of God, that the world is growing worse? "The whole creation groaneth and travaileth. . . . Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8: 22, 23.

"Then what shall we do?" some one asks. As Christians, we have a twofold duty. First, ere the world enters the death agonies that will grip everything sinful in the near day of the coming of Christ, we should warn the sinful and indifferent; for Jesus is "not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

Second, the apostle says that as Christians, we should be "looking for and hastening unto the coming of the day of God." 2 Peter 3: 12. In other words, we should be helping Him to come, by living, dealing, and working "as children of light" (Ephesians 5: 8), that when He comes, whether "in the second watch," or "in the third watch," He shall find us ready (Luke 12: 38, 40).

"Yes, the world is growing weary, it has waited now so long,  
And the hearts of men are failing them for fear:  
Let us tell them of the kingdom, let us cheer them with the song,  
For the coming of the kingdom draweth near."

## Better, Bad, or Indifferent

(Continued from page 2)

picture after picture of them in dark colors. Hear him: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." That is spiritism, the most delusive, destructive, and damning of all religious theories. But to continue: "Speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Timothy 4: 1, 2.)



# QUESTIONS ON A MUCH MOOTED SUBJECT

(Concluded)

By CLARENCE SANTEE

**QUESTION:** "Is it not true that when the fourth commandment, the Sabbath commandment, was given, God did not say what day it was to be, Saturday, Sunday, or Monday, only it was to be the seventh day after six days' work?"

No; it could not be true that God would place in His eternal law a Sabbath command, and leave His people in darkness as to *which* day. Some of the people in the wilderness began to reason in the same way, and went out on the seventh day to gather food. Not only did they find none on the day that the Lord had chosen for the Sabbath, but He upbraided them for their lax ideas of Sabbath keeping. (Exodus 16: 29, 30.) "The Sabbath day according to the commandment" is not merely a seventh day after any six days of labor. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

**Question:** "If the seventh day, given at Sinai, was twenty-four hours long, and was Saturday, and if this day was to be kept and has been kept in regular succession from Sinai up to the present time, how about Joshua's long day, when time as to duration passed? (See Joshua 10: 12-14.) By this long day, you are twenty-four hours behind the Sinai Sabbath; therefore you are lost if your salvation depends on your keeping, in regular succession, the seventh day from Sinai. Please explain this."

This question strikes at an untrue assumption that is found in the preceding question, and that is the basis many use to evade true Sabbath keeping. It is the assumption that the Lord is satisfied with any "seventh part of time" for the Sabbath, and that He claims exactly this much. God has made no such concession. He claims "the seventh day." The questioner is anxious to know about the long day in the time of Joshua, when the sun "hasted not to go down about a whole day." Joshua 10: 13, last part. This would indeed be a hard question for any one who tries to obey the commandment by keeping "a seventh part of time." It might bring the insurmountable difficulty that the questioner sees. It would do so. But for the man who acknowledges that "the seventh day is the Sabbath of the Lord thy God," and obeys the command of God to "remember the Sabbath day, to keep it holy," there is no con-

flict. Such a one will keep the seventh-day Sabbath when it comes, leaving to God the length or shortness of the intervening days. God has placed His great timepiece, the sun, in the heavens to mark the days; and though men may set their clocks an hour ahead, or an hour back, the Sabbath keeper, following God's timepiece, finds no difficulty. There is no hour of God's Sabbath that has only the impress of man to decide whether it is holy time or not. From its first minute, at the setting of the sun, until its last minute, again the setting of the sun, the sacredness is the same. It is God's reserved time. A man-made institution can be varied, an hour forward or back, because man has a right to change his own; but not so a law of God.

**Question:** "If you are to keep the Sabbath according to the Ten Commandments, why don't you do so, not doing 'any work,' you, your family, your servants, your guests, your horses, etc.?" (See Deuteronomy 5: 14.) Note the penalty for neglect. (Galatians 3: 10.) Inasmuch as, according to the law, you are not to kindle any fire on this day, why do you do so? (Exodus 35: 3.) If Christians are required to keep the Sabbath, how are they to live in cold climates?"

The true Sabbath keeper gives all the privileges named in the first division of this question, to son, daughter, servant, and horse alike. They have the blessings of Sabbath keeping with him. (Exodus 20: 10.)

The Lord commanded the Israelites in the wilderness to bake and boil, and prepare their foods, on the sixth day. (Exodus 16: 23.) When they needed no fire except for cooking, there were no reasons for making fires. However, Christ, seeing the extremes into which the Jews had led themselves, and that others, like the questioner, would look at the obligations of the Sabbath in much the same light, gave answer as to His meaning in all true Sabbath keeping. He said: "I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Luke 6: 9. He taught that saving the health was compatible with true Sabbath keeping. The question of fires, where needed for warmth, is disposed of at once in this comprehensive definition of true Sabbath keeping. We know this to be true because Christ said, "I have kept My Father's commandments." John 15: 10, last part. While brushing aside extremes and unreasonable questionings, He still exalted true Sabbath keeping. He said that "to do well on the Sabbath days" was "lawful"—according to law. Matthew 12: 12.

**Question:** "If you keep one Sabbath, the seventh day, why not keep them all,—the seventh year, and the year of jubilee? Who authorized you to make a distinction in favor of the seventh day?"

The Sabbath command is in the eternal law of God, while these regulations which were given in regard to the inheritance in the land of Canaan were local. That this is true is evident from the fact that there



## THE SOUL'S RED SEA

Have you come to the Red Sea place in your life,  
Where, in spite of all you can do,  
There is no way out, there is no way back,  
There is no other way but through?  
Then wait on the Lord, with a trust serene,  
Till the night of your fear is gone;  
He will send the winds, He will heap the floods,  
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,  
Ere the watery walls roll down;  
No wave can touch you, no foe can smite,  
No mightiest sea can drown.  
The tossing billows may rear their crests,  
Their foam at your feet may break,  
But over their bed you shall walk dry-shod  
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,  
You shall see but the Lord alone,  
When He leads you forth from the place of the sea,  
To a land that you have not known;  
And your fears shall pass as your foes have passed;  
You shall no more be afraid;  
You shall sing His praise in a better place,  
In a place that His hand hath made.

—Annie Johnson Flint, in "The Life of Faith."



were almost forty years before the Israelites would enter Canaan, yet they were to make no recognition of this command until they came into Canaan. Leviticus 25: 2 reads: "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord." "In the seventh year shall be a sabbath of rest unto the land." Verse 4. Again the inquirer mistakes in his conception of the command itself. It does not require that man should rest in the seventh year. It simply makes provision that the land should rest every seventh year. There are many thrifty farmers who to-day regard the same principle of soil preservation, and allow different parts of their land to rest in rotation, even more often than this arrangement required for the land of Canaan. There were also lessons of kinship with the poor that were to be learned; but the rest was for the land, and not for man.

**Question:** "If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Exodus 16: 29.)"

A careful reader will at once notice that the restriction referred to was in regard to going out to gather manna on the Sabbath. Further, the answer of the Saviour to the Jews as to what constituted proper observance of the Sabbath is authoritative and final, as quoted in the answer to the third question.

The questioner makes a few statements that rest merely upon his own judgment, and charges in regard to those who keep the law, that "there is not a Saturday-Sabbath keeper who can escape the vengeance of a broken law." We know that this would be so, but for the precious assurance that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We make no boasts of our attainments. It is His righteousness, and not our own, with which He has clothed us. (Isaiah 61: 10.)

**Question:** "If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus Christ, who is our example? He violated the Sabbath law, and was counted worthy of death by the Jews. (Matthew 12: 1-8; John 5: 18.)"

The questioner, it seems, accepts the version of the Jews fully; and he asks, If we are required to keep the Sabbath, how are we to account for Christ's Sabbath breaking and lawbreaking? To these charges Jesus answered for Himself. His testimony is true, although the exact opposite of that of the Jews, who hated Him, and of those who believe them. To all these charges of breaking His Father's law, He answered, "I have kept My Father's commandments." John 15: 10, last part.

What were the acts which led the Jews to proclaim Him a lawbreaker?—It was that He had healed the sick, the lame, the lepers, and the blind, on the Sabbath days. These are the only charges those watching Jews could bring against Him as a Sabbath breaker. Jesus taught that healing and acts of mercy, "to save life," and not "to destroy it," were in harmony with true Sabbath keeping. (Matthew 12: 7; Luke 6: 9.)

The Holy Spirit witnessed to the statement of Christ that He had kept the commandments, and further said, "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. This was "His custom" in the place where He was "brought up." We are safe in following "His steps." (1 Peter 2: 21.)

**Question:** "Where have you any law to keep the Sabbath, inasmuch as we are free from the law? (Colossians 2: 14; Ephesians 2: 15.)"

The meaning of the statement of Paul in saying that we are "delivered from the law," has been a subject of serious study. Does it mean that the law which embodies all morality, and which the Lord claims as His "righteousness" (Psalm 119: 172), has been abolished, and in this way brought relief and freedom to all sinners?—Certainly not. The explanation of Paul's meaning is given in the immediate connection. The verse reads, "But now we are delivered from the law, that being dead wherein we were held." Romans 7: 6. The margin reads, "Being dead to that wherein we were held." What power held us as servants?—"Ye were the servants of sin." Romans 6: 17, 20. How were we released?—"Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6. "Being then made free from sin, ye became the servants of righteousness." Verse 18. It is evident, then, that the bondage "wherein we were held" was the bondage of sin. Sin is not the law, but it is "the transgression of the law." 1 John 3: 4. This bondage being broken by the crucifixion of "the body of sin," "that being dead wherein we were held," and we being thus "made free from sin," "we are delivered from the law." It cannot now point to us as sinners. We are free. We having accepted of Christ as our sin-bearer, and being delivered from and made free from sin, the law has no condemnation for us. The only freedom is freedom from sin, not freedom in sin. (John 8: 34, 36.)

"Being then made free from sin, ye became the servants of righteousness." The prophet says, "All Thy commandments are righteousness." Psalm 119: 172. The soul that has been delivered from the bondage of sin, and its penalty, death, can only continue to enjoy that liberty by obeying the commandments of God, the disobedience of which caused him to become a servant of sin before. "Ye became the servants of righteousness," says Paul. Christ said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John 5: 14.

I will illustrate: A man is free from the law. He commits a crime. The law at once takes hold of him. The law condemns him and fixes a penalty. Before the penalty is inflicted, a pardon comes from the governor. The man is now "delivered from the law," that being dead wherein he was held. The crime is no more. It is dead, and the law is powerless to hold him. But as he walks out of the dark dungeon into the light of day, a free man, his future freedom depends upon his implicit obedience to the same law the disobedience of which stamped him a criminal. The law is the same. Its powers and its demands are the same. The man's freedom from its condemna-

## Signs of the Times

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JAMES COCHRAN, Circulation Manager.

tion through a pardon granted, gives him no license to commit crime again.

In like manner, God has made a way possible, through the merits of a Saviour's blood, to pardon the sinner. This pardon reinstates him in harmony with the law of God. He can now realize the meaning of the prophet's words, "I will walk at liberty: for I seek Thy precepts." Psalm 119: 45. To continue in that liberty, he must heed the counsel which says, "He will speak peace unto His people, and to His saints: but let them not turn again to folly." Psalm 85: 8. Let me repeat the words of the psalmist: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111: 7, 8.

Other questions are asked in regard to keeping the Sabbath on a round world, the day line, the north and the south pole, etc.; but as men have visited all places inhabited by men, and even reached the poles, and found no difficulty about the correct time, we will refer such answers to them.

The Holy Bible teaches that the Sabbath was instituted in Eden; that its observance was commanded during the twenty-five hundred years from creation to Sinai, in the law that was kept by Abraham and his seed; that after the Israelites reached Sinai, the Lord gave His commandments in an audible voice, and especially mentioned the Sabbath as being the same in succession as given at the end of creation week; the same Sabbath was kept by the disciples, while Jesus lay in the tomb, and it is certain that no day has been lost since that time. A divine hand has preserved the Sabbath from creation; and when all shall be made new, and God's people inherit their everlasting home, the Sabbath will continue to be kept as a memorial of the works of the great Creator. (Isaiah 66: 22, 23.)

It is not what one can get out of work, but what he may put in, that is the test of success.—Lilian Whiting.



## Protected Against Every Weapon

THERE is about the Bible something that appeals to the very inmost soul of man. No mere human words have this power. In thus clothing His Word with superhuman life and energy, our heavenly Father has given it a divine sanction, and placed it upon a divine foundation, which cannot be set aside.

Historical and other like evidences may be brought for and against the Bible; but no one can gainsay the fact that as you read it, the Bible speaks directly to you. This is the paramount and even miraculous evidence of the source from which it has come. It is an evidence which every one may know for himself, and there is no power that can overthrow it.

Please study the following words from the divine Book, and observe how they speak to your soul as you read them in these calamitous times:

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In overflowing wrath I hid My face from thee for a moment; but with everlasting loving-kindness will I have mercy on thee, saith Jehovah thy Redeemer. For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but My loving-kindness shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee.

"O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they may gather together, but not by Me: whosoever shall gather together against thee shall fall because of thee. Behold, I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah." Isaiah 54: 7-17.

Abide with this scripture for a few moments, and allow it to convey to you its heart-strengthening and consoling message. It is written for a time when "overflowing wrath" is visiting the world. And while "for a small moment" we may seem to be forsaken, yet it is "with great mercies" that God reaches out to us, and "with everlasting loving-kindness" that He will have mercy upon us, since He is Jehovah our Redeemer.

He has sworn that "the waters of Noah"—that is, the Flood—shall never again cover the earth, but His loving-kindness shall continually rest with each of us. Though we may be "afflicted,

tossed with tempest," and though we find no comfort, yet God Himself promises to teach us, and He assures us that "great shall be the peace of thy children." In "righteousness" they will "be established," they will be removed "far from oppression"; then come the assuring words, "Thou shalt not fear," for neither fear nor "terror" shall "come near thee."

And in this time of being afflicted and tossed with tempest, "whosoever shall gather together against thee shall fall because of thee." And then we have that assurance from the divine Father, supported by His infinite power, "No weapon that is formed against thee shall prosper; and every tongue that shall rise



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The United States transport *Mount Vernon*, formerly the *Kronprinzessin Cecelie* of the North German Lloyd, is here shown passing the control station of the Miraflores Locks, Panama Canal, with over three thousand Czecho-Slovakian troops on board from Siberia, homeward bound. The ship was too large to pass safely through the Suez Canal, and consequently had to take this roundabout journey.



against thee in judgment thou shalt condemn." And "this is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah."

We may take these mighty promises of God—and the Word is full of them—and by our own personal experience, sense their truthfulness. We may realize, through a personal experience, that these words of God do indeed have living power. They do support us, they do fill our very hearts and lives with courage

and hope that are divine. How we should treasure these promises of the inspired Book, for it is through them that we are to escape "the corruption that is in the world through lust," and become partakers of the divine nature.

## Will Community Houses Save Souls?

"TERTIUS," who writes for the *Toronto Globe* on "The Outlook of the Church," tells us of a minister of his city who believes that ten of their down-town churches should be scrapped, and in their place should be built four mission houses. In the basement of these he would have gymnasiums, on the ground floor sleeping rooms, and in the upper floors auditoriums for movies, concerts, lectures, and sermons.

"These mission houses in proper hands, he believes, would 'captivate the imaginations and save the souls of the people now indifferent as to what went on in the house of God.'"

The comments of "Tertius" seem to us very appropriate, and are worthy of wide circulation. He says:

"That the salvation of souls would result from such an innovation is very doubtful. Many novel schemes have been propounded in the past to popularize Christian causes and to make them attractive, and the result of these, we must confess, hardly justifies much optimism in the present instance. . . . Not by further catering to the desire for pleasure, do we believe, can the unchurched masses be won for Christ. Those outside the church are there not because the gospel of the grace of God is unattractive or has lost its power to save, but that in too many churches throughout the world it is being proclaimed without the convicting power of the Holy Spirit, and because many of the followers of Christ have their lights hidden and are ineffectual witnesses of His grace. The faithful declaration of the 'good news' from the pulpit and the faithful witnessing to its power from the pew will do more, we believe, to fill the churches and to save souls than the introduction of other questionable methods."

He might have said also that "in too many churches throughout the world" the gospel is not proclaimed at all. Go to the fashionable churches of to-day in our large cities, and instead of sermons from the Word of God, flowery orations upon political questions, civic problems, and almost anything else, are to be heard. During the time Sunday school was being held in one large church we visited, where about thirty children and youth were gathered out of a parish including nearly a thousand members, we found in one of the vestries a judge of the city giving a lecture to the adults, on *capital punishment*. A sinner's soul will not be touched by such methods. Where pastors give their flocks practically nothing for spiritual nourishment, spiritual disease and death will be sure results.

JULY 1 this year the county jail was closed in Newburgh, New York. "The closing of the jail is the direct result of prohibition, the supervisors declared."