

SIGNS *of the* TIMES

THE WORLD'S PROPHETIC WEEKLY



What we eat and drink are the greatest factors in lengthening or shortening our lives.

LIVING TO BE 100 Years Old

*What are
your chances
of becoming a
centenarian?*

DANIEL H. KRESS, M. D.

It is no surprise, therefore, to hear him say: "If I have lived longer than others, it has been because I had the will to be wiser than others. Take eating. Most people eat what they like. I eat only what likes me. There are many things that I like which I don't touch. And the result is that the machine works without my thinking of it."

In addition to this, for years before his death Mr. Depew touched neither alcohol nor tobacco. He once boasted that he bought Surgeon-General Hammond's house in Fifty-fourth Street, New York City, out of what he saved on giving up tobacco.

It is of interest to learn how and why Mr. Depew gave up tobacco, for he was not always an abstainer. In relating his experience, he said: "I used to smoke twenty cigars a day, and continued it until I became worn out. I didn't know what was the matter with me, and physicians that I applied to did not mention tobacco. I used to go to bed at two o'clock in the morning and wake at five or six. I had no appetite, and was a dyspeptic.

"I was in the habit of smoking at my desk, and thought I derived material assistance in my work from it. After a time I found that I couldn't do any work without tobacco.

"I also found that I was incapable of doing any great amount of work. My power of concentration was greatly weakened, and I could not think well without a lighted cigar in my mouth.

"One day I bought a cigar and was puffing it with a feeling of pleasure that is only possible to the devotee. I smoked only a few moments and then took it out of my mouth and looked at it. I said to it: 'My friend and bosom companion, you have al-

FIFTY years ago in the United States, whose population was some 50,000,000, there were 4,000 men and women 100 years of age. To-day, in a population of 120,000,000, there are less than 3,000 centenarians. What are the reasons behind this astounding decline in the number of people reaching the century mark?

Heredity is undoubtedly a factor in longevity. This is illustrated in the case of Thomas Edison. His great-grandfather, it is said, lived to the age of 102 years, and his grandfather to the age of 103 years. Seven sons were born to him, all of whom lived to be past 90 years of age. Samuel, the father of Thomas Edison, lived to the age of 94. Mr. Edison informs us that his great-grandfather was a disciple of Cornaro, the Venetian centenarian. He adopted Cornaro's temperate habits of eating early in life, and his children were reared in the same temperate manner. Mr. Edison ascribes his usefulness in his advanced years to the abstemious habits of his ancestors, and to his own temperate life. Being interviewed, he said: "I keep my health by dieting. People eat too much and drink too much. If the doctors would prescribe diet instead of drugs, the ailments of normal man would disappear.

Half the people," he said, "are food drunk all the time. Diet is the secret of my health."

Dr. Eliot, who for years was president of Harvard, and one of America's foremost scholars and educators, a hard worker at the age of eighty, said: "That I have borne much labor and responsibility without ever suffering even a temporary breakdown seems to me to be due—after the inheritance of a sound constitution—to my possessing a good muscular and nervous system, preserved by open-air exercise and the habit of moderate eating. It may have contributed to the fortunate result that at no time of my life have I ever made habitual use of any nerve stimulant like tea, coffee, tobacco, or alcohol."

Chauncey Depew, another one of America's great men, being interviewed by a reporter on his ninetieth birthday, when asked the secret of his usefulness at that advanced age, said: "My grandfather died of worry, and my father died of worry, and I was dying of worry when I decided to take up humor,—to see the genial and amusing side of life. And I found that the mind controls the body. It was humor that saved my health." Chauncey Depew knew that humor and poor digestion do not go together. A sour stomach and a sweet disposition are seldom associates.

ways been dearer to me far than gold. To you I have ever been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part.' I gazed sadly and longingly at the cigar, then threw it into the street. I had been convinced that tobacco was ruining me.

"For three months thereafter I underwent the most awful agony. I never expect to suffer more in this world or the next. I didn't go to any physician or endeavor in any way to palliate my sufferings. Possibly a physician might have given me something to soften the tortures. Neither did I break my vow. I had made up my mind that I must forever abandon tobacco or I would be ruined by it.

"At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night.

"I have never smoked from that day to this; and while no one knows better than I the pleasures to be derived from tobacco, I am still well content to forget them, knowing their effect."

For many years Mr. Depew was a member of the Montauk Club at Brooklyn, made up of professional and business men, and was always present at club banquets. Then there followed a long series of absences. In explaining his seeming remissness at a banquet given on the occasion of his birthday, he said, "I had rheumatism so badly I could not be about without difficulty. One day," he went on to remark, "I was at a dinner given in honor of the one hundredth anniversary of the birth of Professor Cheuveil, the great French chemist. I said to Professor Cheuveil during the course of the dinner, 'Professor, how do you manage to preserve your life and vigor to such an advanced age?' 'By temperance,' replied the professor. 'I drink no alcohol. I eat no meat, and do not use tobacco.' This," said Senator Depew, "set me to thinking, and led me to give up beef-steak with the tobacco."

THE EFFECT OF RELIGION

On his ninety-first birthday, seated in his office on the sixteenth floor of the New York Central Terminal Building, at his task as chairman of the board of directors, when interviewed by a reporter, he made known another secret of his usefulness at that advanced age. He said, "My mother was a very pious mother, an intellectual woman, a follower of Calvin. She believed in a special Providence. The faith she gave me has never been disturbed with all of the modern changes in belief."

In his book, "My Memories of Eighty Years," he says, "Many times in life I have met with heavy misfortunes and what seemed irreparable loss. I have returned home to find my mother with advice. She always said what she thoroughly believed, 'My son, this which you think so great a calamity is really divine discipline. The Lord has sent it to you for your own good, because in His infinite wisdom He saw that you needed it. I am absolutely certain that if you submit instead of repining and protesting, if you will ask with faith and proper spirit for

guidance and help, they both will come to you and with greater blessing than you ever had before.' That faith of my mother inspired and intensified my efforts, and in every instance her predictions proved true."

It was this faith in an overruling Providence that enabled him to go through life and meet reverses and disappointments with a smile. Undoubtedly the good nature thus fostered, combined with temperate living, explained his useful life at an age when others of his early associates had been buried for years and forgotten.

WESLEY THE REFORMER

John Wesley, a man of ability in many lines, whose name is still revered, was the son of a poor parson. There were nineteen children in the family. John, I think, was the seventeenth. Simple living was with him a necessity. He said: "Up to the age of fourteen I had little more than bread to eat, and not a great plenty of that. When I grew up, I chose to eat sparingly and drink water."

Wesley was never robust. In harmony with the custom of those days, he used moderately of wine and meats, but the time came when he abandoned their use altogether, believing his health would be im-

proved thereby. In the year 1747, in a letter to the Bishop of London, he said, "Thanks be to God, since the time I gave up the use of meat and wine, I have been delivered from all my ills." At the age of eighty-two he wrote, "To-day I entered my eighty-second year, and find myself just as strong to labor and fit for exercise of body and mind, as I was forty years ago," and a year later, at the age of eighty-three, he said, "I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness." John Wesley was a hard worker, and led a very active life, working twice the number of hours during the day that men do now. He was also a total abstainer from coffee and tea, and, of course, he never smoked. He wrote a treatise against the use of tea which, when read by Dr. Adam Clarke, the commentator, resulted in his giving up the use of tea. Wesley was really a John the Baptist, a true reformer in every respect.

STARTLING STATISTICS

Men like Edison, Chauncey Depew, and Wesley have always been few and far between, but they are becoming more and more so. There are fewer who reach a useful old age now than ever before.

Here are a few facts worthy of careful thought: In proportion to the present population, there were three times as many centenarians living in 1880 as there were in 1928. This may come as a matter of surprise to some. Another surprise awaits us, in studying the report of the United States Census Bureau. It is this: There are nearly twice as many women who succeeded in reaching the age of 100 years as there are men. There were living when the census was taken, 2,841 centenarians. Of this number 1,867 were women, and only 974 were men. This can be explained by the fact that women, up to the present, have been abstainers from the use of both alcohol and tobacco. As the practice of smoking becomes more general among them, fewer will reach advanced age.

The chances of living to extreme old age has diminished during the past fifty years in spite of the fact that the average age of life has increased. The explanation is that the increase in the average age of life is due chiefly to success in conquering germ diseases that years ago destroyed so many infants and young people. Most of the mortality then was due to diseases that were preventable. We have about succeeded in wiping out cholera, yellow fever, smallpox, typhoid fever, and tuberculosis. Cholera is in fact unheard of in America. Yellow fever belongs to the past. A smallpox epidemic would be a disgrace to any civilized community. Typhoid fever has almost been stamped out. It has had a reduction of 97½ per cent during the past seventeen years. The infant mortality rate has been reduced 60 per cent, and the death rate between the ages of from one to four years, 50 per cent during the same period. We are now keeping alive twice and three times as many infants as formerly, and we are affording pro-

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Each One a Sermonet About Your Tongue

CHRIST cast out talking devils.
Most of man's sins are in his words.
Did you ever try to sit on your tongue?
It pays to keep your eye on your tongue.
Light words weigh heavy in God's balances.
Strange, we don't see very many lazy tongues.
Three may keep a secret if two of them are dead.

The tongue is a sword that some never let rust.
The tongue has no bones, yet it is stronger than iron.

Where the heart is humble, the tongue is charitable.

A man may successfully fool his brain with his tongue.

In a war of tongues some men can hold their own, but don't.

When fire is on the hearth, smoke will come out of the chimney.

God has fenced the tongue in with two lips and two rows of teeth.

"Keep the door of my lips," said David. Some have only a doorway.

Learn to hold your tongue. Five words cost Zacharias forty weeks' silence.

He who speaks without thinking will some sad day have to think without speaking.

Eyes need glasses, ears need drums, limbs need crutches, but the tongue is usually in good condition.

A wicked tongue kills three,—he who tells a lie, he about whom it is told, and he to whom it is told.

Crossing the Bar Fearfully or Fearlessly

NORA LANKFORD

HONORE WILLISIE MORROW, a distinguished editor and short-story writer, recently left New York City to go to the desert near Death Valley in California that she might change her view of death. She wanted to look fearlessly at death. In order to accomplish this purpose she lived among the Indians and suffered many hardships and privations.

Mrs. Morrow commented on it as follows: "It seemed to me that if I came into the desert and lived as the *padre* lived, I might get to look at death the way he did—not afraid of it."

Death! What is a stronger force than death? It has caused men to take an inventory and to make a turning point in their lives. Helen Hunt Jackson had been living a life of pleasure and selfishness. Until the death of her husband and little boy, she had no thought of the high and noble things that she might accomplish. After this sadness, she became a writer of high intellectual power and moral and spiritual aspirations. Had this sorrow never come, she might have continued in her selfish pleasures. Then the world never could have enjoyed her literary works. A little child's death determined the life work of Lucretia Mott. Death may mean man's extremity but God's opportunity.

DEATH A TEACHER

Death has inspired many with new ambitions. Think of the host of husbands and sons who have been won to Christ by the pleas of dying wives and mothers. Death has imposed sacred duties. It has aroused tender feelings and forgiving spirits. It has taught things that men without it could never know. One author has said, "From the beginning death has been the mightiest teacher of men."

Death! What is it? Is it a mystery? Is it happiness in heaven? Is it eternal torment? No, death is the opposite of life. It is an end of life. None can escape it. The high and low alike come to the same inevitable fate. It is a calm, peaceful rest to many. Think of the tired, weary traveler coming to the end of the road. He welcomes his rest when his day's work is done. What a rest! All disappointments, all sufferings, and all sorrows of this life are ended.

A RESTFUL SLEEP

Watts has said, "Death is that kind nurse who puts all as her children to bed." Some one has called death a dreamless sleep. A sleep! Is death a sleep? What did Jesus call it? Speaking of Lazarus He said, "Our friend Lazarus sleepeth." John 11:11. Paul said, "We shall not all sleep." 1 Corinthians 15:51. When writing to the Thessalonians he said, "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thessalonians 4:13. Luke also believed that death is a sleep. Concerning the death of Stephen he wrote, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

Have not the following words been a source of comfort to many in sorrow for loved ones:

"Asleep in Jesus! blessed sleep
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to rest
In hope of being ever blest."

As in sleep so in death; it is a condition of silence. (Psalm 115:17.) When asleep one is unconscious. Death is as sleep, for "the dead know not anything." Ecclesiastes 9:5. There is no knowledge, nor deception, nor hatred, nor envy, nor jealousy, nor pride, nor love, nor honor in death, for "the dead know not anything." But do not the dead praise the Lord? Surely the righteous would remember Him if they remembered anyone. However, it is stated that "the dead praise not the Lord." Psalm 115:17. "There is no remembrance of Thee." Psalm 6:5. Life scenes cannot be recalled. All memory is gone.

Is it gone forever? Oh no! How sweet to know that God will call the dead, and they shall hear Him! "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:25-29. Paul gives such a vivid picture of this in 1 Corinthians 15:52: "The Lord Himself shall descend from heaven

with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thessalonians 4:16. Notice that the Lord descends from heaven, but the dead rise. When writing to the Corinthians Paul said, "The trumpet shall sound, and the dead shall be raised incorruptible."

GOD WILL RESURRECT

One of Faraday's workmen by accident dropped a small highly valued silver cup into a strong acid bath. In a little while it had utterly disappeared. But when Faraday came in and learned of it, he said nothing, but cast another acid into the jar, and the silver soon precipitated—a shapeless mass indeed, but every grain was there. A few days later it came back a more beautiful cup from the hands of the silversmith. May not God as readily restore our bodies after the decay and disorganization of death?

Suppose the deceased have continued in sin. To know that they are in their graves sleeping, instead of suffering in eternal torment, is a comfort to friends and relatives on earth.

On the other hand, could these deceased loved ones be happy in heaven if they could see their loved ones on earth suffering from illness, sorrow, hunger, cold, persecution, and grief? Surely God's way is best, that they should sleep in their graves until He calls them.

Then plan for this resurrection to life if death must come to you. Prepare that you may cross the bar fearlessly. Press on while you may, remembering the hours soon may perish. Then live as Bryant has said in *Thanatopsis*:

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but, sustained and
soothed

By an unflinching trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

"THE most beautiful of all cathedrals, that of Milan, is faced with three great doorways. Above one of them a lovely wreath of roses is carved, with the inscription, 'All that pleases is but for the moment.' Above another is a cross with the words, 'All that troubles is but for a moment.' But the central entrance bears the inscription, 'That only is important which is eternal.'

"Christians, of all men, should know the joy of eternity, for it brings the most glorious achievements, the most wonderful progress, the most satisfying rewards. Christ has gone ahead to prepare our eternity for us. It is His eternity with us. We are to live our days in fidelity to the present task, bearing bravely the present sadness, and happy in such pleasures as the present gives us; but in it all, we are not children of to-day, but heirs of eternity."



An epidemic of suicides has seized the city of Shanghai, an average of three persons a day taking their lives. Everywhere the officials are displaying posters like the one above that reads, "Thou shalt not kill thyself! You shall not die. Turn back at once and resume your life!"

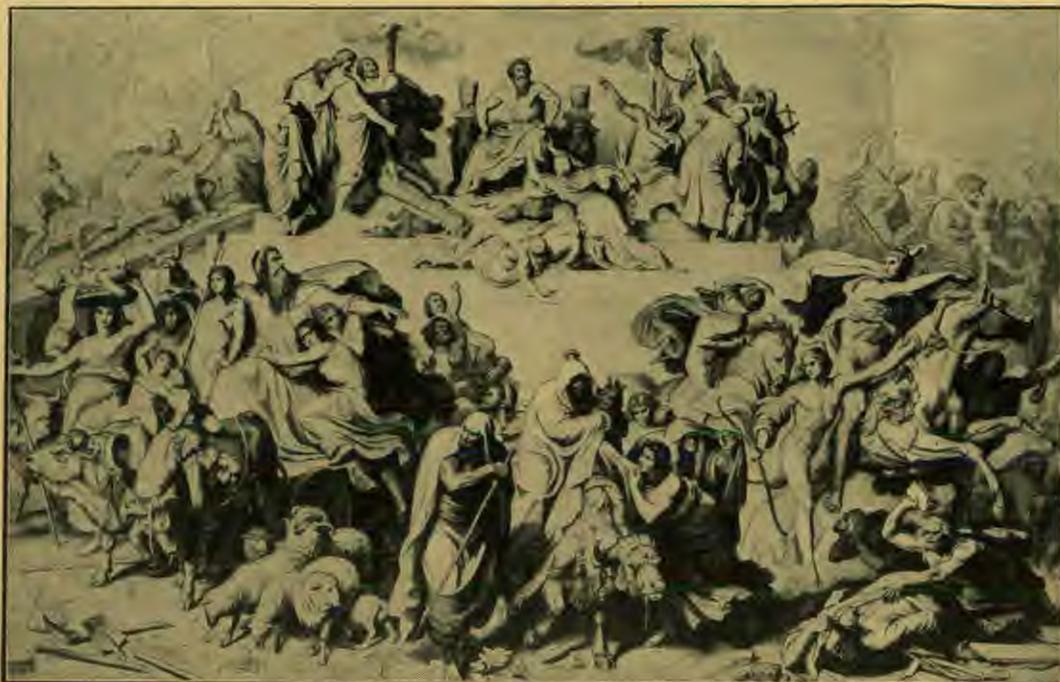
Is the Sabbath Jewish or Universal?

L. ERVIN
WRIGHT



The Editor
says

DO NOT miss a word of this article; but if you have to skip any, do not miss the last three paragraphs.



The story of the Sabbath and of all previous history was carried out to the four corners of the earth by the peoples dispersed at the tower of Babel.

HAD none of the nations but the Jews known about the Sabbath, the assertion made so many times that the Sabbath was exclusively for the Jews might have some weight. But when we learn from the Bible that the Sabbath was made and set apart for man at creation week centuries before there was any distinction of nations and races, it is not surprising that traces of the week and the Sabbath in one form or another should be found among the early Gentile nations.

FROM THE TOWER OF BABEL

Races and nations originated after the dispersion of the people who had congregated at the tower of Babel. These various peoples carried with them the chronicles of man's early history and the story of the week and of the Sabbath. In the handing down of this history from one generation to another, here and there may be seen glimpses of the Edenic revelation in reference to the Sabbath.

Among the ancient Babylonians are to be found traces of a Sabbath, although they did not have a free-running week. In their lunar month of thirty days, they had four weeks and two days. Now instead of taking the two days left over and adding them to the first five days of the following month to make another week, they dropped the two days out of their reckoning of the weeks for the following month. And each month was alike. Thus their "Sabbaths" always came on the seventh, fourteenth, twenty-first, and twenty-eighth days of each month. Thus while the Babylonian Sabbath did not correspond to the Sabbath of the free-running week of the Bible, it is possible to see in this corrupted weekly division of their calendar a glimpse of the truth.

Archæologists have recovered a Babylonian "calendar" of two months. It reads thus: "The seventh day is a holy day of Marduk and Sarpanitum, a fortunate day, an evil day.

The shepherd [or king] of the great nation shall not eat meat roasted by the fire, which is smoked (?), he shall not change his garment, he shall not dress in white, he shall not offer a sacrifice. The king shall not ride in his chariot [a Babylonian "blue law"], the priestess shall not pronounce a divine decision, in a secret place the augur shall not make (an oracle); a physician shall not touch a sick man; (the day) is unsuitable for doing business. The king shall bring his offering at night before Marduk and Ishtar, he shall make an offering; his prayer shall be acceptable to God."—Cited in "Amurru, the Home of the Northern Semites," by A. T. Clay, page 57.

Dr. Ira M. Price says of the Babylonian Sabbath, "The Babylonian Sabbath was called 'the day of the rest of the heart.' It was not a day of rest for man, but a day on which the gods ceased from their anger, or a day when their anger could be appeased. . . . The characteristics of the two Sabbaths [the Babylonian and the Bible] are: The Babylonian Sabbath was so observed by the king, the representative of his people, as not to stir up the jealousy or anger of the gods; on the Hebrew Sabbath, God rested, and man is likewise to rest from his ordinary labors."—*"The Monuments and the Old Testament,"* pages 85-87.

THE SEVEN-DAY WEEK

The Egyptians and Greeks had a week, but it consisted of ten days, yet "the Egyptians, like the Assyrians and Babylonians, . . . in very remote time, but how early is not known, had their weeks of seven days each."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge, art., "Sunday."*

As for the Romans, they "were accustomed to divide the years into *nundinæ*, periods of eight days."—*The Catholic Encyclopedia, vol. V, art., "Dominical Letter,"* p. 109. According to some authorities the

Romans did not adopt the seven-day week until the second century of the Christian era, and not until the fourth according to others. The Greeks, although having reminiscences of the seventh day, never adopted the seven-day week.

SATURDAY A REST DAY

Nevertheless, "the Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation."—*"The Sabbath,"* by Gilfillan, page 363.

Hesiod, the famous Greek poet (circa 900 B. C.), says, "The seventh day is sacred."—Cited in Eusebius' "Præparatio Evangelica," Book 13.

The author of the "Iliad," Homer, another Greek poet of the same era, states, "Then cometh the seventh day, that is sacred."—Cited also by Eusebius.

George Stanley Faber writes, "Callimachus and Linus assert, that, when it [the seventh day] arrived, all things were finished. . . . Aulus Gellius mentions, that some of the heathen philosophers had a custom of teaching only on the seventh day: Lampridius observes of Alexander Severus, that on the seventh day he was wont to ascend to the capitol and to frequent the temples: and Lucian speaks of the seventh day being given to schoolboys as a holyday."—*"The Origin of Pagan Idolatry,"* Vol. 1, p. 235.

Eusebius, the church father, cites Porphyry as saying that the Phœnicians "consecrated the seventh day as holy."

ONE HUNDRED SIXTY

"It would appear that the Chinese, who have now no Sabbath," states Gilfillan, "at one time honored the seventh day of the week."—*"The Sabbath,"* page 360.

Similar testimony for the universality of

the knowledge of the Sabbath might be multiplied. But perhaps the most interesting piece of evidence is in the findings of Rev. William Mead Jones of England. Mr. Jones, with the help of Prince Louis Lucien Bonaparte, has prepared a "Chart of the Week," after a lengthy and arduous search among more than one hundred fifty languages, both living and dead, and among all three great divisions of the human race, the Semitic, the Hamitic, and the Japhetic. In this chart, where one hundred sixty languages are represented, one hundred eight of them give the Bible name for the seventh day of the week, or its equivalent!

Such a widespread knowledge of the Sabbath among many peoples far remote from Palestine, and some with histories older than the Jews' national history, precludes the idea that the ancient Gentile nations received the Sabbath from the Jews. Archbishop Ussher, whose chronology of the Bible is largely followed, justly remarks, "The heathens had their knowledge of God and the Sabbath by tradition from the first fathers, who lived *before the dispersion*."—"Dissertation on the Sabbath," page 73.

A COMMON PRACTICE

John G. Butler, a Freewill Baptist author, states, "We also learn from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks and the observance of the seventh day were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition, from its original institution in the Garden of Eden?"—"Natural and Revealed Theology," page 396.

The universality of the knowledge of the Sabbath not only shows that the Sabbath was known before the giving of the *written* Decalogue, which was given from Mount Sinai, but that the Sabbath was not any more "Jewish" than it was "Egyptian" or "Chinese," for it "was made for man" (Mark 2:27), the Egyptian man as well as the Jewish man.

AS CHRISTIAN AS CHRIST

The Sabbath was not any more exclusively Jewish than God Himself was exclusively Jewish, although many have imagined that both the Sabbath and the Jehovah of the Old Testament were exclusively Jewish. Paul asks, "Is God the God of Jews only? is He not the God of Gentiles also? Yea, of Gentiles also." Romans 3:29. A. R. V. Peter says, "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

Although Jesus Christ was born of a Jewish lineage, had Jewish blood coursing in His veins, had Jewish features, we never think of Jesus Christ as *the Jew*, but as *the Man*. While the Jew may think of Him as a Jew, yet the African thinks of Him as an African, the Chinese as a Chinese, the Hindu as a Hindu, the American as an American. Jesus Christ, or Jehovah, is not a Jewish Saviour, He is a universal Saviour; and in that great truth lies the secret of the universality of Christ's appeal. Social barriers, sex distinctions, race hatreds, and color prejudices all break down before the Christ. All may come to Him, for He died for all.

The Sabbath of Jesus Christ, or Jehovah, as it was given in the form of a written commandment at Sinai, has certain Jewish features. But we should never think of the Sabbath itself as Jewish, but as Christ's institution for *man*, all mankind, without regard for social barriers, sex distinctions, caste systems, race hatreds, and color prejudices. The fact that the Sabbath belongs to a universal Christ makes the Sabbath a universal day. To believe in a universal Christ means to believe in His universal day. As Christ brings rest of heart and soul to both Jew and

Gentile, so the Sabbath brings physical rest to both Jew and Gentile. In Christ alone is to be found the secret of the universality of the Sabbath appeal.

"In His promises and warnings, Jesus means me. God so loved the world, that He gave His only-begotten Son, that I, by believing in Him, might not perish, but have everlasting life. The experiences related in God's word are to be *my* experiences. Prayer and promise, precept and warning, are mine."



OBJECTION: *We should keep all days holy in the Christian dispensation. But inasmuch as the law of the land has marked out a certain day—Sunday—as the particular day for rest, we should obey the law of the land and rest.*

FRANCIS D. NICHOL

THIS Sabbath objection grows out of a predicament. Different groups in the Sunday-keeping ranks of Christendom have different ways of trying to avoid the straight command of God to keep holy "the seventh day." One group, frank enough to admit that the New Testament contains no command to transfer the Sabbath to Sunday, attempts to escape the Sabbath obligation by declaring that in the Christian dispensation all days are alike holy, and, because of this, there need not be given to the Sabbath day any particular veneration over any other day.

Now those who claimed merely that all days were holy thought that they were solving the difficulty in simple fashion. But in actual practice their solution did not work so well. If all days are holy, then one day is no better than another, and why should we do special honor to any day by centering our religious services on that day? Thus men could reason. In other words, the whole idea of the Sabbath would vanish out of the minds of men because it had lost its definiteness.

A SUBTERPUGE

But how was definiteness to be introduced without surrendering the whole argument? Why, by the simple expedient of invoking the scripture that declares that we should be subject to civil government, and then calling attention to the fact that there is a civil statute requiring rest from labor on a certain day in the week, Sunday. Thus by a wide detour, this group of Sunday keepers reach their desired day without apparently laying themselves open to the troublesome necessity of trying to prove that the day was changed to Sunday by the New Testament writers,—a feat that they have observed other Sunday keepers unable to do.

It is hard to know just where to begin in answering such a fallacy as this, for every main statement of it is incorrect. Take the claim that all days are alike holy. Is it not asking a little too much of the Sabbath defender to expect him to meet the Sunday challenger from two opposite sides at the same time? Must we be expected to demolish with one stroke the claim that the Sabbath was transferred to the first day of the

week and the contention that it was transferred to all the seven days of the week? Might we not be pardoned for demanding that Sunday keepers first agree among themselves as to just *what* claim they make for Sunday before asking a Sabbath keeper to answer them? It may just be possible that by the time they have finished debating among themselves there will be no need of any third party's entering into the discussion. At least it is certain that both of them cannot be right.

A PARADOX

But let us examine the claim that we should keep a certain day because the government so decrees. True, the Bible says we should be subject to the civil power in civil matters. But where do we read that we should guide our religious lives by the statutes of civil government? (Rather, do we read the contrary. Acts 5:29.) If we ought so to guide ourselves, then our religion would change whenever we moved to a new land, and one so unfortunate as to live in a pagan land would find himself keeping holy certain days set apart for pagan gods. Into what desperate situations does false logic bring us!

But let us take the matter a little further. How do we happen to have Sunday laws on the statute books of various so-called Christian governments? Why, because certain militant Sunday keepers, who believed the Sabbath had been definitely changed to the first day of the week, persuaded legislatures to enact a law setting aside that particular day. And now, believe it or not, those who declare that *all* days are alike holy come urging *Sunday* sacredness because of a civil statute that was passed at the behest of those who declare that the Sabbath was transferred to the *first day* of the week.

Could paradox be greater? Is it really possible to tell just what such people believe? They plead innocent of holding the view that the Sabbath was changed to Sunday. No, no, they would make no such claim. But they proceed seriously to urge Sunday keeping because of a law that is built on the claim that the day was changed to Sunday. We are perplexed. We don't know what further to say against them, because we don't really know what they believe. And we are tempted to wonder whether they do.



The "SIGNS" QUESTION CORNER

Conducted by WILLIAM G. WIRTH, 5447 EL VERANO AVENUE,
EAGLE ROCK, CALIFORNIA

If you have a question regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write out your question and send it in, preferably direct to Dr. Wirth. Anonymous questions will not be answered. Do not become impatient if your question is not answered immediately, for Dr. Wirth has scores of questions in waiting, and yours will be answered in order.

ARMAGEDDON, THE UNRIGHTEOUS STEWARD, ETC.

D. L. L. Araneta of the Philippine Islands wishes to know about Armageddon, the parable of the unjust steward, etc.

A careful study of the context in which Revelation 16:16 is found will show indisputably to the questioner that Armageddon represents the catastrophic, cataclysmic conflict of the nations incident to the second coming of Christ. This "war of the great day of God, the Almighty," will find "the kings of the whole world" participating in it. (Verse 14.) Therefore Armageddon was not "the last big world war." The "United States, Japanese Empire, British Empire, Italy, France, and Russia" are not mentioned in this prophecy of Revelation 16, though the universal character of Armageddon as I have shown indicates their inclusion in it.

THE UNRIGHTEOUS STEWARD

In the two parables of Luke 16, the Unrighteous Steward and the Rich Man and Lazarus, our Lord teaches the important lesson of the right and wrong use of material wealth. The first parable is given for the express benefit of Christ's disciples (verse 1), cautioning them, as shown below, to employ wisely this present world's material opportunities as divinely furnished means to provide for and insure their future eternal reward. In the second, Jesus affirms to the Pharisees, the "lovers of money" (verse 14ff.), those who live only for the good things of this world, the denial of entrance into the future reward to those who misuse their present material advantages.

I cannot, of course, go into a full exposition of the parable of the unrighteous steward. The main facts are these: The steward when confronted with dismissal shrewdly looks ahead to his future support and well-being by making friends of "his lord's debtors" by reducing the amount of their debt. The commendation given the steward in the eighth verse was not because he did the righteous thing, but because of his cleverness, his practical sagaciousness in looking out for his economic future when he should lose his present position.

We must not emphasize or stress the details of this parable, nor of any other parable of Christ, with the idea of forcing some meaning out of them. This can only lead to wild fancifulness and fantastic interpretations that the parables are never intended to teach. The Lord uses all His parables as we use our illustrative stories, to convey some one point or truth particularly. The details of the parable or story are simply the trimmings, the setting of the lesson. They are hardly intended to carry lessons, but are meant to fill out the picture and to furnish a background to help the memory retain the point presented.

In the latter part of the eighth verse, the Master gives us the essential lesson He wants us to get in this parable: that "the sons of this world are for their own generation wiser than the sons of the light." It is His sad comment on the tragic fact that

worldlings, like the unrighteous steward, are very often more downright earnest, painstakingly determined, and skillfully efficient in providing ahead for the perishable things of this life than Christians are in providing ahead for the eternal things of the life to come.

INTELLIGENCE OF CHRISTIANS

The latter part of the eighth verse is often quoted to show that God's children are not, nor are they expected to be, as intelligent as unbelievers. This is entirely wrong. The Saviour is not discussing intelligence, but practical sagaciousness, shrewd earnestness in attaining a desired end, which is often more demonstrated in the world than in the church. So far as intelligence and mental efficiency are concerned, since the Christian has, besides his human abilities, the aid, there is no reason why he should not excel the worldling. While of course it means nothing as real evidence, yet there is food for thought in the fact that Wilbur Huston, the Seattle boy who won the Edison scholarship, is the son of a minister. It has been noted more than once that leaders of the world's thought and progress in all lines have come in the main from the families of Christian ministers and devout Christian laymen.

MAKING FRIENDS OF MAMMON

As to the Lord's statement in the ninth verse, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles," there is a right use of money which Heaven approves. As faithful stewards of the material means God intrusts to us, we may employ them to further the work and kingdom of God on earth and to care for His needy ones, thus insuring our being received "into the eternal tabernacles." Money is not evil in itself. It is a potent force for doing good. What the Redeemer desires us to get hold of in this parable is that just as the unrighteous steward made friends for himself in this life through mammon (riches), so the followers of Christ are to make "friends" for themselves in the life to come by their present consecration of their means to God's use. Paul well writes in 1 Timothy 6:17-19: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Money is not

granted to us by Heaven to squander upon our own selfish desires, but to spread the realm of righteousness.

WHO ARE THE FRIENDS?

The "friends" in this ninth verse most likely refer in a definite sense to the angels who "shall gather together His elect from the four winds, from one end of heaven to the other" (Matthew 24:31), in the glorious day of reward. For the interest the angels have in our salvation, see Matthew 18:10; Luke 15:10; Hebrews 1:13, 14. In a larger sense, "friends" means the sinless inhabitants of other worlds who shall "receive" (welcome) the new earth of the redeemed (Isaiah 65:17ff.; Matthew 5:5; Revelation 21:1ff.) into the universal, celestial family of God, "into the eternal tabernacles." See John 14:1-3. When the time comes that money "shall fail," when we shall no longer live this present life, it will be good to know that we have laid up "treasures in heaven." Matthew 6:19-21.

The mammon is said to be "unrighteousness," not because riches are that of themselves, but because, not handled rightly, they so often lead men to soul ruin. See Luke 18:24, 25; 1 Timothy 6:9, 10.

Goodspeed translates Luke 16:8, 9: "And his master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder in their relation to their own age than the sons of the light. So I tell you, make friends for yourselves for your ill-gotten wealth, so that when it fails, they may take you into the eternal dwellings." Moffatt gives these verses: "Well, the master praised the dishonest factor for looking ahead; for the children of this world look further ahead in dealing with their own generation than the children of light. And I tell you, use mammon, dishonest as it is, to make friends for yourselves, so that when you die they may welcome you to the eternal abodes."

SUNDRY QUESTIONS ANSWERED

Jesus, in Matthew 23:35, names Abel as the first martyr in the Bible. See also Hebrews 11:4.

The only biography of the prophet Daniel found in the Scriptures is that given in his own book.

As to a list of the popes ordained, I would refer the questioner to the Schaff-Herzog Religious Encyclopedia, the Catholic Encyclopedia, or some standard church history.

Beginning with Revelation 12, we have the strictly eschatological (dealing with the last days) part of the last book of the Bible. Revelation 12 is at once an introduction to and a broad historical background (covering the account of the true church from the days of Christ to the second advent) of this important prophetic period. The earthly power through which the "dragon" and "serpent" (Satan) operates largely in that chapter is the papacy. Revelation 13:1-10 gives in detail the career of the papacy during its history. There are other powers referred to in Revelation 12 and 13 besides the "Catholic church and its pontiffs."

"EVERY CHAPTER AND EVERY VERSE OF THE BIBLE IS A COMMUNICATION FROM GOD TO MEN. . . IF STUDIED AND OBEYED, IT WOULD LEAD GOD'S PEOPLE, AS THE ISRAELITES WERE LED, BY THE PILLAR OF CLOUD BY DAY, AND THE PILLAR OF FIRE BY NIGHT."



EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



“GO FORTH NOW TO MEET AHAZ”

THE close touch that God has with humanity is strikingly illustrated in numerous passages of Scripture. The seventh chapter of the prophecy of Isaiah furnishes one of the most interesting of these illustrations.

Ahaz, the son of Jotham, the son of Uzziah, is king of Judah, and the king of Syria, together with Pekah, king of the northern kingdom of Israel, has confederated to make war on Judah. Of Ahaz it is said, “He did not that which was

and say unto him, Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah.” Isaiah 7:3, 4.

“The son of Remaliah” was Pekah, the king of Israel, and Rezin, as aforementioned, was the king of Syria. They were at the head of a formidable army. Humanly speaking, Ahaz, with any forces that he could command, would be no

prophecies in all the Bible was delivered through Isaiah to Ahaz,—that prophecy which tells of the virgin birth of the Messiah who was to redeem Israel.

These touching incidents of God’s intimate knowledge of men, and of His close companionship as exhibited through the experiences of Isaiah, are intended to fill us with encouragement and hope.

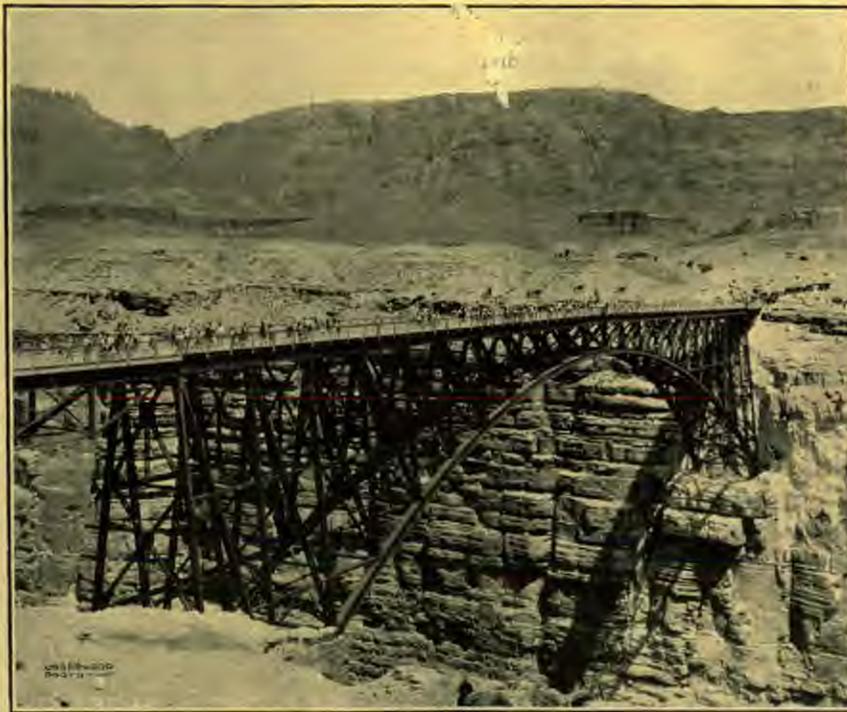
God tells us through David that He knows our “downsitting” and our “uprising,” and even that He understands our thoughts when they are still “afar off.” Study thoughtfully this intimate relationship between God and man as exhibited in the one hundred thirty-ninth psalm:

“O Jehovah, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Jehovah, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee.”

These things are placed in the word of God that we may be filled with hope. The God who loved and worked over the wicked King Ahaz, and sought to bring him to repentance, sought to lead him to a knowledge of the divine care and the blessedness of the divine forbearance, will certainly work over each individual, no matter how wicked he may be, and will fill the soul with the blessedness of the Christian’s hope.

We have everything to encourage us. Our God loves and cares for sinful men, not because of their sins, but in spite of their sins. We should come to Him day by day with trustful hearts, and allow Him to cleanse us from every defect and from every iniquity, and bring us into the riches of the fullness of the Christian’s hope.

T.



The Grand Cañon Bridge, the first to span the mighty gorge of the Colorado, has just been completed. The arch is 616 feet long. It saves many days in travel up and down the river.

right in the eyes of Jehovah his God, . . . but he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the nations, whom Jehovah cast out from before the children of Israel.” 2 Kings 16:2, 3.

A few moments’ meditation on the foregoing scripture will show how abominably wicked that king of Israel was; and yet, regardless of his great wickedness, God sought to help him and to keep in close touch with him, for in that seventh chapter of Isaiah we read: “Then said Jehovah unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller’s field;

match for them. But God sends one of the greatest of His prophets to meet Ahaz. So intimately acquainted was God with Ahaz that He knew just where the prophet would find him. He was to be “at the end of the conduit of the upper pool, in the highway of the fuller’s field.” The very field in which he would be standing, and the very point in that field, were all intimately known to the great Father in heaven. And, regardless of the wickedness of Ahaz, the Lord sends word to him not to be afraid, that He Himself would take a hand in the conflict, and turn back his enemies.

This was not the only striking evidence that Ahaz had that God was watching over him. One of the most beautiful

CHINA'S Superiority Complex

CHINA not only aims at the complete political unification of her own people, but also to promote an alliance of Asiatic nations. . . .

Written from
China's new capital, Nanking,

by O. B. KUHN

IN THE past, China has been regarded by Western powers as a weak nation. Napoleon, however, with keen observation and far-sighted vision, said of China, "A lion is asleep; let him alone." China, at last awakened, is like the fabled lion that grew up with a flock of sheep and thought he was a sheep too, until one day he suddenly realized his great strength, and from that time on he knew himself to be a lion. To-day China is beginning to use her great strength, and at times acts fitfully like a strong man under the influence of a powerful stimulant.

This is illustrated in the recent seizure from Russia of the Chinese Eastern Railway in Manchuria. While on the surface the issue at stake is seemingly whether or not China shall become a Bolshevik nation, the real contention involves China's sovereignty over her own territory. The Chinese are ambitious and determined to be sovereign in their own land, and to regain control of all their former possessions. But they will not stop with this accomplishment, for they will be satisfied with nothing less than the projection of their influence and leadership into other Far Eastern countries.

"ASIA FOR THE ASIATICS"

China not only aims at the complete political unification of her own people, but also to promote an alliance of Asiatic nations. The oft-heard cry these days of "Asia for the Asiatics," is an indication of this developing union. Furthermore, her program contains the germinal ambition to bring about a universal political order through the world-wide acceptance of Dr. Sun Yat-sen's conception of government as set forth in his book, "The Three Peoples' Principles." China, of course, is to be the natural and chief interpreter of this universal democracy.

China, with an air of superiority, is criti-

cizing other nations, and she is anxious and determined to reform the world politically. Like Rome, she never changes, and she has not relinquished her ancient claim to be "Djung Gwoh,"—middle kingdom,—the geographical, political, and cultural center of the whole earth. In her heart she still regards Western peoples as foreign devils and barbarians. She declares that the great nations are imperialist powers; that Russia is a communistic nation; and that China alone of all the world has the one true, middle-of-the-road political economy, which is revealed in Dr. Sun's "Three Peoples' Principles" of political democracy.

The most popular slogan of China to-day is, "Da-dao"—strike down. Everywhere throughout this vast country are seen painted on roofs of buildings, on sides of houses, on walls along the street, and scores of other places, "Da-dao Imperialism;" "Da-dao Capitalist Nations;" "Da-dao Militarist Countries." Everywhere and at all times it is "da-dao" something. Charts and diagrams are conspicuously exhibited showing the plan for achieving this universal political order.

After the seizure of the Chinese Eastern Railway from Russia by the Nationalist Government of China, and following the belligerent ultimatum of the Soviet Government, both Chinese and foreign newspapers published in China presented such significant headlines as, "Nanking Unperturbed by Soviets' Ultimatum;" "China Preparing for War With Russia;" "President Chiang Kai-shek Calls the Whole Nation to Arms;" "Nanking Dangerously Confident," etc.

RELIGIOUSLY AMBITIOUS

This ambitious spirit is not only seen in politics, it is also evident in the Christian church. A nucleus of Chinese Christian

leadership has been formed for a universal organization to be known as "Christ's One World-wide Church." These men, surrounded by an atmosphere of enlightenment, criticize the churches of Christendom for being divided into so many sectarian denominations at variance with each other, and they repudiate their creeds, traditions, and organizations. These Chinese Christian leaders say that they will accept the Bible and the Bible only as the rule of their faith, hope, and practice, and among other erroneous teachings and traditions held by the various denominations, they call attention to the error of Sunday observance when the Scriptures clearly show that the seventh-day Sabbath is God's holy rest day.

A former minister of the Episcopal Church in China, who is one of these new leaders, called at my office the other day and showed me a document of nineteen articles outlining the plan and constitution of the proposed "Universal Church." He spoke as earnestly and enthusiastically as if success were already assured. It is the aim first thoroughly to organize this church in China free from foreign leadership and influence, and independent of all other denominations, then to send missionaries to Christian countries to organize the church there. If these plans carry, English-speaking Chinese evangelists will tour America and England and Continental countries calling upon Christians



Recently the founder of the Chinese Republic, Yat-sen, was reburied with stately pomp in a magnificent mausoleum at the new capital of China, Nanking. Here is the funeral cortege moving to the tomb.



everywhere to come out from the different denominations and join "Christ's One World-wide Church," the headquarters of which will be in China.

WILL CHINA LEAD?

We read about "the kings of the east" in Revelation 16:12-16. It is significant that China's national emblem is the rising-sun flag. Japan also has a flag of the rising sun. China's is a white sun on a blue background, while Japan's is a red sun on a white field. Probably other Far Eastern countries will also choose similar designs of the rising sun for their national banners. Students of Bible prophecy have thought of both Russia and Japan as the possible leaders of "the kings of the East," but the indications to-day are that China will be the recognized leader rather than Russia or Japan.

There has been much conjecture concerning the possible causes leading up to Armageddon. Will Armageddon be a commercial war? Will it be political strife? Will it be a religious struggle? Or will it be a combination of all three? And who will lead the kings of the East against the West? Will Russia? Will Japan? or China? We would not be guilty of wild speculation regarding this question, but it appears to us that the kings of the East under China's leadership will attempt to promote a world-wide acceptance of the political economy as taught by Dr. Sun's book, "The Three Peoples' Principles." As Germany tried to force her *Kultur* upon the rest of the world, so in similar manner

will China attempt to impress upon all her conception of a universal political order.

The deceptive powers of spiritualism will yet play a leading part in all this. Ancestral worship, which embraces the worship of the sages and great leaders as well as the worship of relatives, is the heart and soul of Chinese religion and, by presupposing the conscious state of the dead, lays the foundation for a belief in spiritualism, and opens the way for its manifestation. In 1911 Dr. Sun, as president of the country and representing the people, supposedly informed the spirit of the first Ming emperor (who several centuries ago succeeded in throwing off foreign rule and founding a native Chinese dynasty) of the overthrow of the foreign Manchus and of the establishment of the Chinese Republic. Dr. Sun, whose embalmed remains are entombed in one of the world's most magnificent mausoleums, at Nanking, the capital of the nation, is virtually deified as China's national god. His authority is being set forth with signal power, and presumably he is informed concerning China's political progress. But the people need not be deceived by the false claims of spiritualism, for the word of God plainly declares that the dead know not anything (Ecclesiastes 9:5, 6, 10), and, therefore, Dr. Sun cannot possibly be intelligent of events taking place. See Job 14:14, 20, 21.

SPIRITUALISM A FACTOR

Spiritualism was manifest in European courts preceding and during the World War, and we need not be surprised if China also

will be influenced by supernatural agencies; and, together with other Asiatic nations, be led westward to carry out ambitious plans and to engage in destructive warfare.

History shows that nations that did not accept the religion of the true God, and which opposed His work, were doomed to destruction. Egypt, Assyria, Babylon, Persia, Greece, and Rome all rose and fell in connection with God's purpose for His church. These former great universal empires have passed away, but China, not recognized as a Christian nation, and seemingly contrary to this principle, has existed a mighty organized nation with a high state of civilization and culture for four thousand years with her national integrity and racial characteristics unchanged.

There are supernatural powers in the affairs of this great nation. It was not mere human foresight, judgment, wisdom, and ability that enabled China with such surprising energy and amazing rapidity during the recent political revolutions to triumph over her internal enemies and external foes, and to win a place of equality and independence among the nations in the midst of whom she to-day is as a giant. This mighty achievement is the greatest political miracle of modern times, and undoubtedly shows the presence of superhuman intelligences and powers.

A successful military conflict with Russia—similar to Japan's triumphant struggle with the same power in 1904—would greatly enhance China's position in the world, and add luster to her ancient superiority complex. It would further stimulate her world-embracing ambitions, and would strengthen her determination to carry forward her universal political order propaganda. Were it not for having signed the Kellogg Peace Pact, and for other foreign complications, China would not hesitate to-day to engage in such a combat, for she is "dangerously confident."

Having dwelt among this admirable people for a dozen years and more, and recognizing their many excellent racial and moral qualities, our sympathies are with China in her efforts to better the condition of her people, to improve her standing with the powers, to advance peace and prosperity within her borders, to elevate morals, and to establish a righteous political order. But we view with grave apprehension those indications, tendencies, and developments that unmistakably are leading China and other kings of the East on to Armageddon.

Do not fear that the Christian doctrine of the forgiveness of sin will make sin easy; it is the only thing that can make sin impossible—the light that drives out the darkness, the love of God that fills the heart and leaves no room for evil, not even for evil memory. And God offers to man a reconciliation so complete, a communion so close, that nothing, neither things past nor things present nor to come, can separate the believer from the love of God in Christ Jesus his Lord. Thou shalt forget, thou shalt forget, is part of His blessed promise. Surely, surely, we must forget what He has forgiven.—*Hugh Black*.

Cleaning, Educating, Christianizing

IS THE gospel of Christ powerful enough to break the iron bands of sin and superstition that bind the heathen masses? Does Christianity stand the acid test in the crucible of present-day advancement and enlightenment? These and other equally pertinent questions are being asked by thinking people the world over. The civilized world to-day is demanding an account of the vast wealth in lives and money that are being bestowed upon the unchristianized multitudes of heathendom.

Nearly twenty centuries ago that great foreign missionary, the apostle Paul, from the wealth of his marvelous experience in preaching Christ to the heathen, wrote: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1:16. And from the day when Paul uttered this statement even to this our day of unrivaled mission activities, there has never been greater evidence in support of the saving grace of God than at the present time. The gospel of Christ is as powerful to-day to save from sin "every one that believeth," both Jew and Gentile, as during the days when the burning zeal of Pentecost sent a militant church to the ends of the earth with the living message of a mighty Saviour.

And during these days of progress and enlightenment the gospel of Christ still holds its unique and unrivaled position as the only power known to this world that can reach down and lift degraded and helpless masses of humanity to a position of honor and reconciliation with their Creator and Saviour. Multitudes throughout heathendom testify to the power of the gospel to give freedom from the slavery of sin, and afford us every assurance that the simple gospel of Christ has lost none of its regenerating power.

A MARVELOUS CHANGE

About ten years ago a mission family was located far up on the Zambezi River in an unworked section. The natives were primitive, not having had the advantages of tribes living near European settlements. For quite a time there was little response, for these natives were afraid of Christian teachers, knowing that the acceptance of the gospel would necessitate a turning from superstitions and vices dearly cherished.

But now as we stand and look back over these ten years, what a change we behold in this community! As one passes through their villages there is abundant evidence that the gospel story has deeply affected their lives, for, in place of the idol house, there has been erected a school building in which children and adults gather daily for instruction. The filth, so prevalent in former days, has been cleared away, and, upon inquiry, one is informed that the "beer drink" and the immoral dance, with the attending brawl, is no longer permitted. The annual famine, due to the waste of foodstuffs in making intoxicating liquors, has disappeared because the people have found the better way. The village people, ordinarily careless and depraved, have taken a new interest in life, and are

If you want to know just what Christian missions do for a dirty village in Africa, read this story by an eyewitness.

NATHANIEL C. WILSON

Superintendent
Southeastern African Union Mission
of Seventh-day Adventists

busy with their gardens and flocks in order to produce something, for they are no longer content to live as in former days, but are anxious to earn money with which to buy the necessities of life.

WHAT A DIFFERENCE!

A general meeting is called, which is attended by well over one thousand natives. Hardly a village within fifty miles is not represented. There are the headmen with their families, some of whom are now baptized church members. And although clothing is scant, one is impressed with the cleanly appearance of these people, who, a few years ago, were living in filth and ignorance. Of the more than one hundred fifty adults who present themselves for baptism at this meeting over one hundred fully instructed candidates are chosen for this sacred rite.

About twenty years ago the gospel story awakened from their prehistoric stupor the villages of a Central African tribe. This section was notorious for its sin and wickedness, containing, as it did, one of the most backward and degraded tribes of the territory, a tribe unequalled in the practice of immoral and debasing customs, by means of which the people had bound themselves with fetters stronger than bands of iron.

But what a mighty change the gospel has made during these twenty years in this stronghold of vice and evil! Where once it was unsafe for one to go unprotected, anyone may now remain in perfect safety. Where once the blanket of night was the signal for

sin and wickedness of every type to appear, may now be heard the songs familiar to Christendom. Where so recently the people gathered only for the immoral and drunken orgy, may now be found groups gathering for school or divine worship.

And what is even more assuring is the fact that from among these very people teachers and preachers have arisen who are proving to be able leaders of their people. A boy from one of these villages came under Christian influences about twenty years ago. Naked, dirty, and ignorant, he attended school regularly. He learned quickly, and soon a marked change was seen in his life. After years of training and testing, he was sent out to help his people as a teacher and preacher. He proved faithful. Later he was placed in charge of a number of schools as an inspector. To-day this native's family and home stand as an example to thousands of his aspiring fellow tribesmen, and, as a minister of the gospel, he exerts a powerful influence for Christianity wherever he goes. Hundreds have been deterred in their downward course to destruction by the influence of his life and teachings, and have set their faces toward better things. This native's life unequivocally testifies to "the gospel of Christ" as "the power of God unto salvation to every one that believeth."

TRAINING FOR LEADERSHIP

Just recently the chief of a village near a church was impressed with the Christian help work he saw the people doing, and asked if he might join the church members in this service. He was invited to do so, and soon became an active worker. Soon after this the native evangelist was called away. Upon returning about a year later, he visited the chief's village with the thought in mind of holding services for the people. Much to his surprise, he found that the chief, having laid hold upon the Christian faith, had preached to his own people, and had formed them into

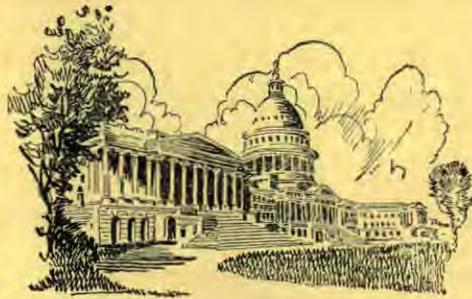
(Continued on page 14)



After the gospel of Christ and the work of the missionary transformed the village

Does "Under Grace" Mean We May Break God's Law?

JOHN K. JONES



THE belief held by some that the Christian is not bound to keep the law, but that he is under grace, makes it necessary for us to give some consideration to this question. Some hold the idea that a person can continue under grace while at the same time he may be breaking the law. The answer to this is plain indeed. Let us notice what the great apostle to the Gentiles has to say upon this question. "What shall we say then? Shall we continue in sin [the breaking of the law], that grace may abound [or continue]? God forbid. How shall we, that are dead to sin, live any longer therein?" "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Neither yield ye your members as instruments of unrighteousness unto sin." "For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:1, 2, 6, 13, 14.

WHEN ARE WE UNDER GRACE?

The apostle tells us here that the Christian is a man or a woman who has crucified the old sinful life, and who refuses to break God's law. He states that it is only as we are careful to keep the law, and control our members, or, in other words, to observe the commandments, that we can be said to be under grace. Naturally, when we are doing what is right in God's sight, we are then under His grace. We are not under the condemnation of the law when we are faithfully endeavoring to be obedient to God's requirements. But just as soon as we disobey the Lord and take a course of transgression or violation of His law in any respect, we at once are under the law. God does not give His grace to the one who sins willfully. The Christian can claim to be under grace only when he is honestly endeavoring to keep the law. "What then? shall we sin, because we are not under the law, but under grace? God forbid." Verse 15. This text above proves that no Christian has any right to claim to be under grace when he knows he is breaking the law. If he knows his duty but fails to do it, he is a sinner, and is under the law rather than under grace.

FREE WHEN WE OBEY

The law of the land warns against committing murder, and states clearly that any man who kills another must die. Any person is a free man as long as he does not kill. He is free to go here and there at will and is not under the law, because, since he is living in harmony with the law, he cannot possibly be under its condemnation. But just as soon as he commits this terrible crime, at once he is under the law, because he has broken it, and it condemns him to death. He is placed in jail and finally sentenced to die, in order that

the demands of the law be carried out. While in prison, he confesses and repents before God and man. He admits that he is a sinner in the sight of heaven, and that he is a criminal before the world. He deserves death, and prepares for it. But the governor of the state takes pity on this prisoner, and decides to grant him a pardon. The man does not deserve this grace, or unmerited favor, but the mercy is extended to him, nevertheless. Through this grace given him, he escapes the death penalty and walks out a free man. After the governor extends this unmerited favor to him, this prisoner is no longer under the law, but he is under grace. However, this grace and pardon are not given him with the idea that the man is now free to go out and break the law by killing another man. He will be under grace only so long as he obeys the law. If he again commits a crime, he at once is under the law again.

Just so it is with the sinner. Jesus has died for him on the cross. If he will only recognize the Lord as his Saviour, confess his sins, and keep God's law, he will not be counted as being under the law, but the Lord will give him His grace,—the mercy and help he does not deserve. This will enable him to keep the law. As long as the professed follower of the Saviour walks in the light of God's word, he is not under the law, but is in harmony with it. In other words, he is living under grace. But as soon as he goes back to the old sinful life, or refuses to keep the commandments, then that soul is under the law, regardless of the fact that he may claim to be a Christian.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

THE PERFECT LAW OF LIBERTY

Over the courthouse in Worcester, Massachusetts, chiseled into the very granite of the structure itself, are these words: "Obedience

to law is liberty." And how true it is! Whenever any disaster, such as an earthquake or a terrible fire, strikes a city, at once looting and robberies take place. The officials of the town find it necessary to declare martial law, in order that the residents may enjoy the freedom that only law can bring. Liberty is not license. It is the privilege we enjoy to pursue our chosen mode of worship, the right of speech, our desired line of business endeavor, the right freely to travel here and there, to assist in the making of the laws, etc., provided that in it all we do not invade a similar right to be enjoyed by our neighbor. The only way in the world liberty can be enjoyed by every one is by the setting up of laws to define the rights of all, at the same time making sure such laws are enforced. As these laws are obeyed, the people enjoy liberty. Unless we have law and order there can be no liberty, but there will be anarchy. Since the people of a city or town can enjoy liberty, or be free, only by obeying the laws, likewise the Christian, the citizen of heaven's government, can be a free man in God's sight only by obeying the Ten Commandments. To talk of enjoying liberty in Christ while advocating the abrogating of God's law is to deceive ourselves, for none of us can be free in the Lord if we are knowingly breaking any one of the commandments, for "to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

The law of God is indeed wonderful, beautiful, and perfect, as Spurgeon has said: "The law of God is perfect. You cannot add anything to it or take anything from it."

ARE THEY RESPONSIBLE?

Would it not be well for persons living in these days of ours—days of disregard for all law and authority, times of crime, murder, and anarchistic movements of all sorts—to question whether much of this is not due to the fact that for more than a quarter of a century many individuals have been making light of God's law, even advocating that it is no longer binding upon man?

In view of the lawless conditions existing to-day, as well as the fact that sin has, with the great mass of mankind, ceased to appear sinful, would it not pay us to remember that as sure as there is a God in heaven, sin is sin, and some day, before long, the Lord will arise to punish the earth for its violation of His law? (Isaiah 2:20, 21; 24:1, 3, 5.)

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



Ask the *B* DOCTOR

HEADACHE AND HAIR

"A young man aged 24 has slight ache in forehead that seems to cause hair to fall. Hair recedes on both sides of the head. Had appendicitis operation a year ago. What could the cause be? Hair is curly and dry. Should oil be used?"

Headache does not make hair fall. You may have some dandruff. I am sending you treatment for that, which will probably be successful if you are faithful in carrying it out.

That headache has nothing to do with your falling hair. The headache may be caused by the eyes, and possibly you need glasses. Or you may need treatment for some condition in the nose. Headaches are often caused by such conditions.

Appendicitis is usually secondary to infection elsewhere, as in tonsils or teeth.

If your hair is dry, a little good oil may be added after washing the head. Hot towels and massage to scalp may help.

PELLAGRA

"What are the cause, symptoms, and treatment of pellagra?"

Pellagra is a "deficiency disease," that is, it is caused by the lack of something in the diet. There are different deficiency diseases, such as scurvy, rickets, and beriberi. The substance that is lacking in the diet of pellagra patients is known as "P-P," or pellagra preventive. This "P-P" is present in many foods, but is often not present in sufficient quantity to satisfy the needs of the body. It is most plentiful in certain animal foods,—meat, milk, etc.,—but it is also very plentiful in yeast, especially in dried brewers' yeast.

The disease is manifest by a burning rash that tends to appear on exposed parts of the body—the nose, back of neck, back of hands and arms, sometimes the feet. It appears the same on both sides of the body; that is, if it appears on one hand, it will appear in practically the same location on the other hand.

Another symptom is a very bad stomach. In fact, the entire alimentary tract may be "raw." There are usually severe dyspeptic symptoms.

Another condition, if the disease is permitted to go on, is mental change. The disease tends to become worse in the spring and to be better in the fall; but unless an adequate diet is supplied, the patient gets worse from year to year until the end.

One who has pellagra must get more of the "P-P." I should suggest the free use of milk, several glasses a day. Then I would use freely of yeast. As stated above, the dried brewers' yeast is recommended. Where this cannot be obtained, the dried or even fresh bakers' yeast may be used. Prepare the yeast by dissolving it in boiling water. This may be taken when it has cooled. The equivalent of a cake of yeast three times a day may be sufficient.

As the patient improves, the quantity of yeast may be diminished, but the milk should be continued.

Readers of the "Signs of the Times" who send questions regarding health, with two cents return postage, to Dr. Heald will receive prompt reply by mail. But, remember, he can not diagnose or treat disease by mail. Persons who are sick need an examination and the personal attention of a physician.

No questions will be answered direct through this column. The answers which appear here are selected from the doctor's correspondence.

Send questions, with a two-cent stamp, to Dr. G. H. Heald, 140 Eastern Avenue, Takoma Park, D. C.

SCALP DISEASE

"I have a very bad case of dandruff. All barbers tell me it is the worst they have ever seen. Scales as large as an inch in diameter form all over my head. When removed, there is bleeding. The itching never stops. I wake up in the night clawing my scalp. Sometimes it feels as if my scalp had been burned. I have tried countless remedies with no benefit. Can it be cured? If not, is there any way to prevent the falling of the hair?"

You must get that scalp condition stopped or lose all your hair.

Go to a dermatologist, a specialist in diseases of the skin, and quit using patent hair remedies and letting barbers treat you.

Ultra-violet ray, given by an expert, may do you good, but you had better see a dermatologist first.

I am sending you the directions I usually send for dandruff, but they may not help you.

COMPARING FRUIT ACIDS

"Which would be most helpful, and which most likely to injure the stomach,—the tartaric acid of grapes, the citric acid of oranges, limes, etc., the oxalic acid of gooseberries and tomatoes, or the malic acid of apples, peaches, and plums?"

The answer is complicated by the fact that the fruit acids are mixed in the different fruits, though malic acid preponderates in the apple, citric acid in oranges, etc., tartaric acid in grapes, oxalic acid in some berries. I do not know that any are injurious to the stomach.

In my opinion the comparative desirability of these acids is in this order: citric, malic, tartaric, benzoic, and oxalic; but this again is only my opinion.

Some persons planning an alkalinizing diet avoid the plums, prunes, cranberries, etc.; but the subject is still deserving of further study.

STRAIGHTENING EXERCISES

"I am a young man, 19 years old, and weigh 135 pounds. Please tell me what exercises to follow to straighten round shoulders and to straighten my spine so that my head does not bend forward so far."

The best exercises you can use are the old-fashioned Indian club exercises, particularly the exercises that use the shoulder

muscles. Swimming is a fine exercise for you. Walking high (not slouched) is excellent. Never let yourself slouch when sitting or standing.

A right habit of sitting and standing will do you as much good as a few exercises taken for half an hour a day. Take yourself in hand. Force yourself to sit and stand right. Never let yourself fall into a slouchy position. Get out on a farm and pitch hay all day. It will make you stand like a soldier.

MAY BE CANCER

"My mother passed the change seven years ago at the age of fifty-two. This winter flow began again, continuing for eight weeks. Rest seems to stop it. May there be some growth?"

I would have her examined to find out whether this flow is connected with cancer. A bleeding of this kind at her age is always suspicious, and should have attention at once.

POISON OAK

"Please tell me what to do for poison oak. I am very subject to taking it."

The application of zinc sulphate, ten grains to an ounce of water, works well in many cases. A saturated solution of Epsom salts is also good. There are many remedies. What helps in one case may not help in the next. A 5-per-cent solution of tincture of ferric chloride has been highly recommended. It is said to give prompt relief.

To prevent poison oak, avoid long exposure, and as soon as possible after exposure wash with a good lather, and rinse off. Remember that clothing that has touched the plants may have the oil, and may cause mischief afterwards. Better drop your jumper, etc., into soapsuds. A very susceptible person should remain away from poison oak.

HEART DISEASE

"When I sit for some time or lie on my back, my legs tingle and creep, and I must keep moving them. If I lie on my right side in my sleep, my right side will be numb. My heart is much enlarged. Eating or excitement makes it beat more than one hundred, and the surrounding muscles hurt. Could this be from the heart? The doctor tells me to rest. I do not do much work, for I tire easily. I am married; 31 years old; no children."

I suspect that most of your symptoms come from your heart trouble.

It will be to your advantage to have more complete rest, on your back, say, sixteen hours a day, and occasionally a rest for the entire day, until your heart catches up in its work and builds up a little reserve. Your symptoms seem to indicate that you are not getting rest enough. You ought to keep your heart down to eighty beats, if possible, for when it is beating at the rate of a hundred a minute, it is getting no rest.

The LAST WARNING MESSAGE from GOD

[NUMBER
TWENTY-SIX]

Studies in the Revelation



The third angel's message is the climax and culmination of three reform messages.

LUCAS
ALBERT
REED

IN THE twelfth chapter of Revelation is revealed one of the opponents of the gospel work of God in the earth. It is called in figurative language, the dragon. In the thirteenth chapter are two more in the triumvirate of evil, and these two are called the beast and his image and later in the book the beast and the false prophet.

It is against these that the third angel's message is directed. "If any man worshipeth the beast and his image," are the opening words of this message. In the thirteenth chapter we read, "They worshiped the dragon." Thus we see that these three are false gods; they are rivals of Jehovah Himself. And as they are powers that exist in the last remnant of time, being powers that will be destroyed by the second coming of Christ Himself (Revelation 19:19-21; 20:4-6), it is plain that the history of the world is to conclude in a terrible deception of false or idol worship.

This seems to us impossible, unless we carefully study the word; and its testimony to the fact of almost universal worship of evil is plain and indisputable. (Revelation 13:3, 8, 12, 16, 17.)

WORLD-EMBRACING MESSAGES

This third angel's message is the climax and culmination of three reform messages that reinstate the truth of God in its rightful place before the world.

It is a world-wide message, for the prophecy of it declares it to have "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6, A. V.

It is a message to attract attention and to cause notice and comment, for it is symbolized by an angel flying in midheaven.

It is a message from God Himself, for it is likened to an angel or messenger come down from heaven. (Revelation 18:1; 10:1; 14:6.)

It is a message that cannot be stilled or kept from the people, for it is as an angel that "saith with a great voice" (Revelation 14:7) and one that cries mightily (Revelation 18:2).

And that message spreads the light of the knowledge of the glory of God from the face

of Jesus Christ over all the earth. (Revelation 18:1; 2 Corinthians 3:18; 4:4, 6.)

The message is threefold, for it is likened to three angels sent, one after the other, from God, with warnings appropriate for the time. (Revelation 14:6-14.)

And as there are three, and as each is the further development of the one preceding, it is evident that the world at large will reject each one of these messages.

For example, the first calls for the true worship of the true God, and the last warns against a false worship that the world is about to render in place of the worship of God Himself.

WORSHIP THE CREATOR

Again, the first message is to worship the Creator, and the second announces that those who claim to be God's people have fallen. This moral fall is manifestly due to their rejection of the message to worship Him who made all things; for if they had been worshipping as is thus commanded of God, they could not have fallen.

Furthermore, if they had received the message to worship Jehovah, they would have kept all His commandments, for Christ says that keeping the teachings of men is vain, or false, worship. (Mark 7:7, 8.) And those who do accept this message to worship the true God are declared as keepers of the commandments of God. (Revelation 14:12.)

WHAT IS THIS FALSE WORSHIP?

Then this false worship is the substitution of men's commandments for the commandments of God. It is thereby placing in the place of God those who issue such rival commandments. Those to whom we yield obedience are our masters. (Romans 6:16.) The man of sin is at the very last to sit in the place of God. (2 Thessalonians 2:3, 4.) And this work is to take place in an overmastering delusion just before Christ comes, for His presence will destroy this evil power. (2 Thessalonians 2:8-10.)

The very first message of this threefold gospel proclamation is a call to worship God as the Creator, "Him that made the heaven and the earth and sea, and fountains of

waters." And thus manifestly it is that commandment that designates God as the Creator that the evil triumvirate will take away from the world and substitute for it one that does not thus distinguish God.

Now, what commandment is it that points out God as the Creator? What commandment is it that exacts an obedience that memorializes the creative work? And what commandment has been substituted in its place? You know that it is the fourth commandment that is here involved and the rival claims of God's Sabbath and the papal Sunday.

THE ONE PREVAILING FALSE DOCTRINE

Do not miss the fact that in these last days the one prevailing doctrine maintains that the Bible record of creation is not true, and that a personal God did not create the world. Wherefore, we know two things: That the message of the angel to worship God was the remedy and the preventive of this state of apostasy and incipient atheism; and that the world has surely rejected the message to worship Him that made all things, and is giving to the creatures—created things—the glory due to God.

And it was and is the Sabbath that God purposed to prevent this very condition. It is the memorial of God's creative work. It memorializes the exact way in which He created the world—by six days of exercised power, a great work in a short period of time.

And time is the essential factor here. God did it supernaturally, as is evidenced by the short space of time given to it. And He uses a measure of time to remind us of this time element in His creative work—the Sabbath, a portion of time to demonstrate the important place time occupies in the creative work.

Then, again, it is the Sabbath rest that proves that God's work was then finished, and that evolution's edict and dictum that "creation is a continuous process" is untrue. And what God did with the seventh day, His rest on that day, His setting it apart as a world rest day for all time to come, evidences that He really finished His creative work in six days. For what God says of the seventh day is that "He rested on the seventh day from all His work." Genesis 2:2, 3; Hebrews 4:4.

THE SABBATH A BULWARK

The Sabbath, therefore, is the designed institution to prevent the inroads of atheistic evolution, of all teachings that deny God's miraculous creation of the world, of all teachings that seek to show His creative work as ever going on. (Hebrews 4:3, 4.)

It is as plain as God's word can make it that the last gospel message calls the world

back to the true Sabbath idea and purpose of God, back to God as the Creator, even pointing out the very manner of His creative work. And *any other kind of creative work is not God's creative work; and such false teachings of the creation present a false God and a false power.*

Then the Sabbath is the means of prevention of this false worship in the last days. It is the only prevention of this false worship. It is the only institution, the only means of God, for giving us the true knowledge of God and distinguishing the false.

And so in these last days, he who rejects the Sabbath truth will eventually come to believe in other than the true God; and he who rightly observes the Sabbath will know the One who made the heavens and the earth and the sea and the fountains of water.

This is not placing the Sabbath in the place of Jesus our Saviour. It is from Him that we get salvation, and only from Him. He is the way and the truth and the life. And there is no other name under heaven given among men whereby we must be saved.

CHRIST'S OBEDIENCE AND OURS

Christ obeyed all His Father's commandments. And if He is living in our lives, He will still keep all His Father's commandments. We do not find license to sin when we accept Christ. He gives us the ability to fulfill the requirements of His Father's law. (Romans 8:4.) And He Himself has expressly stated that those who do His commandments shall enter into the city of God, having right to the tree that imparts immortality.

Those who reject any one of God's commandments do so because of enmity to God. (Romans 8:7.) And this enmity against God incapacitates one for the presence of God and the happiness of His universe.

It is by the *truth* that we are to be sanctified, made holy. (John 17:17.) And this truth that sanctifies is the word of God, as the same word of Christ asserts.

And, furthermore, the Sabbath is, according to God's arrangement, the designed instrumentality of imparting the right knowledge of the true God. "It is a sign between Me and you throughout your generations; that ye may know that I am Jehovah who sanctifieth you." Exodus 31:13. "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am Jehovah your God." Ezekiel 20:20.

Here is the plain word of God that the Sabbath is the means by which we are to know God Himself, the true God, as our God. "Thou shalt have no other gods before Me."

This message, revealing the true God, crying out to all the world, "Behold, your God," is, then, a Sabbath-reform message; and it comes just prior to the second coming of Christ. This is so, for we have already seen that it is in the days just before His coming that the great false worship will prevail and the message be due. And it is so, because in the same chapter that contains this threefold message the climax is the appearance of Christ in the clouds of heaven. In the fourth chapter, verses 9-13, the book of Revelation gives us the last notes of this final gospel message; and the next verse, the fourteenth, says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head

a golden crown, and in His hand a sharp sickle." In the next verse, the fifteenth, He is told to thrust in the sickle and reap, "for the harvest of the earth is ripe." And Jesus tells us that the harvest is the end of the world. (Matthew 13:39.)

WRATH WITHOUT MERCY

The last message declares that those who worship the beast and his image shall drink of the wine of the wrath of God, poured out without mixture of mercy. This plainly shows that the sin against which this message warns is an unpardonable sin, and therefore a sin that ends the days of grace. It brings in the close of probation for lost sinners. The gospel work closes. The intercession of Christ in heaven ceases. The time of trouble, the greatest the nations have ever seen, follows. It is the time of the plagues,—God's last and complete retributive judgment for the living wicked, and the sequel of this world's evil history.

This shows how important is this last gospel message. It shows that it is to be given with such power that only willful resistance will keep us from God's means of salvation.

It shows that it will be given so fully, so completely, to all people, that not one soul will be left unwarned, not one soul but will have decided for right or wrong when its work is accomplished.

And it shows that God has no other method or means of saving men when they have at last fully and really rejected this last warning call. It is a message that seals the destiny of the world. Those who reject it are lost.

May God help us to realize, then, the importance of the message of that everlasting gospel foretold for us in the fourteenth chapter of Revelation as due now in the world, and may we realize its power in our own lives, for it is still "the power of God unto salvation to every one that believeth." Romans 1:16.

Cleaning, Educating, Christianizing

(Continued from page 10.)

a catechumen's class. The old chief had so lived and witnessed before his people that all were ready to follow him; and to-day many of them are church members, and their village is looked upon as a model of neatness and thrift.

FORETOLD BY THE PROPHET

From the inspired pen of the prophet Isaiah we read: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isaiah 52:10.

Truly this marvelous prophecy is meeting its fulfillment in our day. The Lord has made bare His arm of salvation to redeem from the ends of the earth those whose hearts are honest and who believe in the saving grace of the gospel. Never before during the history of man has the power of God been manifest to such full degree as is being seen to-day where the plain, simple truths of His word are being proclaimed. Not since the days of the early Christian church has the message of God been so completely carried to the ends of the earth, and with such remarkable

SIGNS of the TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

A. O. TAIT, A. L. BAKER, Editors
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results in the Christianization of backward races.

Statesmen, social workers, merchants, and others closely in touch with the problem, agree that the gospel of Christ, working through the medium of the church and Christian school, is the influence most effectively brought to bear upon the uncivilized races in cleaning up filthy villages; in transforming the wild, disloyal native into a peaceable and loyal citizen; in putting an end to the debasing and demoralizing practices of the people; and in lifting degraded peoples to a higher plane of living and of fulfilling the ideals of Christianity.

How true of this day of widespread Christian teaching and influence are the words of the inspired prophet of old when he wrote, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth"! Isayah 52:7.

Living 100 Years

(Continued from page 2.)

tection to the infirm from communicable diseases. We cannot hope to keep on increasing the average age of life indefinitely by merely depending upon these methods. The fact is, we have almost gone the limit along these lines. What is accomplished in the future toward increasing still further the average age of life will depend upon building up the general health of the people through the correction of their physical habits. Germ diseases have been decreased, but organic diseases have greatly increased.

What does this tremendous increase in the mortality from heart failure, diabetes, cancer, and other organic diseases the past few years mean? It means that ere long the average age will of necessity begin to decrease, unless decided reforms are brought about in the living habits of the people. So long as men and women smoke as they now do, and give little heed to what they eat and drink, the mortality from organic diseases will continue to increase, and fewer will succeed in reaching a useful old age.

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Health Is Contagious in These Sanitariums



The WORLD OUTLOOK



The Contrast

THE pope of Rome avers that upon earth he is the vicar of the Son of God, and that because of apostolic succession he is the head of the church that Christ founded. If we take the pontiff's word for it, we would accept him and obey his mandates as verily as we would Christ Himself, whose mouthpiece he claims to be.

We want to present a contrast without comment, leaving to our readers the privilege of drawing their own conclusions without editorial aid. First, let us quote from a recent issue of the *Christian Advocate* anent the pope:

"On July 25, for the first time in fifty-nine years, a pope of the Roman Church left the Vatican when, amid scenes of medieval pageantry and with 300,000 of his coreligionists roaring their welcome, while the 400 church bells of Rome rang, Pope Pius XI was borne through the portals of St. Peter's Basilica to St. Peter's Square. The great procession moved around the square, back to an altar erected in front of the Basilica, where the pontiff thrice bestowed the apostolic blessing on the kneeling crowds. Thus the pope took possession of the Vatican state, which he is to rule under the terms of the Lateran treaties recently consummated with the Italian Government. The gorgeousness of the ceremony may be imagined from the following description of the pope himself, contained in Arnaldo Cortesi's dispatch to the *New York Times*: 'He was borne aloft, high over the heads of the cheering multitudes, on a richly decorated platform, resting on the shoulders of twelve scarlet-clad papal chair bearers. He was clad in richly ornamented raiment, the chief feature of which was an ample cream-colored silk coat decorated in gold, which covered both him and the chair on which he sat, giving the impression that he was kneeling, holding the bejeweled ostensorium containing the sacred host in his hands. Over his head floated a red velvet canopy fringed with gold and supported by eight poles which were held by students of Rome's ecclesiastical colleges, among whom was an American. All around him walked his lay ecclesiastical courts, resplendent with jewels and colorful uniforms. White-haired cardinals in scarlet

robes, ermine capes, and damask miters of ceremonial occasions; monks in robes of many hues; gentlemen of the papal household in medieval dress, with black velvet breeches and hose and stiff white Elizabethan ruffs; Swiss Guards in shining breastplates and motley uniforms of yellow and orange; Noble Guards in scarlet tunics and blue trousers; surpliced priests; mitred abbots; court dignitaries; archbishops; gendarmes; guards; and attendants, all added to the riot of color.'"

With this contrast Jesus:

"Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:25-28.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient

even unto death, yea, the death of the cross." Philippians 2:5-8.

"And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head." Matthew 8:20.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Corinthians 8:9.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Blessed are the meek: for they shall inherit the earth." Matthew 5:3, 5. B.

Wanted: Womanly Women!

IS THERE not a lesson for the modern flapper in the experiences of two young women who recently have been much in the public eye,—Mrs. Charles Lindbergh, and Ishbel MacDonald?

Many an eyebrow was lifted in significant gesture, and many a "modern" girl gave vent to her hauteur when Lindbergh married the shy and retiring Anne Morrow,—long hair, long skirts, old-fashioned ideas, and all.

And what a surprise to the publicity-seeking *débutantes* the British Prime Minister's daughter was when she captured Washington and New York by storm! Not a bit of rouge or paint, sensibly and modestly attired, and in every way a lady.

How long ere the legion of young girls who think they must smoke, drink, and "neck" in order to be popular will wake up and find that only the cocktail element cares for them; and that only for a short time? How long before they realize that when sensible young men and those with a future come to the choice of a companion for life, they pass by the moths of gayety for the womanly girls? How long before giddy femininity assures itself that when a man worth having is searching for a girl who with him will build a home and bring children into the world, the auto petters, the nicotine puffers, the show-their-kneers, the berouged and artificial make-upers, fade out of sight for the girl with character and purpose. The flapper has her innings at the midnight dance and the wild party, but her chances are few of going to the altar with a man worth the marrying!

B.



When Pope Pius emerged from the Vatican, he was borne in regal splendor.