

SIGNS



TIMES

THE WORLD'S

PROPHETIC WEEKLY



To the PLACE Called CALVARY

GWYNNE DALRYMPLE

WHO is this man who with a thief on either side marches through the gates of Jerusalem a prisoner? Priests and soldiers escort Him, and on His head is a crown of thorns. His back is bleeding, for He has been whipped.

Who is this man who carries that strange cross, crudely nailed together? His face is stained with blood. Beneath the burden of the cross He faints, so that another must carry it to the place of execution.

Who is this man who climbs the gentle ascent to Calvary, saying as He goes, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children."

Who is this man who is now stretched upon the prostrate cross? His palms are pierced with the nails, and spikes fasten His feet to the instrument of death; yet His prayer is, "Father, forgive them; for they know not what they do."

Who is this man who hangs upon that tree, and over Him the inscription, "Jesus of Nazareth the King of the Jews"? Now the hour of death has come; His head is sunk upon His breast; even His foes have left the cross, and none remain save a disciple or two, and the women who came from Galilee.

Can this be God?

"He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and

acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:2-6.



THY WORD GIVETH LIGHT

This is the fourth of a series of articles dealing with the doctrines of the Bible, which will appear in the "Signs of the Times" during the next few months. In these articles various teachings of the Bible, both doctrinal and practical, will be examined and commented upon. Each article will be accompanied by a brief Bible study presenting the texts of Scripture which support and make clear that particular subject. In this way the leading themes of the Bible,—God, Christ, the Holy Spirit, the sure word of prophecy, the law of God and the Sabbath, immortality, prayer, Christ in the daily life, the second coming of Christ, and other topics which are emphasized in the Scriptures,—will be successively drawn to the attention of our readers.—The Editors.

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." John 1:9-14.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The Scriptures declare that Jesus was the Son of God. They declare, furthermore, that He was God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

Since all who will admit that Jesus ever existed at all, will probably admit that He was a man, let us turn our attention to what the Bible has to say upon the fact that He was also God. The Scriptures of both the Old and the New Testament affirm that Christ existed before His birth in Bethlehem. "But thou, Bethlehem Ephratah,

though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

Christ Was God

Furthermore, the Bible states that Christ was essentially God. Speaking of the birth of Jesus in Bethlehem, the apostle observes, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which, being interpreted, is, God with us." Matthew 1:22, 23. And again, "without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16. Christ was a man,—He bore our flesh and endured our infirmities. Christ was God also. As Stalker has remarked, "Christ was not half a God and half a man, but He was perfectly God and perfectly man." His deity was not lost in His humanity, nor His humanity lost in His deity. He was not simply God and man, nor God in man, but rather the God-man, representative of heaven and representative of earth.

It is on this point that modernism goes astray. Not that the modernists were the first to raise objections to the divinity of Jesus. Of all forms of heresy, this is one of the oldest. In the dim centuries when Christianity began, sects denied the perfect divinity and perfect humanity of Christ. The Ebionites held that He was simply a good man, to whom God had given the fullness of the Spirit. The Docetae taught that Christ was not really human, but that His body was merely phantasmal,—an appearance assumed by Deity. The Arians denied that Christ was God, and affirmed that He was simply the first and highest of God's created beings. The Apollinarians denied that Christ possessed a genuinely human nature. The Nestorians maintained that the union between the human and the divine nature was merely a moral union, and not an organic union,—they "held to two natures and two persons, instead of two natures in one person." Theologians have pointed out that these sects exhausted all the possibilities of heresy, since, as Strong says, "All controversies with regard to the person of Christ must, of necessity, hinge upon one of three points: first, the reality of the two natures; secondly, the integrity of the two natures; thirdly, the union of the two natures in one person. Of these points, Ebionism and Docetism deny the reality of the natures; Arianism and Apollinarianism deny their integrity; while Nestorianism and Eutychianism deny their proper union."

But these heresies have passed away. They did not have sufficient reality, sufficient vitality, to support themselves. They were

ingenious, but they could not satisfy the soul. Now and again, as we have observed, some modernist will drag one of them out, and parade it as the latest discovery of "the aspiring spirit of man," or the most recent contribution of scholarship. For a while the idea attracts attention; then lapses into the limbo of discarded heresies. For it is not enough to suppose a Saviour who, simply divine, was not made flesh with us; or one who, merely human, could not effectually connect us with God.

We need a Saviour who is perfectly human, and perfectly divine. If He were only divine, we could not reach up to Him. If He were only human, He could not do for us more than we can do for ourselves. And so the word of God presents to us a Saviour who can lead us all the way,—who has come right to where we are, to bring us back to God, our heavenly Father.

Christ was God. But His coming to Calvary was more than a mere drama,—a mere piece of exhibitionism on the part of Deity. It had a definite purpose, a necessary purpose. That purpose was our redemption.

We Need a Saviour

You are a sinner. You do not think so? Recall your life, examine your heart, and you will see that you are. You are no worse than others? I hope so. But the others—all of us—are so ruined and corrupted by sin that of ourselves we could never come to God. For God to immortalize us, to give us eternal life, would be simply to immortalize sin.

God would not do that. But He sent His Son, so that transformed and redeemed

through Him we might indeed have eternal life in the kingdom of heaven. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and He that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:11-13.

Through Christ, who as God did not hesitate to join Himself to our humanity, we may have eternal life. This is a promise to all, and a fact for all who will accept the indwelling presence of Christ in the heart by His Holy Spirit. We are linked to God, and God is linked to us, forever, by the person and sacrifice of His Son.

(Next week—"DID A GOOD GOD MAKE A BAD WORLD?")

You ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the Scriptures." This is the hope in which died all the glorious martyrs of old. . . . Take that doctrine of substitution out of the Bible, and my hope is lost. With the law, without Christ, we are all undone. The law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood there is no remission." He only is safe for eternity who is sheltered behind the finished work of Christ.—D. L. Moody, *Bibliotheca Sacra*, April-June, 1936.



The DEITY of CHRIST

1. When Jesus was born in Bethlehem, by what name was He divinely called?

"Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:23.

2. In what passage is the divinity of Christ set forth at length?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." John 1:1-3, 14.

3. How may we know that Jesus' existence began before His birth into this world?

"But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2, margin.

4. How does the Saviour Himself declare that He had pre-existence with the Father?

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

5. What was the purpose of Christ's incarnation?

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:11-13.

Note: Jesus came to this world not merely that He might "set us a right example," as the modernists believe; but that He might offer an atonement for our sins, and demonstrate the unalterableness of God's justice and the sanctity of His law. He became one with us, that He might redeem us. Thus eternal life is offered to all who believe in Him and accept Him as their Saviour.



The Soviet Champions Morals

SO-CALLED "free love" is bourgeois through and through, and has nothing to do with either socialist principle or with the ethics and habits of the Soviet person. It is inconceivable that a lad marrying five times in the course of one year should yet enjoy the respect of Soviet youth; and it is equally inconceivable that a girl fluttering from husband to husband with the agility of a butterfly should enjoy that same respect. Such "men" and such "women" deserve nothing but the contempt of society.

The Soviet Government has no intention of meddling in the private lives of its citizens; but it will permit no one to forget that fatherhood and motherhood are among the established virtues in Sovietland.—*Prauda, U. S. S. R., May 28, 1936. Current History, August, 1936.*

The Terror of War

EVERY day that passes shows us war a more terrible master than ever before. The devilish ingenuity of man excels itself in creating fouler means for destroying and mutilating men, women, and children. We pacifists refuse to sit down quietly and allow this process to continue unchecked and without a protest. We refuse to believe the fatalistic theory that, because all other civilizations have decayed, so also must ours. Neither do we think that force and domination, greed and avarice, and all the evil which the present-day world gives us are incurable and an integral part of our human nature.

Europe and Asia are armed camps where no one can say how soon a spark from one country or the other may set the whole ablaze. I want my own country, together with the United States and whoever will join, to take the initiative for a mighty effort to secure peace through good will. I do not ask you to take part in war.—*"The Way to Peace," George Lansbury, Forum, September, 1936.*

America and Neutrality

THE question of how to keep America neutral when hostilities break out between other nations is a burning, vital issue today.

Shall our country be drawn into future wars? Shall we spring to arms to settle the disputes of foreign governments? Shall we send our boys overseas again, taking one side or the other in an international quarrel that plunges "civilized" nations again into the whirlpool of a world war?

It is time to face the issue squarely. We should not fool ourselves in this matter. Either we, the American people, want neutrality or we do not. But we must here and now recognize that a true and genuine neutrality means changing some of our concepts of international law, and giving up in emergencies some of the rights and privileges we enjoy in times of peace.—*Gerald P. Nye, U. S. Senator, Christian Herald, May, 1936.*

King Edward's Empire

THE far-flung realm over which Edward VIII as king-emperor has been granted the sovereignty is without precedent in history.

There is no single word that correctly describes the realm. It is a kingdom, an empire, a commonwealth of nations, a vast sphere of influence beyond its own frontiers.

There are no accurate and complete statistics of this realm. It reaches indefinitely into eternal sand and eternal snow. For many millions of its peoples there has never been a census, and for other millions the census is no more than approximate. Subject to these reservations, the area of the realm is 13,355,426 square miles, or one quarter of the world's surface, and the population is 495,764,000, or approximately one quarter of mankind.

The world-wide distribution of a realm on which the sun never sets is indicated by this geographical analysis:

	Sq. Miles	Population
Great Britain and Northern Ireland	94,633	46,386,000
Europe	27,125	3,241,000
Asia	2,126,263	365,396,000
Africa	3,820,274	57,995,000
Americas	4,008,214	13,091,000
Australasia	3,278,917	9,655,000

The realm is thus spread over all the climatic zones—arctic, temperate, and tropical. It is east and west, it is north and south, a cross section of the planet and its inhabitants.

The population of the realm—495,764,000 is divided racially according to these approximate figures:

Whites	70,000,000
Indians	365,000,000
Blacks	42,000,000
Arabs	7,000,000
Malays	7,000,000
Chinese	1,000,000
Polynesians	1,000,000
Others	2,000,000

The most advanced and the most backward civilizations are thus associated in one political allegiance, and the variety is reflected in hundreds of spoken languages and dialects.

The number of the adherents of the leading religions within the empire are as follows:

Hindus	240,000,000
Moslems	110,000,000
Protestants	67,000,000
Roman Catholics	13,000,000
Buddhists	12,000,000
Animists	12,000,000
Sikhs, Jains, and Parsees	4,000,000
Jews	750,000

In many undeveloped communities the religions are tribal and primitive.—*P. W. Wilson in the San Francisco Chronicle, February 2, 1936.*

Tobacco and Disease

TOBACCO causes a strong contraction of the tiny arteries, classified by some observers as a spasm, and to this action the heart responds as readily as other muscles. My own opinion is that much of the increase in heart disease since the World War has been largely due to the tremendous increase in the use of tobacco by all classes of society. Nearly every doctor has seen cases of prompt relief from anginal pains when the use of tobacco was discontinued. Sometimes the interdiction of tobacco in the serious muscular spasm of the legs, called thrombo-angiitis obliterans, is startling in its beneficial results.—*George A. Skinner, in Hygeia, April, 1936.*

A Challenging Faith

RELIGION has been most vital and compelling in the lives of its adherents when belief and support were most difficult and dangerous. It cannot be denied that those churches of today which have the strongest hold on their followers are the ones which make the greatest demands. For human nature, and especially young human nature, is so constructed that it does not desire or hold dear the easy thing. It demands to be challenged, not to be reassured. It does not ask that the road to salvation shall be smoothed or that the spiritual life shall be also the easy one. It asks only that whatever goal it seeks shall be worthy.—*"Still, Not by Bread Alone," M. Beatrice Blankenship, Atlantic Monthly, July, 1936.*

Plenty of Liquor

DR. ELLA A. BOOLE, World President of the W. C. T. U., who was seventy-eight years old last week, declares:

"Thousands, even millions, of dollars have been invested in advertising in newspapers, magazines, and over the radio, for the avowed purpose of increasing liquor sales. In communities which have been dry for years through local option, permits for the sale of liquor have been granted.

"In cities, liquor signs in blazing letters and windows filled with displays of bottles point the way to the liquor stores. Department stores, restaurants, and grocery stores, with their attractive advertising and signs, are a constant invitation to drink. The cocktail hour in public places and cocktail parties encourage social drinking.

"Even drunkenness is condoned by the public, whether the victim is man or woman, whether young or old. The appeal to women to drink and the many opportunities for securing liquor has greatly increased beer drinking, with disastrous results.

"Those who are investing money and ingenuity in promoting and encouraging drinking forget, or do not know, that the increase in consumption each year since repeal will continue from year to year, and that is the price America is paying for repeal—more drinking."—*"Topics of the Day," Literary Digest, August 8, 1936.*



SURRENDER to GOD

ASHLEY G.
EMMER



One principle the Bible constantly reiterates: There can be no redemption of the human soul except as a man is willing to surrender himself to divine guidance.

A FAMOUS violinist once ordered a manufacturer to make for him the very best instrument his skilled fingers could produce. But when the violin was delivered, its tone did not please the sensitive artist. In indignation he smashed it.

The disheartened dealer tried to atone for his failure. Carefully gathering the broken pieces, he remade the violin and sent it back to the fastidious musician. This time the master was charmed with the tone, and was surprised to learn that the violin was the very one he had broken to bits.

"I have made it out of the fragments," revealed the proud manufacturer.

Likewise, God can take the fragments of the life shattered by sinful indulgence, and, putting its pieces together, He can produce in the regenerated soul sweet melodies where there once prevailed only harshness. For when God's forgiveness is accepted without qualification, there comes to the repentant sinner a revolution of thought and purpose. This is God's new creation. The consciousness of the pardoning love of the Father reaches deep down to the wellsprings of conduct, and reconstructs the emotions, vivifying the whole soul.

"Reflections of Calvary," writes one Christian author, "will awaken the tender, sacred, and lively emotions in the Christian's heart." The contemplation of the matchless depths of the Saviour's love must bathe the soul until the sinner sees himself in the light of the cross, and loathes the sins that slew the Lamb of God.



"The contemplation of the matchless depths of the Saviour's love must bathe the soul until the sinner sees himself in the light of the cross."

Touched by this free, unmerited remission of guilt, the rebel bows to the will of his Maker, and with the apostle Paul he is able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

This text circumscribes the three phases of Christian experience, the death unto sin,

or the crucifixion of the sinner; the new birth unto righteousness, or the resurrection of the Christian; and the sanctification of the saint by his abiding trust. We shall examine the first part of our text, "I am crucified with Christ." It brings to light the surrender of the refractory soul, and its new life through a death to the old nature.

The experience cannot be forced upon oneself, however. It will appear only where repentance is sincere, and surrender com-

plete. The new life depends upon the destruction of the old man, and a rejuvenation of the whole being in the hands of God. The willingness to sacrifice self is the basis of the Christian's existence. All conquest of self demands sacrifice. "If we have been planted together in the likeness of His death," Paul asserts, "we shall be also in the likeness of His resurrection." Romans 6:5.

This crucifixion, or implantation of the human will in the likeness of Christ's unselfish sacrifice, is clothed in a beautiful symbol taken from the process of horticultural grafting. Before a shoot can live and grow on a new stock, it must be cut to fit the gash made on the living trunk. Then only can it be truly planted. So it must be with the Christian's conformity. To live anew there must be no make-believe fitting of the carnal nature to the sacred purpose; otherwise the life-giving current will not flow from God to sustain the new resolves. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18), warns the psalmist of Israel. A complete, unconditional surrender of all our plans, of our former evil associations, of our unwholesome practices and contrary beliefs, is essential to a new life in Christ. This abandonment is painful. But the cutting shapes the life into the likeness of Christ's. Truly there must be a crucifixion like unto His self-abnegation.

Life Through Surrender

The "limb" that has produced such fruits of the flesh as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Galatians 5:19-21) must be torn away from its old environment, to be grafted into a new setting; the renunciation of false appetite, passion, and pride is death indeed.

"It binds in chains the raging ills of life;
Lust and ambition, wrath and avarice,
Dragged at his chariot wheel, applaud his power."

The death to sin proves to be "the end of every worldly pain." Even the feeling of guilt is nailed to the cross.

The rejection of sin brings life to the sinner. But the surrender must be complete. Unless we are altogether yielded in heart to the principles of Christ's life as well as to the sufferings thereby involved, we shall come down from the cross. We shall not endure as did Christ. Here is where thousands fail. The capital "I" has not been crossed out, the carnal nature has not been crucified. Thus, like the fabled Achilles, men come short of immortality because of one vulnerable point left undipped in the waters of absolute consecration.

The would-be Christian cannot stand with his feet in the church and his heart in the world. The conduct of a successful foreign campaign depends on the effectual settlement of the civil war that rages within the human heart. We come down from the cross because we have not completely ascended and endured the nails of conviction. The struggle upon the cross could be avoided if we would battle with self before the ascent.

There must be a cold and calculating decision, inspired by the consciousness of our

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SOME seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. They must have His grace, the Spirit of Christ, to help their infirmities, or they cannot resist evil. Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity.

Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions, to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; He bids them live, and not die.

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say: "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings He has given me have been squandered, I will arise, and go to my Father, and say, 'I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son;

make me as one of Thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by His prophet, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God, is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love.

With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, but He loves the sinner, and He gave Himself in the person of Christ, that all who would, might be saved, and have eternal blessedness in the kingdom of glory. What stronger or more tender language could have been employed than He has chosen in which to express His love toward us? He declares, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee."

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son, and pray that He may not have died for you in vain. The Spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing.

As you read the promises, remember they are the expression of unutterable love and pity. The great heart of Infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through His blood, the forgiveness of sins." Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness.—Selected by E. K. Slade from "Steps to Christ," pages 56-60.



Why do evolutionists continue to ignore the facts which prove that at some time in the past a world-wide catastrophe—the Biblical Flood—swept over the face of our globe?

Was the FLOOD a FACT?

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IN previous articles we have examined in some detail the evolutionary theory of origins, and we have seen how remarkably this modern philosophy has fulfilled Peter's prophecy of the last-day "scoffers." The advocates of evolution have indeed shown themselves willfully blind to the fact that "by the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 Peter 3:5.

The apostle completes his prophetic description by declaring that they would be as blind to divine interventions during the course of human history as they were to the activity of God in bringing all things into existence. To emphasize this point, he selects one outstanding instance of such willful ignorance, namely, their denial that "the world that then was, being overflowed with water, perished." 2 Peter 3:6.

Catastrophic Action

That Peter was divinely guided in the choice of this illustration is very evident, for the rejection of the Flood of the sixth chapter of Genesis, is actually the foundation stone upon which modern geology has been built. And according to one evolutionist, geology is "by all odds the strongest evidence that we hold in favor of organic evolution."—"A Comprehensive Geology," A. W. Grabau, vol. 2, page 55.

Until the nineteenth century the great majority of geologists were "catastrophists." That is, they believed that the fossil remains in the rocks had been entombed as a result of catastrophic action. Some, like Cuvier, believed that there had been a series of catastrophes, while others attributed the whole of the fossiliferous rocks to the Flood of the Bible. John Harris, one-time vice-president of the Royal Society, declared in 1697: "All sober and judicious men are now convinced that the exuviae of animals, so plentifully found at this day in the strata of the earth, and in most hard and solid stone and marble, are the lasting proof of the Deluge itself, and of its universality."

The few who believed in a gradual rather than a catastrophic deposition of the rocks and their contained fossils had but little prestige in scientific circles.

The nineteenth century, however, witnessed a profound revolution of thought on the subject of geology. Charles Lyell revived and gave great prominence to the gradual deposition theory of Buffon, Hutton, and others, pouring scorn equally on Cuvier's series of catastrophes and on the idea of one

great catastrophe such as the Bible Deluge. Alone, however, he might not have turned the scale, but he found an enthusiastic supporter in Charles Darwin, who saw that Lyell's theory would provide him with all the time he required for his development of species from one or a few original forms of life. By thus joining forces, uniformitarian geology and evolutionary biology produced a combination so powerful that it carried the younger school of scientists by storm; and catastrophism in geology, together with creationism in biology, suffered a well-nigh total eclipse.

It is clear, however, that those who accepted the new view were captivated by the glamour of its materialistic explanation rather than convinced by the facts presented; for many of the older school remained unconvinced and did not hesitate to point out some serious obstacles to its acceptance.

Moreover, even among those who enthusiastically absorbed evolutionary geology into their general theory, there were some who frankly recognized the deficiencies of the geological argument. Thus here again, we encounter that previously noticed mental attitude of willful ignorance in the desire to

explain all phenomena in a purely naturalistic way.

Herbert Spencer, for example, wrote a book entitled "Illogical Geology," in which he called into question the very fundamental assumptions upon which the "geological ages" theory was built. Yet he could apparently forget all he had written and incorporate the whole system into his evolutionary scheme from nebula to man.

Huxley also freely admitted: "In the present condition of our knowledge and of our methods, one verdict—'not proven and not provable'—must be recorded against all the grand hypotheses of the paleontologist respecting the general succession of life on the globe."—"Lectures and Lay Sermons," page 30 (ed. 1913).

But this unequivocal admission did not prevent him from using Lyellism as one of the bricks in building up his hypothesis.

Starting this with so questionable a case, it was only to be expected that the position of evolutionary geology would become steadily worse as true scientific observation progressed. And such is precisely what has happened. On the one hand the alleged agencies of gradual deposition have been proved nonexistent or entirely inadequate.



Anticline in Ordovician rocks above Levis railway station, Province of Quebec, Canada. Obviously this fold was made by force before the rocks had hardened, otherwise they would have been broken and ruptured.

WALCOTT, U. S. G. S.

And on the other hand, many new facts have come to light which are explainable only on a catastrophic basis.

The geologists of Lyell's school asserted that the strata with marine fossils were laid down in exactly the same manner as the deposits now in process of formation upon the ocean floors. But expeditions such as that of the "Challenger" showed that the ocean bottom is almost uniformly covered with a fine ooze entirely unlike any geological strata, and that nowhere are any deposits forming below sea level comparable in structure with rocks containing marine fossils.

No Periodic Rise and Fall

The geological strata must, therefore, have been laid down in some very different way from that which is producing the present deep-sea deposits.

Again, Lyell supposed that the alteration of beds containing marine fossils with others containing land animals and plants was due to the periodic rise and fall of continents and the ocean floors. A bed formed at the bottom of the sea during one age might in time be lifted above sea level, forming a continent, in the soil of which land remains would become entombed. If the continent later sank below sea level again, another marine bed would be superimposed, and so on.

Extensive measurements have now shown that during the historic period there have been no such pulsations of the earth's crust, and Professor Seuss has definitely declared against their ever having taken place on the scale invoked by the geologists.

While the inadequacy of the props of evolutionary geology thus places the uniformitarian theory in a desperate predicament, the other group of facts, capable only of a catastrophic explanation, make it much more so. We can mention only a few of these.

There are found in almost every geological formation prodigious quantities of fish buried in compact masses many feet thick. The fossil forms frequently have the scales still in position and the fins extended as in the attitude of life. Sometimes even the sheen upon the scales is still visible.

Now it is well known that plants, birds, animals, and especially fish, decompose rapidly after death, and it is a very rare occurrence for any such organism to be buried intact. How, then, can great beds of fossil fish be explained on the hypothesis of natural death and slow covering with marine debris?

J. M. MacFarlane in his book, "Fishes the Source of Petroleum," asserts that a very large proportion of the petroleum in the world is derived from fossil fish. If this is so, is it reasonable to suppose that normal death and burial could ever account for the prodigious entombments necessary to yield the vast oil deposits found in many countries of the world?

Again, in his book, "The Glacial Nightmare and the Deluge," Sir Henry Howorth years ago called attention to the great herds of extinct mammoths buried in the frozen earth of Northern Siberia from Kamchatka in the east to the Ural Mountains in the west. So vast is the number of carcasses that for nearly a thousand years a regular trade in fossil ivory has been carried on.



Sir Charles Lyell (1797-1875) taught that there never was a great world catastrophe in the past, such as the Flood mentioned in the Bible.

The Indian and African elephants, the modern representatives of these great creatures, frequent tropical, or at least semi-tropical, countries. How, then, did the mammoths come to be frozen up, and how have they been so perfectly preserved that in some cases the flesh has been eaten by sleigh dogs?

Clearly the climate within the Arctic

Circle must at one time have been very different from what it now is; and suddenly, without warning, some great catastrophe, associated with a rapid fall of temperature, overtook these monsters as they wandered over their feeding grounds, and engulfed them.

The earlier evolutionary geologists used to declare that the great trees which formed the coal beds grew in the marshes of the ancient world. As the giants died and fell, they were buried one on top of another through countless ages. Later they were overlaid with hundreds and thousands of feet of other deposits, and became consolidated into their present form.

We now know that many of the trees which formed the coal beds were not such as flourish under marsh conditions. Very often the remains of trees which grew in very different habitats are indiscriminately mixed in the coal seams. As they could never have become associated together under normal conditions, they obviously must have been thrown together by some very abnormal circumstances. Moreover, the marvelous impressions of leaves and the markings on the trunks of trees which are often found in the coal deposits clearly indicate sudden rather than gradual burial, for these impressions could only have been produced before the vegetation had had time to decay.

Space will only permit reference to one more of many other phenomena utterly un-

(Continued on page 15)



ANGELS

OF THE BIBLE

By AGNES BIDDLE-DELL



THE ANGEL OF THE VOICE

"Then came there a voice from heaven. . . . The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him." John 12:28, 29.

AFTER the long ministry of the prophets closed, the rabbis taught that Jehovah continued His revelation through the angel of the voice. The Jews of our Lord's time were familiar with the idea. The mass of the people also acquiesced that the message of the voice was as a rule too high for general understanding.

Three times, at three great crises, the voice from heaven spoke to our Lord.

First, at His baptism it had declared, "Thou art My beloved Son." The phenomenon caused no excitement. Thus a great teacher might have been set apart as a son of the law.

Second, at His transfiguration. Peter and James and John were with Him, when the fashion of His countenance was altered, and His face shone as the sun, and His raiment became white as snow. There was much in the transfiguration to astonish and alarm the disciples; nevertheless, the Jew was always prepared for the supernatural. It had run all through the religious life of Israel, as one of the visible links connecting Jehovah with His people.

At the third presentation, the heavenly voice rang through the courts of the temple. The beautiful terraced courts were doubtless thronged with visitors to Jerusalem for the

feast of the Passover, as our Lord for the last time visited His Father's house about His Father's business.

Then came a voice from heaven. Some of the people that stood by and heard it said it thundered; others said, An angel spoke to Him. All seemed to agree that the voice came from heaven, whether of angel or of thunder.

Today most persons admit that there is a God, who in a general way upholds the universe, and is occasionally useful for shouldering the blame for certain calamities under the caption, "An Act of God." But as regards any personal relationship, many try to explain Him away to a vanishing point, through their isms and ologies. For them the voice from heaven is merely the thunder.

They say they will not believe in anything they cannot understand. This would limit their general belief very considerably if they lived up to their profession. For instance, they would not believe in the sun. Light and heat do not explain the sun's being, nor its balance in the heavens. "Where there is no vision, the people perish," and without faith there is no progress. God still reveals Himself in many ways to those who seek Him, and the angel of the voice yet speaks to the listening and expectant soul.



Crisis in SPAIN

*What forces motivate the present Spanish revolution?
And what are the chances of Europe's escaping involvement in the conflict between the forces of the Left and the forces of the Right?*



L. DONALD WARREN

THE Spanish nation continues to present to the world a tragic spectacle of chaos. Seldom have we witnessed such ruthless fratricidal war as now rages within the hapless peninsula. Indeed, the whole history of Spain bears a somber tinge. In no land have class hatred and class conflict been more relentless. Nowhere has the harvest of political tyranny and religious bigotry been more abundant. Nowhere has the struggle between modern scientific ideas and entrenched conservatism been more disheartening and fruitless. Within no country have been more strikingly manifested the rivalry, factionalism, discord, and bitter animosity that characterize the European continent as a whole. Spain offers an epitome, the very quintessence, of European heterogeneity. In the present civil war there seem to be represented every party, faction, and group that exercises any influence anywhere in Europe today; hence the intense and breathless earnestness with which the course and outcome of that struggle are watched by all the peoples of Europe, and hence the almost irresistible and universal temptation to take sides.

Ancient Treasures Perish

God's dealings with a nation have never been more clearly revealed than with the Hispanic race. The glory that was Spain's three centuries ago has now become one with Egypt, Babylon, Nineveh, and Tyre. Even her great works of architecture and art seem destined to perish in the madness of the present war. The atmosphere of romance and pageantry that has drawn to Spain the travelers of every land seems doomed to disappear.

The Spanish race is complex in its origins. Among the primitive Iberian inhabitants of the Peninsula a few Phoenician colonies were founded. To these were added an admixture of Latins, who brought their lan-

guage, architecture, customs, laws, and government, until Spain became even more Roman than Rome itself. Trajan, the first provincial to occupy the imperial throne, was a Spaniard. Upon the burial of the Western empire under an avalanche of barbarian tribes from the north, the Visigothic conquerors settled in the peninsula. Her southern cities, chiefly Seville, became depositories of much classical learning which was preserved through medieval times. In the eighth century, the land was subjected to an invasion by Mohammedan Moors, who were checked only by the Frankish king, Charles Martel. Establishing themselves in the area still known as Granada, the Moors for seven centuries exercised a powerful influence in Spain. They became the country's leading scientists, artisans, and farmers. During this same period a large number of Jews came into Spain and developed a *bourgeoisie* of merchants and financiers. But both groups were expelled from the country in 1492, because they rejected the state religion. Thus Spain lost two of the most valuable elements in her population,—a loss which was a contributing cause of her decline. Those who nominally accepted the Catholic faith were allowed to remain, and Moorish influence is still marked in the area about Valencia.

The modern Spanish state came into being in the fifteenth century, when Ferdinand of Aragon married Isabella of Castile. To their territories adjoining regions were added, until all of the Peninsula except Portugal was occupied. But not all came to speak the Castilian tongue in its purity. The diverse elements in Spain are still revealed by the proud Castilian of the Central Plateau, the pleasure-loving Asturian of the north, the severe Basque, the industrious Catalan, the staid Galician, the volatile Valencian, and the exuberant Andalusian of the south.

Ferdinand and Isabella were given the



title of "the Catholic kings" because of their unbounded zeal for the church. They determined to root out of the population every dissenting element,—hence the decrees against the Moor and the Jew. Under their rule Spain became the most Catholic of countries. Here church and state were most closely joined. The Spanish Inquisition became relentless in blotting out heresy. Spanish exploration and colonization were carried on largely for the honor and dissemination of the faith. Every band of conquistadores was accompanied by representatives of the church. In every new land entered the cross was planted, whether by Cortez in Mexico, Pizarro in Peru, or Magellan in the Philippines. Thus religious and political conquest went hand in hand. The intolerance and oppression exercised in both realms go far toward explaining why Spain lost her once far-flung colonial empire.

One-Time Model

During the sixteenth century, under Emperor Charles V and his son Philip II, Spanish prestige and power rose to their zenith, as did Spanish zeal in blotting out Protestantism. The Spanish court became the model for all Europe in culture and fine manners. Spanish galleons sailed the seven seas, bringing home the choicest cargoes of many lands. It was the golden age of Spanish literature and painting. The crowns of Austria, Italy, Spain, the Low Countries, and the Holy Roman Empire had in 1519 all descended upon one Spanish head, and the dominion abroad embraced most of a hemisphere. Gold and silver in fabulous quanti-



INTERNATIONAL

Picturesque Moroccan cavalry paraded through Madrid when the colonial troops were reviewed by Alcalá Zamora, first president of the Spanish Republic. Now they are on their way to Madrid again; but this time to overthrow the Leftist government and restore the monarchy. The revolt of the colonial troops in Africa precipitated the civil war in Spain.

ties were pouring into the mother country from the colonies. It seemed that a world empire was about to be evolved.

But within were hidden elements of weakness that precipitated ruin. "Pride goeth before destruction, and an haughty spirit before a fall." Various reasons have been assigned for the political eclipse of Spain, among them her harsh methods of exploitation and her unwise mercantile policies. Some attribute it to the rising power of the British navy; and, indeed, it was the English ships, together with a violent storm at sea, that in 1588 scattered and destroyed Philip's Great Armada, and it was the sea dogs of Queen Elizabeth that scoured the seas far and wide, seizing and plundering Spanish merchantmen, until Spanish commerce was well-nigh extinguished.

But Spanish pride and religious bigotry had overstepped themselves. The way must be cleared for a fuller measure of civil and religious liberty. Divine providence, ever watching over the affairs of men, was removing the obstacles in the path of enlightenment and progress. The effects of the Renaissance were already seen in the increased value placed upon the individual, and in an earnest search for truth. The Protestant revolt had attained its full momentum. Powerful national states were arising. Spain, clinging tenaciously to her medieval conservatism and intolerance, was compelled to give way before this triple attack.

She sank to the rank of a third-class power, and her vast colonial empire slipped inexorably from her grasp. Of the elements that comprised her empire in Europe it had been written: "They shall not cleave one to another," and there was no power in the Spanish Hapsburgs to hold them together.

Medievalism Cause of Ruin

Two major European conflicts have been fought over Spain: the War of the Spanish Succession, when Louis XIV's designs on the country were opposed by Austria and England; and the Franco-Prussian War, when it was proposed to set Leopold of Hohenzollern upon the Spanish throne. A century and a quarter ago the soil of Spain throbbed to the tread of the troops of Napoleon and Wellington in the Peninsular War, when Joseph Bonaparte was the king of Spain for a day. The series of revolutions which shook Europe during the nineteenth century produced repercussions in Spain more or less severe. Constitutions were adopted placing increased power in a representative Cortes. A decided liberal movement was inaugurated in the fields of government, literature, religion, science, education, and industry. In spite of the revolution of 1868, the republic of 1873, and the series of Carlist wars which long kept the country in a state of ferment, the House of Bourbon retained its hold upon the Spanish throne until the present republic was set up in 1931.

With the defeat of Spain in 1898, and the loss of her last valuable colonies, the younger generation of Spaniards came to realize how backward and decrepit their country really was. During the past three decades, political theories of every type have been investigated and have won their followers, as the present crisis reveals. During the World War, Spain remained neutral, and her industries profited thereby, chiefly those of Barcelona. The independence movement in Catalonia and in other districts has developed considerable strength. Democratic government has greatly gained in favor, and there has been a growing resentment against the domination of the Catholic Church.

Order and Disorder

About a year after Mussolini made himself dictator, a similar revolution occurred in Spain, which, like Italy, had been disturbed by strikes and labor agitations, inspired, to some extent at least, by the revolt in Russia. In 1921, the Spanish troops sent to quell a disturbance in Morocco were disastrously defeated by the native Rifians. Discontented army officers laid the blame on the Cabinet, seized Barcelona, and encouraged a general uprising in various provinces. Frightened by this display of force, the Cabinet resigned, and King Alfonso called in the leader of the revolt, General Primo de Rivera, and asked him to assume the position of dictator. Parliament was then dissolved, and a committee of military officers was put in charge of the country. After six years, Primo de Rivera resigned, in January, 1930. A year of disorder followed, and King Alfonso called an election of a new national assembly. The election ran heavily against the monarchy, a socialist government was formed, and in April, 1931, the royal family hastily left the country. So Spain was added to the number of republics, and the ancient Bourbon line no longer appeared in the list of European rulers.

Today the Liberal and Labor forces, which gave Spain her "democratic republic of workers" five years ago, are again back in the shaky saddle of power, intent on applying their revolutionary program to the limit. The Laborites trust the road will lead to Moscow and the formation of the second Soviet state in Europe. The century-old struggle between the Lefts (workers and liberals) and the Rights (monarchists, clericals, and wealthy landowners) continues unabated. The two camps, uncompromising in their ambitions, have maintained the constant menace of civil war.

Politics is Spain's great national occupation. It pervades all professions and even pastimes. The impetuous, sentimental, passionate-blooded Spaniard seems unable to find a middle course, and the tug of war leads to unrest and revolution. In five years of the republican regime, the land of Cervantes has experienced four revolutions. In 1931, the Lefts bloodlessly overthrew the monarchy. They suffered a setback in 1933, when the Rights swept the election boards. But the clerical element failed to carry out vital campaign promises, permitted political ambitions to prevent approval of a budget, kept constitutional guarantees suspended for almost two years, clamped on a stringent press

(Continued on page 12)

The "Signs" Question Corner

If you have a question on some subject apropos to the field of the SIGNS OF THE TIMES, write preferably direct to Dr. Wirth. No anonymous questions will be answered.



Conducted by
WILLIAM G. WIRTH
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THE SEVENTH-DAY SABBATH

Mosco, Colorado

I am not a member of any church, but I believe in the word of God. How is it that we keep Sunday, instead of the rightful Saturday, for the Sabbath? I should like very much to have a full and better explanation of this discrepancy between the practice of the churches and the plain teaching of the Bible.

SEVENTH-DAY Adventists keep the seventh day of the week, Saturday, as the Sabbath because the Bible distinctly and definitely designates that day in both the Old and the New Testament as the day of rest. If the questioner will turn to Exodus 20:1-17 and read the Decalogue, the moral and spiritual code for all Christians, he will note that the definite seventh day of the week is commanded by God as the Sabbath of rest. But we can go further back than the giving of the Ten Commandments. In the creation of the world, we read that God set aside and sanctified the seventh day of the week as His holy day: "On the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Genesis 2:2, 3.

When we come to the New Testament, we see incontrovertibly that the Sabbath is the seventh day of the week, the day that, of course, comes before the first day; for we read: "The women, who had come with Him out of Galilee, followed after, and beheld the tomb, and how His body was laid. And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Luke 23:55-24:1. Inasmuch as these "women" were the devoted followers of our Lord Jesus Christ, their connection with His resurrection here reveals the sober fact that they knew of only one Christian Sabbath, that which comes before the "first day of the week," or the seventh day.

The change from the seventh-day Sabbath to the first day of the week, Sunday, came about in the early Christian centuries through an apostate yielding to pagan influences. I give two historical quotations in proof:

"The early Christians had at first adopted the Jewish seven-day week, with its numbered week days, but by the close of the third century A. D., this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. . . . During these same centuries the spread of Oriental solar worship, especially that of Mithra, in the Roman world, had already led to the substitution by pagans of *dies Solis* for *dies Saturni*, as the first day of the planetary week. . . . Thus gradually a pagan institution was ingrafted on Christianity."—Prof. Hutton Webster, *Rest Days*: 220, 221.

"Our observance of Sunday as the Lord's Day is apparently derived from Mithraism. The argument that has sometimes been used

against this claim, namely, that Sunday was chosen because the resurrection occurred on that day, is not well supported. As a matter of fact the first Christians adhered to the Jewish practice of keeping Saturday. Apparently the observance of Sunday began with the Pauline churches in Asia Minor, where the Mithraists, numerous and influential, had celebrated Sunday long before the Christian era. For even in those forms of Mithraism that did not identify Mithras with the sun god, the latter was always prominent in the cult. An interesting and significant phrase occurs in the *Didache*, 'on the Lord's day of the Lord' (E. R. E., under "Sunday"), which shows that there was another Lord's day besides that of the Christians. This could have been none other than the Mithraists' day of their Lord, the Sun. On that day there were special Mithraic services and prayers. And when they prayed, the Mithraists, like other sun worshipers, faced the east in the morning, the south at noon, and the west at sunset. Nor has this practice entirely passed away. There is a survival of it in the custom still followed in Catholic and some Episcopalian churches, of facing east during certain prayers."—Gordon J. Laing, *Survivals of Roman Religion*: 148, 149.

THE MARRIAGE OF THE LAMB

Pasadena, California

Where and when does 'the marriage of the Lamb' referred to in the nineteenth chapter of Revelation, take place? Is it before or after the second advent of our Lord? I should like a full explanation on this point.

IF Revelation 21:9ff. is read, it will be seen that "the marriage of the Lamb," spoken of in Revelation 19:1ff., alludes to our Lord's reception of the New Jerusalem as His "bride." After the millennium of the 20th chapter, when there will be "a new heaven and a new earth" (Revelation 21:1), John hears the angel say: "Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God." The joyous declaration in Revelation 19:9, "Come hither, I will show thee the bride, the wife of the Lamb," is for those, the redeemed, who compose the New Jerusalem, those arrayed (8th verse) in "fine linen, bright and pure," "the righteous acts of the saints." The "marriage supper" points forward to that glorious, triumphant time when "the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever" (Daniel 7:18)—the time to which Christ referred when, at the institution of His own Supper, He said, "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." See Matthew 26:29; also Mark 14:25; Luke 22:18, 29, 30. In passing, it is interesting to know that in the rabbinical writings the kingdom of God and its blessings were termed "the Banquet." It must be borne in mind that in the Scriptures God's church is spoken of as being His bride, His wife. Isaiah tells Israel that "thy Maker is thy husband." (54:5). Jeremiah exclaims, "Return, O backsliding children, saith Jehovah; for I am a husband unto thee" (3:14; see also 31:32). And through Hosea (2:19) God assures His people: "I will betroth thee unto Me forever; yea, I

will betroth thee unto Me in righteousness, and in justice, and in loving-kindness, and in mercies." And coming to 2 Corinthians 11:2, Paul writes: "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I might present you as a pure virgin to Christ."

CHRIST AND THE KINGDOM

Santiago, R. D.

What is your understanding of 1 Corinthians 15:24? Does this mean that Christ will ultimately cease to rule, and that only God will finally rule?

ON 1 Corinthians 15:24-28 M. C. Wilcox writes: "Who must reign? Who subjects the enemies? Under whose feet? In Psalm 110:1 David says: 'Jehovah saith unto my Lord [Adonai], Sit Thou at My right hand, until I make Thine enemies Thy footstool.' This was fulfilled when Jesus ascended on high after His resurrection and took His place at the right hand of the Father, as priest-king. Ephesians 1:20, 21. So Jesus declares in His message through John, 'He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne.' Revelation 3:21. While on the Father's throne, Jesus reigns as priest-king. Hebrews 8:1, 2; Zechariah 6:12, 13. When His work as priest is ended, He will then take His own throne, and reign thereon forever. Daniel 7:13, 14; Matthew 25:31. To help the reader we paraphrase 1 Corinthians 15:24-28, as follows: "Then cometh the end [of Christ's reign as priest in the gospel dispensation of grace, Matthew 24:14; 28:18, 20], when He [Christ] shall [as king-priest] deliver up the kingdom [of grace] to God, even the Father; when He [the Father] shall have abolished all rule and all authority and power [according to His promise in Psalm 110:1]. For He [Christ] must reign [on His Father's throne, Zechariah 6:12, 13], till He [the Father] hath put all His enemies under His [Christ's] feet. The last enemy that shall be abolished is death. For, He [the Father in purpose] put all things in subjection under His [Christ's] feet. But when He [the Father] saith, 'All things are put in subjection, it is evident that He [the Father] is excepted who did subject all things unto Him [Christ]. And when all things have been subjected unto Him [Christ], then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all.' Studied in the light of Christ's priesthood, the subject is perfectly clear."—*Questions and Answers*, 1:86, 87.

To this excellent exposition, I would emphasize the thought that this parenthesis of Paul (verses 24-28) is for the purpose of throwing light on the fact that the saints will be raised from the dead at the second advent, which Paul affirms in the 23d verse by the words "at His coming" (Greek: "presence"). Now the redeemed of God have the resurrection hope through *faith*, through the ministry of our High Priest on the throne of *grace*; at the return of our Lord, this faith will be turned into a glorious *reality*, for the kingdom of grace will be turned into the kingdom of *glory*, when Christ will come to give actual eternal life to His beloved. Matthew 24:30, 31; 25:31; 1 Thessalonians 4:13-18.

If any point is to be made of the fact that in Revelation 14:14 our Lord appears with one "crown" upon His head while in Revelation 19:12 He is seen with "many diadems," it is perhaps to be found in the different Greek words employed in the original. *Stephanos*, the Greek word for "crown" in Revelation 14:14, it is maintained, denotes the crown of *victory*; and it must be agreed that the thought of victory is suggested by the context of the closing part of Revelation 14. *Diademata* is the Greek word for "diadems" in Revelation 19:12, and it is held that this denotes the crown of *royalty*. As in a later verse in this same chapter, the 16th, Jesus is said to be "King of kings, and Lord of lords," it is not difficult to see why His supreme sovereignty over other kings may be symbolized by the "many diadems" on His head.



The skeleton of a skyscraper aptly illustrates the vast importance of iron in our modern civilization.

The

IRON AGE



EDWARD J. URQUHART

Seoul, Korea

Now, iron is good in its place, and I would not belittle that sphere. Nor would I wish to return to the stone age. Iron is even good in man. But it is not good unalloyed. Jesus was a man of iron—iron in constitution and in will. He knew what it was to make a resolution the carrying out of which required strength and fortitude. Not even the scoffing or the scourging in Pilate's judgment hall could bend His fixed determinations or crush His indomitable spirit. And the cross was equally powerless to break that iron will.

But, unfortunately, satanic influences are using this age of iron to break the spirits and crush the souls of men. And I would not minimize the success of these efforts; it is overwhelming. The iron men and machines of this age are crushing the lives of men. And, too, the iron within man is rapidly destroying the souls of men. The very virtue that might be an aid to man is accomplishing his undoing because it stands alone.

Iron must be alloyed in men; the very hardness of the material means his downfall. Strength must be tempered with love and mixed with human kindness, or it will break the very man who bears it. The proper alloy was what made Jesus the man that He was—that proved Him divine. The iron within Him was mixed with something finer. Thus while the cross could not break His iron will, it did call forth that finer quality which said, "Father, forgive them; for they know not what they do."

Spiritual Heights Required

Thus while it may be stated that this iron age demands men of steel,—men who are not afraid to plan, and who dare to execute,—it also needs men of finer qualities,—men of deep sympathy and wide understanding, men who feel for others, suffer with others, bleed with others. Oh, for pliable men—the stern virtues rightly mixed with the graciousness of love and humility, of understanding and altruism! This age of iron and steel naturally forces greater issues upon us, demanding truer, greater men. The danger is that we imbibe the attribute of this age unto spiritual declension, the degradation of life, the marring of the character, and the loss of the soul. But thanks be to God: He stands on the helping hand. And Jesus is able "to save them to the uttermost that

ARCHAEOLOGISTS, historians, scientists, and scholars tell us of different ages through which this world has passed. Thus we have the antediluvian age, the patriarchal age, and the theocratic age. We have the glacial age, the stone age, and the bronze age; and we have the Grecian age, the Middle Ages, and whatnot? Some of these designated periods are mere guesses, many others are misleading, and still others are periods that were largely localized; while very few are fully appropriate or cover conditions that were universal.

We are told of a golden age. Some historians refer to Babylon as the golden city of a golden age. The Bible infers that this is a proper designation, for Babylon is represented by the head of gold on the great image described in the second chapter of the book of Daniel. That age may be said to have been the beginning of mighty empires, the birth of colossal cities, and the age when despotism rose to a fullness which has seldom been repeated.

Rise to Decline

We also have successive ages in the Christian church. Notable among these were: (1) The apostolic age, when Christianity made its mighty inroads into heathenism, and became a world religion; (2) the Dark Ages, when that same Christianity, through compromise with the world, lost its vitality and its power, and Europe sank into a thousand years of stagnation; (3) the age of the Reformation, when Protestantism broke the bonds of ecclesiasticism, and restored quite largely the simple and uplifting truths voiced by Jesus Christ; (4) the missionary age, or movement of the nineteenth century, when a gigantic effort was made to carry Christianity to all the world; (5) the declension of

Protestantism—and this is just as real and as important as any of the preceding ages.

There are also different ages in the political phases of secular history: Chiefly: (1) Tribal communities, when tribes and families lived separated and in restricted districts; (2) the age of absolute monarchies, when strong men bound families and tribes together, and ruled over larger areas; (3) the age of feudalism, when feudal lords quite largely usurped the power of kings, and made serfs of the common people; (4) the age of limited monarchies, where constitutional governments restricted the power of rulers; (5) the age of democracy, governments of the people, by the people, and for the people.

Metals and Virtues

Now we have reached a distinctly new age—new in almost every phase of life. This age might be, and is, designated by many terms, most of which fit the situation to a certain extent. I propose to call it the iron age. I think that meets the whole world situation in all its phases as well as any appellation yet voiced. Iron rails stretch across the country, linking city with city. The bones of our modern skyscrapers are of iron. Iron ships, trains, automobiles, and airplanes handle the travel and the commerce of the world. Iron machines grind out our food, our clothes, our literature, our furniture, and so forth. But, more than this in importance, men of steel have mounted the thrones of the nations; they dictate the policies of the world, and rule with a rod of iron. And woe to that man or nation who is formed of baser stuff or a weaker metal than that deified by this generation! For iron is deified. It is the god of this otherwise godless age.

come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

Surely we live in a thrilling time—a time not only of hellish depths but of heavenly heights. There is no limit to the opportunities afforded today for accomplishment, nor are the paths to true greatness hedged in or restricted. This age is decreed to produce the greatest heroes of all time, the finest men and women that the centuries will evolve; for this generation is witnessing the terminating act in the drama of sin, the last chapter in the book of human suffering and woe, and the final battle in the great controversy between Christ and Satan.

This age will see the curtain of finality drop on time and rise on eternity. It will witness the close of earthly existence and the inauguration of the heavenly reign. No wonder, then, that this is the age of the ages—the most thrilling period of earthly affairs. Honored indeed is he who shares the opportunities and measures up to the possibilities of this unprecedented time. May God give us grace to do His will, even in this iron age!

Crisis in Spain

(Continued from page 9)

ensorship which effectively silenced public opinion, and saw hunger wages restored in agricultural districts. The natural result was the return of the Leftists to power in February, 1936.

This left-wing of Spanish politics now in power embraces the Left Republicans, Socialists, and Anarchist-Syndicalists, constituting what was known in the elections as the "Popular Front"—anti-Fascist, anti-clerical, anti-monarchical. This strange alliance was made necessary and possible by the complicated Spanish electoral law, which gives manifest advantages to parties that group candidacies. Self-defense also forced the organization of the Right bloc, which charges that the labor forces of Spain are in the pay of Moscow, which is said to have been flooding the country with secret agents for many years. The veritable political mosaic which the Popular Front represents makes solid discipline extremely difficult to maintain.

Opposition Equally Divided

The election results indicate that the extremists' hope for making Spain a second Russia can be realized only by employment of violence. The Spanish electorate consists of 13,528,609 voters. The total number of ballots cast in February amounted, according to official statistics, to 9,408,514, whereof 5,051,955 voted for the Rights and Centrists, and 4,356,559 for the Leftists. But the operation of the electoral law produced the election of 266 Leftists and 217 Rights and Centrists. These returns explain the widespread challenge to the present government in Madrid, with Loyalists and Rebels about equally divided throughout the whole country.

Ever since 1931, Rights have accused Leftists of the burning and desecration of churches and monasteries. President Azaña, in a famous speech in the Cortes, said, "Spain is no longer Catholic," bringing re-

criminations from the Rights and approval from the Leftists. Spain's relations with the Holy See during the first Azaña government of 1931-33 were anything but cordial, and later attempts at harmony have been broken off by war. Blazing convents, the ousting of Cardinal Segura for alleged political intervention, separation of church and state, and dissolution of the Jesuit order, have strained relations between the Vatican and the country whose former king used to take pride in the title, "His Catholic Majesty." The church warns its followers to vote for the Rights. The Vatican fully realizes the strength of the forces opposed to it, both in Spain and in other European countries, and has adopted a definite policy of enhancing its power outside of Europe.

But the explosion that began in Spain on July 17 has shaken the continent of Europe from center to circumference. The rebellion now is revealed as a movement which, if successful, would establish another Fascist dictatorship in Europe, and confront democratic France with three Fascist neighbors on her frontiers. It is significant that the Rebels quickly received from Germany and Italy both sympathy and airplanes with which to overthrow the legitimate Spanish Government. These events dispose of the legend that Fascism is not for export. They recall Mussolini's statement three years ago that "the Fascist revolution has ascended from the national plane to a world plane." Although intensely national in its origin, it has become an international movement which seeks to spread even at the risk, as in Spain, of a general European conflict.



10 RULES FOR YOU

If you have looked into that medicine cabinet of yours recently, you probably saw a nondescript jumble of tubes, jars, and bottles. Many family medicine cabinets are more dangerous than helpful.

Ten simple but most practical rules are given in the November issue of "Health" for your medicine cabinet. In addition, a list of those things every medicine cabinet should contain is given in detail. If you want to be prepared for cuts, burns, sore throats, croup, or sour stomach, by all means read this article. "What Should We Have in the Family Medicine Cabinet?" in the November "Health."

There are a dozen other splendid articles and features on various phases of health. The first of a series of contributions on foot troubles appears in this number. If you have not seen this magazine, send for a free sample copy. But, better still, send \$2, and "Health" will be sent to you for a year, and the "Signs of the Times" will be sent to any friend you wish. This special combination price is good for any addresses in the United States.

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To a far greater extent than is generally realized, the two Fascist dictators are transforming the political outlook of Europe, and even the lives and organization of the democratic powers who feel themselves threatened. They have destroyed virtually all hope of an effective League of Nations or of a peace based upon law and fidelity to signed pledges. They have precipitated a rearmament race which has alarmed the Continent, and subjected every other political and economic problem to the all-absorbing problem of defense. The success of the revolt in Spain will mean another triumph of the principle of state supremacy, for that movement originated in acts committed by the Spanish Fascist Leagues.

Rearmament Race Precipitated

On the other hand, huge demonstrations have been staged by the Russian proletariat in behalf of the Spanish Loyalists, and large sums have already been contributed by Russian workers to aid the Madrid Government. Meanwhile, Stalin calls upon the soldiers of the Red Army to prepare to lay down their lives for the fatherland, inspired, undoubtedly, by Hitler's *Berchtesgaden* decree of August 24, that the German standing army be increased to 800,000. This decree, in turn, was based on a rumor that the Soviet Union had increased its army to two million. Great Britain is spending increasingly enormous sums on army, navy, and air force, and is greatly strengthening her strategic position in Egypt. The warships of many nations hover about the coast of Spain, while the Socialist premier of France puts forth heroic efforts to create a neutrality pact that will be acceptable alike to democratic, fascist, and communist powers.

And in the midst of it all, Spain is rapidly being transformed into a desert, with both factions, Rebel and Loyalist alike, determined to carry on the fight to the bitter end. Which way the tide of battle will turn, no human intelligence can as yet foresee. Is there any possibility of reconciliation? Can Azaña, with all his ability and gifts for government, unite the warring factions and bring order out of chaos? Can shipments of arms be prevented through the rebel-controlled seaports? Can the Vatican prevent the destruction of Spanish churches and monasteries and the killing of priests and nuns? Is Spain destined to become a fascist or a communistic state? and, in either event, what will the future of the country and of Europe be?

Is there sufficient sanity remaining in the nations to prevent the fire, still confined to the Iberian Peninsula, from bursting forth into a world conflagration? Only the days immediately ahead will reveal. Of one truth the reader may be assured: The winds of strife throughout the world will be held in check by the angels of God until the servants of Christ are sealed in preparation for His coming. Revelation 7:1-3. When the gospel of mercy has been carried to all the world, and all men have been given the opportunity to choose for or against Christ, then the day of probation will end, and the Spirit of God will be forever withdrawn from the earth.



HE TOOK A DRINK

by G. P. McCORKLE

His name was,—well, for the sake of anonymity let us call him John Doe. All this might have happened in any community, but it did occur in Dyer County Tennessee.

In 1870, just after the close of the Civil War, John Doe was graduated with highest honors from the law class in Vanderbilt University in Nashville. A diploma from that institution of learning is felt by any student to be a real achievement.

While showers of congratulations from friends and neighbors were falling on him and about him, and one blue-eyed young woman, two years his junior, whose name was Lucy Scott, was finishing her music in Vienna, young Doe opened his office in the town of Newbern, and painted a sign on the window which read, "J. Doe, Attorney at Law."

In those days it was not easy for a young lawyer. His competitors, with less education but with more whiskers and experience, did not encourage him. People who needed advice and legal help seemed to have more faith in whiskers and tobacco smoke than in this youngster whom they had seen grow up among them.

Nevertheless, his opportunity came, as opportunities had a way of doing in those days. A friend and former classmate, named Allen Crenshaw, was assistant cashier in the home-town bank. At a called meeting of the directors, the aged cashier announced a shortage of approximately \$50,000 in the bank's cash. He told them that Allen, and Allen only, had access to the vault; hence there could be no doubt who stole the money. Of course, young Allen was questioned, arrested, indicted, and placed in jail to await trial. Public sentiment was kindled against him. Friends who had aided him in securing the bank position became his most bitter enemies. He had no money, and the lawyers with the whiskers agreed to prosecute rather than to defend the prisoner.

It is customary, in such cases, for the court to appoint a nominal attorney. Judge Swiggart therefore announced that J. Doe would conduct the defense in the case of the State of Tennessee vs. Allen Crenshaw. Although little prepared, John bounced into action with zeal for two reasons: first, the liberty of his friend, who was the half brother of his precious and adorable Lucy Scott, was at stake. Secondly, here was an opportunity to

take his own measure against six experienced lawyers.

The trial came in the July term of court. The proceedings did not drag. Six whisker-andos prosecuted, and did it will. Seven bank directors testified against the prisoner, and twelve farmer jurors pronounced him guilty.

But the proceedings did not end there. The defense asked for a new trial. The six lawyers and seven directors resisted, and fought more than three days, but the judge yielded. Young Doe asked to have access to all bank records and books over a period of years.

Brandy Instead of Sleep

He gave full time to the examination of these records. Hours, both day and night, he spent in checking and double-checking the entries and transactions. This was before the days of adding machines and modern ledgers, and the task was slow and tedious.

The trial only a week away,—and this job half finished! In order to keep awake, to stimulate his body, and to accelerate his mentality, Doe's physician, Dr. Cole, advised him to drink a glass of brandy. This he did, and worked far into the night.

The following evening he took two drinks. He reasoned that if one is good, two should be twice the value of one. He believed they made his task easier. The more he toiled, the

more he substituted brandy for sleep. He continued to dig into those pages, and to increase the number of glasses of gin.

The case is set for Monday. Six whisker-ando lawyers are in their places. Dozens of witnesses, including the old cashier and his directors, are in the courtroom to encourage the new jury. To many it seemed certain a conviction would be had.

The State rested at noon on the third day. Young Doe asked the old cashier to be sworn. He then called for the bank journal. He asked whose handwriting made those figures. The cashier identified them as his own. Then he asked, "Why did you happen to add the figures '1871' of your date line into your cash column on your debit cash items, and without a corresponding entry on the credit side? And why was this done thirty times in five years?"

The judge opened his eyes! The jury sat upright! The six lawyers stood up! The spectators roared! The officers restored order, but the old cashier had fainted. After a few moments he was able to talk. He admitted that by this trick he was able to subtract \$1,871 from the vault thirty times, and balance his books; that he had this money in hiding to use when he was old and no longer able to work. He agreed to restore the cash, take a year in jail, and retire.

John Doe had won the case. He was a hero. He was appointed attorney for the bank, and for the C. O. and S. W. Ry. He and Lucy were married in October. His future seemed assured. Responsibilities multiplied; frequently, when in doubt, he took another drink to "clear his brain." Before any great undertaking, he would cheer himself with a drink or two from his little brown jug.

At the end of that year, he was a regular and a heavy drinker. Soon he became a drunkard. His business disappeared. His friends deserted him. One by one his valuable law books were pawned for rum. His beautiful wife died of grief. In 1885 he was "nobody but Old John Doe, the bum," begging for a drink of whisky.

Many times when the ground was frozen in winter, he was seen to run at top speed without shoes or socks a quarter of a mile along the main street for a single drink of rum. If he failed to finish on time, he was required to repeat the act.

Tennessee became serious in 1888 over Prohibition. An election was ordered. The state was divided into

The case was brought before the court. The evidence was presented, and the prisoner sentenced.



two camps. Speakers on both sides were called into action. Money was freely spent by the saloons, of course. A county mass meeting was called for the first of August. Ten thousand citizens attended. It was a church movement.

Strange as it may seem, a Seventh-day Adventist minister was the principal speaker. Those of us who heard him still agree that his speech was unequaled in that generation. People shouted his praise and stood on their seats to cheer him.

Just before the meeting closed, while we were singing, "Old Alcohol Will Have to Fall From His Exalted Station," the climax for that day came. The singing ceased. A man of some forty summers, but who looked older, shabby and unshaven, came shambling along down an aisle to the speaker's platform. He faced the audience, and held up his hand.

That vast congregation, pros and antis, became as quiet as death. After a full minute, he began to speak. His voice was distinct and strong and convincing. He threw his slouch hat to the ground, and, as the old-time fire flashed into his eyes, here is what he said:

"My friends, look at me! All of you know me! Of course you do. For forty years I've dwelt among you. I'm nobody but John Doe, the bum,—John Doe, who has drunk enough liquor to float a battleship! John Doe, who has not drawn a sober breath in a dozen years! John Doe, who has lain drunk in your streets, and has spent a thousand nights locked in your calaboose!

"John Doe, who was graduated eighteen years ago at the head of his class in the leading university of this great Southland! John Doe, who, for the price of two drinks of whisky, has suffered himself to be tied on the back of a wild steer, holding to his horns, a bundle of hay tied to the animal's tail and set on fire, and ride through your streets just to amuse the saloonkeepers and the other town bums!

"John Doe, who has spoken in your behalf in all the courts of the land, and represented you with honor in your legislative halls! John Doe, once a respectable citizen! Now a drunken bum!

"Listen to me once more! Believe it or not, but every word of that matchless speech, to which you have just listened, is true! But for that first glass of brandy, that speech would have been delivered by your own Senator John Doe.

"This minister has brought you a message from heaven. It must go into every precinct in Tennessee, and, by the grace of God, he is the one to take it for us. Let me stand in your presence while Allen Crenshaw and his three assistants will pass the contribution baskets. And let's fill 'em full, to send this minister as our ambassador to 'smite rum right and smite him left, and drive him from our nation.' Here goes my last and only quarter. Will the W. C. T. U. president bring a pledge for me to sign? I'm no longer old John Doe the bum! I am here and now asking this dear brother to take my hand while I express my faith in the Lord Jesus Christ, and repent of all my sins, and to prepare to bury me in baptism."

That same year a new office was opened in the rooms above the bank. The new sign

read, "J. Doe, Attorney at Law." Other lawyers lent him freely of their books and furniture. His practice grew. His prosperity was renewed. His popularity returned. He joined the church, and was its school superintendent.

I never saw that minister again, but I do remember that our collection that day was over a thousand dollars, which he used to travel through the moonshine districts, and preach prohibition. When the votes were counted at the election which followed, the saloon was defeated by a heavy majority. His last words to me when I was leaving Tennessee were these: "My boy, if you are ever tempted to take a drink from any cup that cheers, just remember the unfortunate career of your lifelong friend, John Doe." And I always have remembered.

Surrender to God

(Continued from page 5)

indebtedness to God's love, to "renounce the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh." This thorough destruction of our putrefying human disposition will insure us against the perpetual bondage to the body of death.

In Gethsemane we must decide to go all the way to Calvary's cross. Realizing that we are by nature born to sin, and are the children of disobedience, we must pray, "Not my will, but Thine, be done." Like the Saviour, you and I must battle in agony the disposition to shrink from the final ordeal. This is the fight of faith. We cannot win it in our own strength; but angels will minister to us and bring victory to the lonely soul propelled in spite of itself toward Golgotha.

By heaven's aid, having placed our wills in the pathway of self-renunciation, we shall be strengthened to face the mob of evil inclinations. The false accusations and reflections upon our sincerity cast in our teeth by angry priests will not stir our souls. The stripes will chasten, not rile us. Resignedly we will walk to the place of crucifixion bearing our cross.

Self is mortified. Then—

"The better life begins; the world no more Molests us; all its records we erase From the dull commonplace book of our lives, That like a palimpsest is written o'er With trivial incidents of time and place, And lo! the ideal, hidden beneath, revives."

Then only can the sinner proclaim with joy, "I am crucified with Christ: nevertheless I live." Death has brought life.



The art and culture of India exemplified in the gorgeous Jain temple at Calcutta.

A GIFT THAT CHEERS OTHERS

WHILE appeals for additional copies of the SIGNS OF THE TIMES are continually coming from far-off lands, yet two recent appeals from India are so touching that we want our friends to know of these special needs.

Tuticorin, South India—oh, you never heard of it? It's a seacoast city, almost directly across the small neck of ocean from Colombo, Ceylon, and is of considerable importance commercially. Our two workers there are appealing for twenty SIGNS OF THE TIMES each week.

And from the wife of our worker at Vepery, Madras, India, comes a word of thanks for the five papers we have been supplying, and an earnest appeal for more. "In the city of Madras, with its nearly a million inhabitants, there are

ten thousand or more who read and speak English. We are so short-handed, one person in this land must do the work of three or four. . . . I could use many more, if you could send them. The SIGNS OF THE TIMES is the very ammunition we need in this spiritual warfare."

Would you not like to join the SIGNS OF THE TIMES in bringing a message of spiritual cheer and hope to far-off India? A club of five will be sent for a full year for only \$7.50; ten copies, \$15; twenty copies, \$30.00. This gift would bring happiness the year round, and your help will be appreciated. Address—

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J. R. FERREN, Circulation Manager

A. O. TAIT, G. DALRYMPLE, Editors

Do you shrink from surrendering the pleasures of sin? Viewed in the torchlight of maturity, they are but ruins. Does the pain of duty still bind you? Do you feel the old nature is too deeply entrenched to be routed, and that you must endure the palsy of sin and linger to a morose old age, stricken with guilt? Look to Jesus. Think of His sacrifice. "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."

A supreme act of heroism, illustrative of the Saviour's propitiation, was enacted in a muddy, waterlogged trench in Flanders during the Great War. The soldiers on both sides had been dug in for months. In one of the quiet spells in the fighting, a bomb from the enemy side fell into the British trenches. Being ill-timed, the missile lay with the fuse still smoking, thus imperiling the lives of the boys in the dugout. One wide-awake man, the son of Sir Harry Lauder, rushed to the grenade, and deliberately placed his foot on it. He localized the explosion, saving the lives of his friends; but it cost the hero his leg, and, later, his life.

On a far greater scale Jesus gave His life for us. He localized the explosion sin made in this world, so that the full consequences of it might not fall upon us. He tasted death "for every man." Hebrews 2:9.

Contemplation of that love will bathe the soul in heaven's light. In the bright beams from Calvary sin will be revealed in all its hideousness. Thus the sinner will hate the things he once loved, and love the things he once detested. The love of Christ will constrain him to go to Calvary to die to sin.

Was the Flood a Fact?

(Continued from page 7)

explainable on the theory of gradual deposition.* Everyone must have noticed on our coasts or in railway cuttings how the strata in places are contorted and folded. Some-

times a number of different strata in one section have all been folded in the same way by some force acting after the whole range of beds had been laid down. If this force had operated after the rocks had hardened, they would have been broken and ruptured. As they are not, the conclusion is inevitable that these beds must have been deposited within a very short space of time, and were bent and folded before they had time to harden. This, of course, again demands a catastrophic explanation.

That these facts have never been satisfactorily explained, goes without saying. They obviously can only be interpreted on the basis of catastrophism; and yet to admit the possibility of rapid deposition would call into question the whole geological time

scale. So the evolutionary geologist must be "blind to the facts." And only by this attitude of mind is it still possible to maintain the geological ages theory which Huxley said paved the way for Darwin, and which Grabau declares to be "by all odds" the strongest bulwark of evolution.

(Concluding article: "CHRISTIAN EVOLUTION UNVEILED.")

*Readers desirous of giving further study to the fallacies of evolutionary geology will find an abundance of information in the works of Professor G. McCready Price, such as, "Evolutionary Geology and the New Catastrophism," and "The New Geology."

EARNING maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.—*The Cross*.

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Religion by Law

"UP AND down one sizzling New York street after another," reports the *Literary Digest*, "a short, wiry man, with smooth salt-and-pepper hair, beat an unwearyed path in a small motor car last Sunday.

"As he whirred along, his sharp brown eyes peered from behind rimless glasses into the inner depths of sweltering haberdasheries and other shops.

"Where they espied human life, he slapped on brakes, waited patiently to make sure customers had been served, proceeded to the nearest police station to complain.

"Charge: keeping open on Sunday in violation of the state law.

"Every Sabbath, the Rev. Dr. Harry L. Bowlby, sixty-seven, General Secretary of the Lord's Day Alliance, thus performs a compound of spiritual and temporal duty which for years has stamped him as New York's strangest detective."

"Fighting to see that his usual 'bag' of violators does not slip out scot-free," continues the *Digest*, "he trots around to court almost every Monday morning, pleading here with the judge, parrying there with the lawbreakers. His eyes grow stern, occasionally flash gleams of humor. His voice rings with the confidence of a John Knox preaching to wavering Scots.

"'I'll tell you how to close the stores,' a red-faced clothing man challenges. 'Make the buyers stop coming around on Sunday. It would be a better world if people would mind their own business.' . . .

"Mopping a beady brow, Dr. Bowlby retorts: 'Just let a few of them go up the river [i. e., to Sing Sing, the New York State Prison, which is thirty miles or so up the Hudson], and you'll see the stores close.'

"But in the end, the crusader usually gains his objective: a few \$5 fines."

And this is supposed to be Christianity! Yet, strangely enough, there are a number of denominations who favor this type of activity. The Lord's Day Alliance, of which the Reverend Dr. Bowlby is general secretary, was founded by the Methodist Episcopal, Presbyterian, Reformed, and Baptist Churches. All of these are Protestant bodies.

Yet the very essence of Protestantism is the right of the individual to form his own religious convictions!

Protestantism has by its very doctrines been opposed to religious bigotry, and to the theory that the church should derive its power from the state. Protestantism has long taught that every man was ac-

countable only to God for his religious opinions, and that every man was competent to form correct religious views from the word of God if he chose to do so,—quite unassisted by the policeman or the magistrate's court.

We think it is a good thing for a man to observe a sabbath. But it is not a good thing for the policeman to make a man observe, unwillingly, a sabbath. This principle should be obvious to all. We think it is a good thing for a man to be baptized; but it would be a very bad thing for a policeman to make a man be baptized, "so that he might live like a good Christian man." Religion must be free. Efforts to enforce the Sabbath or any other element of the creed, only breed cant and hypocrisy.

"Proclaim liberty throughout all the land unto all the inhabitants thereof,"—a phrase taken from the Bible,—appears on the historic Liberty Bell in Philadelphia. This is the true basis of American freedom. With it harmonizes the First Amendment to our Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press."

Upon these principles of freedom, civil and religious, our nation was founded. May we ever be true to them! D.

Lettuce and Labor

TEAR gas bombs and severe rioting in the streets have marked the recent dispute between lettuce growers and laborers in Salinas, California.

Salinas is a quiet, attractive little town of some 10,000 inhabitants. Located ninety miles south of San Francisco, it is surrounded by farms and ranches whose chief source of income is the lettuce crop.

Ninety per cent of the lettuce used in the United States comes from this district. The annual value of the industry runs up to \$30,000,000. Naturally, the number of growers and pickers and trimmers is large. And recently labor disputes have grown more bitter.

There had been vague rumblings of dissatisfaction for some time. Late in August the trouble broke. "Within a week," reports the *San Francisco Chronicle*, "4,000 men had struck, and 70 packing sheds were idle. That stopped the 100 cars of lettuce that normally move out of the Salinas-Watsonville area with the 300 crates to each car; the four, five, or six dozen heads of lettuce to each crate.

"As grower-shippers plan to move their crop with nonunion labor, bringing in its wake the strong possibility of violence and bloody clashes, the unions plan to play a trump card.

"They have asked union labor all over the country to refuse to handle the lettuce. 'It's hot,' they say, 'don't touch it.'"

Further trouble has been averted only by the promise of the governor of California to provide arbitration. Just what the result of these efforts will be, is not yet clear. Probably a compromise will be arranged, but it is doubtful if either labor or employers will give way on the real issue—the closed shop.

Such is the interwoven character of our modern life and commerce that all trades and unions and occupations appear to be tied up together. One cannot go on strike without affecting many others.

Strikes and their accompanying violence appear to be only symptomatic of the growing tension between capital and labor. Class dissensions are becoming more acute not only in this country, but in all the world. And they may well serve to remind us of the prediction of Christ, that before His return there should be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

D.



KEYSTONE
The famous bell at Lloyd's, London, largest insurance organization in the world, is tolled whenever a ship is lost at sea.