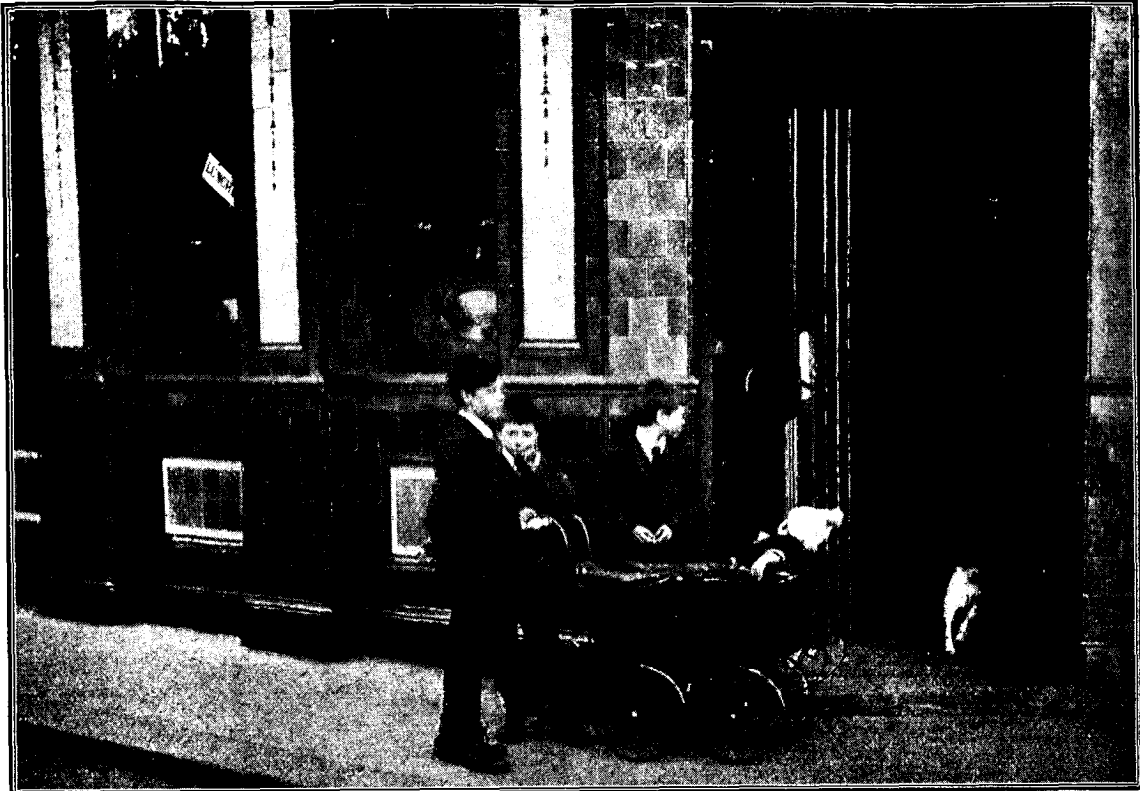


# SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY



Topical Press Agency, London

What kind of training are these four London youngsters receiving, whose father and mother have just gone into a "pub" to drink for an hour or two while their children wait at the door?

## Who's DRIVING?

*A question addressed particularly to fathers and mothers by* ARTHUR W. SPALDING

EVERY once in a while some person who has solved the problem of this generation's looseness in morality and laxness in law enforcement, sends me an editorial or an article that settles the thing. For a long time the police were to blame, though quite often it was the church, and not infrequently the school, especially the university; but of late the doctors have traced the infection back to its original source, and now they nearly all tell me that it is the parents who are to blame. I find this charge quite disconcerting to that large and honorable class of citizens, the parents, who have been comfortably and inexpensively debiting the whole account to the government. Human nature!

Bill and a friend of his had been not wisely but too well engaged in testing the per cent in a highly recommended beverage, and started out for home in an undue confidence of ability to run their car. The first few

rods, however, were a demonstration of uncertainty, and the friend remonstrated uneasily: "Bill, you got to be mighty keeferful how you run this car, er you'll have us both in the ditch!"

"What! me?" cried Bill, in astonishment, "why, I thought *you* was drivin'!"

Now I say that the first and most important thing to settle in this matter of running society is, Who is driving? Nobody wants to be ditched; but so long as every one thinks the other fellow is driving, why, every one can shout himself black in the face, fixing blame and giving advice, without in the least lessening our common danger. The bootlegger, of course, is demoralizing society, and the hold-up man is reducing public safety to a ghastly joke, and the flapper is making a sieve out of public morality, and the law officer is incompetent, and the legislature is for sale, and the school

is trading virtue for knowledge, and the home is an extinct institution now being collected for museums.

But all that information does nothing to get society under control. You can swat the police and the courts and Congress and the universities and the public schools and the church and the other fellow's home all you have a mind to, and, like the pig that went through the crooked hollow log, come squealing out on the same side of the fence where he went in. A squeal is no ticket to a turnip patch.

If we want to find out who is responsible for things going wrong, we shall have to clear our heads of cobwebs, and consider some very elemental facts. The first of these is that the parts are not made up of the whole, but the whole is made up of the parts. The reason that murders are committed wholesale is not that the government has gone Democratic, but that, in so many cases, some man has failed to train a boy in the control of his temper. The reason that the countryside of a June night is dotted with parked houses of assignation is not that socialism and Bolshevism are making great inroads in America, but that everywhere some woman has failed to establish a girl in the maintenance of her virtue. Who's driving?

The second elemental fact is that the more responsibility a man assumes for the evils he sees, the righter he is. The pitchfork has its use, but not until after the rake has done its work. You'll never fill a hay barn with a tedder. Just for the moment, let me beg you, forget Neighbor Jones, who holds nightly carousals in his house, and Widow Green, who lets her daughter go anywhere, any time, with any man who has an automobile, and the Smith kids, who are playing craps, and the black brat who slapped your Mamie in the face. They are all bad, no doubt; but if you set the police on them, you will not effect a reformation. Your neighborhood will be no better, but worse for the spirit of hatred and revenge you will have created.

#### WHAT ARE YOU GIVING THEM?

What about your own home? Of course you never touch liquor, and you don't allow your girls to be out late, and you forbid your children to gamble, and you reserve all the corporal punishment to your own jurisdiction. So much evil you keep away from your children. But what good are you giving them? How much does the spirit of genuine love reign in your home, in your words, your voice, your demeanor? How diligent are you to bring your children into a love of right conduct and an appreciation of the benefits of virtue? How much do you

associate with your children in happy play and work and social life, that your companionship and your alert guardianship may guide them in the way of truth? How much do you read with them the Bible and other helpful books? How much do you pray with them, and teach them of God, who is the source of all good and all power?

There is no power in law; there is power only in God. You can not put virtue into the lives of your children by threats, nor punishment, nor commands, nor a recitation of maxims. Virtue must go from you to them. The power of their lives must be derived from the power in yours. The positive pole of spiritual energy must oppose the negative pole, or there will be no vital current.

It is of course true that you alone can not make over the world. But you can come a whole lot nearer to making over the world when you recognize and use your own special field of operation, your home, than you can by cursing the government, or denouncing the police, or passing resolutions to spiritualize the Y. M. C. A. It is the spiritually bankrupt who stand out in the street, like

Shimei, and throw stones and dust, and curse the king.

The influence for good of a true Christian home, of intelligent, wide-awake, devoted Christian parents, is away out of proportion to its size. The child or the young man or woman who has in a Christian home been given the principles of a soldier of Jesus Christ, who fights his own battles not with the despair of constant failure but with the joy of certain triumph, and who faces his world with no hangdog air of apology for his principles but with the pride of loyalty to God, that child or youth is like a David against the Goliath of impurity and crime that confronts him. Give us in any land a thousand such homes, and they will put to flight a million of the agencies of evil.

Community action for the alleviation of bad conditions is right. Social and, in some circumstances, even political action is necessary for the restraint of militant forces of evil. No discount to them, but—they will never be effective until after the persons who unite in them have done all they can do to bring their own provinces into order and support.

Check up! What's your record? Are you merely grouching at evil conditions, or are you honestly and earnestly and successfully doing your personal part in changing them? Who's driving in your car?

#### YOU CAN'T GIVE WHAT YOU HAVEN'T

The third elemental fact to be considered is, You can't give what you haven't got. Here, in fact, we face the prime trouble with the world, and with the officials of the world, and with the parents of the world. No man who deals with a bootlegger can teach his son self-control. No woman who revels in suggestive literature can teach her daughter virtue. No father who uses the name of God only to curse with can teach his children reverence. No mother who lies to her visitor can teach her children truthfulness. No man who is too busy to listen to his son's confidences, or to search them out, can ever steer him in the paths of probity and uprightness. No mother who is impatient with the problems and perplexities of the day can ever put poise into the lives of her children. No father and mother who are too indifferent or too indolent to study the states and impulses and reactions of their children to the experiences of the home, the school, and the community, or to tax themselves with the effort to find true solutions to the problems these make, can ever build up the manhood and the womanhood of an enduring society. No soul of the parent which

(Continued on page 14)



Arthur Spalding and two of his "boys"

#### A Parents' Specialist

The author of the accompanying article is a specialist in the training of fathers and mothers, as he is also in the training of children. He is no theorist either, for he has a successful and happy home of six members himself, and has lectured all over the United States to thousands of parents. Mr. Spalding believes that it is just as necessary, and perhaps more so, to train the parents as it is to train the children. And why shouldn't parents study their business? We train preachers and teachers, nurses and cooks, but the greatest and most comprehensive institution and business on earth—the home—very seldom has anybody on the job who is trained. And society shows the baleful effects.

Under Mr. Spalding's editorship, monthly "Parents' Lessons" are issued. These give fathers and mothers clear, interesting, and practical lessons in home making and child training. If you are a father or mother, write for information to Arthur W. Spalding, Chairman, The Home Commission, Takoma Park, Washington, D. C.



Egypt, once a kingdom that rivaled the greatest the world has ever seen, is to-day a land of squalor and misery, broken-down monuments, and fitting memories of the past.

## EGYPT FULFILLS PROPHECY

*Another one of "The Christian son to an agnostic father" letters*

by

EARLE ALBERT ROWELL

**M**Y dear Father,—

In my last four letters I considered the fulfillment of the prophecies concerning Tyre, Sidon, Babylonia, Chaldea, Babylon, and Nineveh. The fact of the predictions and their exact fulfillment no skeptic has dared to deny. His evasion of the indisputable facts usually consists in the feeble statement that the prophets "guessed," or that they wrote after the event. But I have in all cases chosen predictions whose fulfillment has been so recent that the most suspicious and unreasonable unbeliever can not claim that the prophet wrote after the event. Of course if the skeptic prefers to believe the prophets were such accurate "guessers" that they could do what no one else on earth has ever done, not even the most learned or astute skeptic, I have no quarrel with him. To be sure, I may be surprised at the credulity he manifests in accepting such an explanation. He certainly exhibits more faith in the marvelous that he accuses me of doing when I affirm that the prophets re-

ceived their undisputed information of the future from God.

If the prophecies I have quoted were all there are in the Bible, they would be sufficient to place the Bible as a prophetic book beyond all other books of earth combined, unapproached and unapproachable. But we have only entered the doorway of the great prophetic temple.

When Isaiah, Jeremiah, and Ezekiel lived, Egypt was then so ancient that she boasted a longer unbroken line of kings than did any other nation. To Ezekiel, the settling of Egypt was as ancient as the beginning of the Christian religion to us. The prophets of his day, 600 B. C., knew Egypt as the granary of the world, eminent in science, in the arts, in luxury and magnificence, the leader of civilization. For twenty centuries those artificial mountains, the justly famed pyramids of Egypt, had stood the proud sentinels of a proud country of many splendors.

Like its own monuments, Egypt seemed to bid defiance to the tooth of time. At the fire which burned on her hearth all nations of earth had kindled the lamp of knowledge. She had the unity, repose, and calm majesty of conscious power. To the eye of the natural man, be he scientist or philosopher, there appeared on the horizon of the future no faintest cloud to threaten the peace and power of Egypt.

PROPHESED TWO THOUSAND YEARS  
AHEAD

Nevertheless, at a time when all other men, judging by analogy, would have predicted for her practically unending prosperity and power, Isaiah, chapter 19, and Ezekiel, chapters 29 and 30, foretold many amazing things concerning her, *reaching two thousand and more years beyond the death of the prophets!* I wish you would read these chapters carefully, as I shall not take the space to quote more than a few of the more important verses. In a few words, Ezekiel foretold history that it has taken twenty-five hundred years

to fulfill and that it would take several volumes to record.

"They shall be . . . a base kingdom," said Ezekiel 29: 14, 15; 30: 6, 7; 32: 15; 30: 12, 13. "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." "The pride of her power shall come down. . . . And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted." "I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full." "I will . . . sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. . . . And there shall be no more a prince of the land of Egypt."

Every phrase is here surcharged with meaning. The doom of Edom and Chaldea and Babylonia was utter extinction; but not so the fate of Egypt. The inexorable decree was one of continual baseness and decline. That it was to continue as a nation is clear from the above quotation. It was no longer to rule, but it was to be ruled by cruel strangers.

We have only to consider the condition of Egypt six hundred years later

to see that this prophecy could not have been the result of mere human foresight. There was nothing in the time of Christ to indicate that the day of Egypt was past forever; for she was still very powerful. Augustus, after the defeat of Antony, found so great wealth in Egypt that he paid all the arrears of his army and all the debts he had incurred during the war. Even after he had spoiled Egypt at will, she still appeared to him to be so formidable that he was afraid to intrust its rulership to any man of rank or power, lest a rival to himself might arise. So he gave the government to Cornelius Gallus, a person of very low extraction, denied Alexandria a municipal council, and declared all Egyptians incapable of being admitted to the Senate at Rome.

For six hundred years more, Alexandria continued second in the Roman Empire in rank, but first in wealth, commerce, and prosperity. Certainly the skeptic of that day might have read the prophecy of Ezekiel with mocking smile of derision, and taunted the believing Christian with his unfulfilled prophecy.

Even in the seventh century, Egypt was still so powerful that the Mohammedan hordes, though arrogant with unchecked victory, hesitated to attack it. When Romulus and Remus founded Rome, Egypt was then nearly

two thousand years old. Rome waxed powerful, conquered the world, including Egypt, and was, in turn, conquered by the barbarian hosts of the North. But still Egypt continued powerful, rich, and populous. The Arabs finally decided to attack it. The siege of Alexandria lasted fourteen months, during which the Arabs lost 23,000 men; and then its capture was due, not to the superior power of the Arabs, but to internal treachery. The sight of its magnificence and wealth filled the conquerors of the East with amazement.

The destruction of the famous Alexandrian Library was a world calamity. Its destruction supplied the Arabs with fuel for six months. The wealth of Alexandria was an indication of the riches and strength of the whole nation. It would have been impossible for the Arabs to have taken it and to have retained it had not the people, groaning under the oppression of their Greek masters, thrown themselves into the arms of the invaders.

#### FULFILLED TO THE LETTER

While the prophecy may seem slow in fulfillment, it has been certain. The decline, though gradual, has been continuous. Let the infidel pen of Volney and of Gibbon tell the story.

"Such is the state of Egypt," says Volney ("Travels," Vol. 1, pages 74,

*(Continued on page 14)*

## "A More Excellent Name" CALVIN P. BOLLMAN

THE Scriptures teach the doctrine of the incarnation, but nowhere undertake to explain it. Indeed, it is something that can not be explained,

for the reason that our minds are finite and can not grasp, or comprehend, the infinite. The fact is stated, but the "how" is not told. We can believe that He who came to earth and died was the wonder-working God just as we believe many other things we can not comprehend.

When we say this, we do not mean, however, that all divinity was or is comprehended in Jesus Christ. He is not the Father. Yet He was and is essentially divine. The apostle tells us in Hebrews 1: 4-12 that the Son is "better than the angels" because "He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He [the Father] at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And Thou, Lord, in the beginning hast laid the founda-



tion of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

In this scripture God the Father addresses the Son as God, and directs the heavenly hosts to worship Him. But only divinity is worthy of worship or can rightfully receive adoration. To worship a creature, however exalted, would be idolatry.

The more excellent name which the Son

receives by inheritance is the Father's name. It is not bestowed upon Him as given names are bestowed; it is His by inheritance, that is, by right, in the very nature of things, just as earthly children inherit the family name. Other names are given them for convenience, but the father's name is theirs by right of birth.

Only in Revelation 1: 8 is the Son of God called the Almighty, but other scriptures imply as much. Jesus Himself said to His disciples: "All power is given unto Me in heaven and in earth." Matthew 28: 18. Again, in Colossians 2: 9, the apostle tells us that "in Him dwelleth all the fullness of the Godhead bodily." Nor is this truth revealed alone in the New Testament. Turning back to the prophecy of Isaiah (chapter 9: 6), we read: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, The everlasting Father, The Prince of Peace."

Christ is called "the everlasting Father" because He is the Father of His people. He is the second Adam. What Adam was to the fallen race, that Christ is to the redeemed race. Believers are His spiritual children, children not simply by adoption, but by being "born again" (John 3: 3-8), by being made "a new creature" (2 Corinthians 5: 17), and by feeding upon His word. His children grow not only in spiritual stature, but are made partakers of the divine nature. See 1 Peter 2: 2 and 2 Peter 1: 4.



Upon no point at issue between evolution and evangelical Christianity are the two views more antagonistic than upon the question of the origin, the nature of, and the remedy for, sin.

# SIN and the EVOLUTION Theory

*Being the second in the series of articles answering the question, Can revelation and evolution be harmonized?*



GEORGE  
MCCREADY  
PRICE

but it certainly is not in accord with the Bible. It is a sort of modern Manichæism, wholly antagonistic to the Christian religion.

This is the testimony of Le Conte:

"If evolution be true, and especially if man be indeed a product of evolution, then what we call evil is not a unique phenomenon confined to man, and the result of an accident [the "fall"], but must be a great fact pervading all nature, and a part of its very constitution."—*Evolution and Religious Thought*, page 365.

But anyone who will make the effort to compare this view of evil with that taught by Celsus, the Neoplatonist, and the first pagan writer to devote an express work to attacking Christianity, will see that this modern evolutionary philosophy is identical with the ancient pagan view of the world in this respect. There is certainly nothing Christian about such a view; it is paganism, pure and unmixed.

#### SIN IS THE ANIMAL IN US

We have been considering the primary or the more remote cause of sin, evil, suffering, and death. If we consider briefly the nearer or the proximate cause of these things, we find that, according to evolution, sin is simply inherited animalism. It appears to make no difference to the advocates of this view that many very evil propensities, such as pride, envy, and rebellion against God, seem to have no possible connection with animalism; there really is nothing else in the evolution view of the case to which we may trace the multitudinous propensities of what the Bible calls the "carnal heart."

As John Fiske expresses it:

"Theology has much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him."—*The Destiny of Man*, page 103.

Dr. E. W. MacBride, at the Oxford Conference of Modern Churchmen, expressed himself on the same point as follows:

THE Bible has a clear and understandable explanation of sin, or moral evil, as having been brought about by the free choice of a created being, or beings. We may not be able to explain entirely the origin of sin; for to "explain" it, in the sense of showing a cause for it, would be to defend it, and then it would cease to be reprehensible. Sin is due to an abuse of freedom; it has no other explanation. But God has permitted it for the sake of teaching essential lessons to the universe. And the risk of sin's occurring, is a risk inseparable from the endowment of free moral choice, which the Creator bestowed on angels and men. But the Bible clearly teaches that God, from the beginning, made provision for this desperate emergency, whenever it should arise; and the whole history of God's dealings with mankind is simply the record of God's method of dealing with this situation, which has arisen because of the abuse of that freedom, or the power of free moral choice, which the Creator bestowed on some of the higher orders of His created existences.

From this it follows that sin is an intruder, an anomalous situation; its essential nature is that of a revolt, a rebellion against the established order of the universe, as the latter is an expression, and a perfect expression, of the will of the Creator. Thus, sin is not a primal or an original condition; it is wholly secondary, in point of time. From this it follows, further, that suffering and death (on the part of animals and man) are also wholly second-

ary, and are not a part of God's original design in creation. "God saw everything that He had made, and, behold it was very good." Genesis 1:31. God created man "upright" (Ecclesiastes 7:29), "in His own image" (Genesis 1:27), with no bias whatever toward evil. But "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

All this is the uniform and absolutely unanimous testimony of the Bible from Genesis to Revelation. The Bible gives no sanction to Manichæism, or the doctrine that evil has existed from the very beginning of things, that it is coeval with the good.

#### MAKES SIN A PART OF NATURE

But the latter, however, is exactly the teaching of the evolution doctrine. Evolution gives us no solution of the problem of the origin of evil; it merely pushes the problem back into the shadow, where we can not see anything distinctly. In the last analysis, evolution either makes evil the deliberate work of God, in forming beings with a bias toward evil; or it makes evil an inherent property of matter, beyond the reach of God's power, something in the very nature of things which God Himself could not help or overcome when He started the universe evolving. This theory of a "finite God," as taught by J. S. Mill, William James, and others, seems to have become very popular with modern philosophers who have accepted the evolution theory;

"If mankind have been slowly developed out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors: there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jews."—*The Modern Churchman*, September, 1924, page 232.

On the same occasion, Dr. H. D. A. Major made a similar declaration:

"Science has shown us that what is popularly called 'original sin' . . . consists of man's inheritance from his brute ancestry."—*Id.*, page 206.

#### TWO VIEWS UTTERLY ANTAGONISTIC

From these statements by representative evolutionists, we are safe in concluding that the teaching of the evolution doctrine is in vital and complete antagonism with the historic teachings of Christianity. If it should be objected that the Bible does not use the expression, "the fall of man," it may be replied that the idea of a fall, as an explanation of the great fact that man is a sinner, runs like a scarlet thread through the entire Bible from beginning to end.

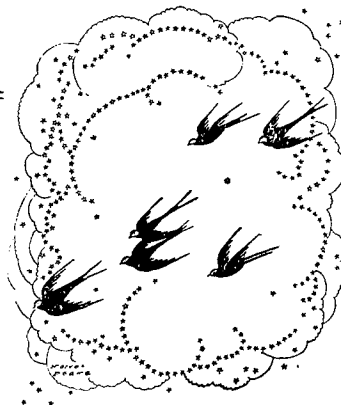
From the profusion of references which might be cited on this point, the following from John Wesley may suffice to show the place which this doctrine of the fall of man occupies in Christian theology:

"The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honorable an appellation as that of a cunningly devised fable."—*Works*, Vol. 1, page 176.

Also the following from the same author:

"All who deny this, call it original sin, or by any other title, are but heathens still in the fundamental point which differentiates heathenism from Christianity."—*Id.*, Vol. V, page 195.

We may safely conclude from all these testimonies that the theory of organic evolution is in hopeless antagonism with the teachings of the Bible regarding the subject of the origin of sin. I can not see how this direct antagonism can be reconciled. The Bible gives an account of the beginnings of sin, which makes sin the result of a deliberate wrong choice on the part of the parents of the human race. Because of this first disobedience, the nature of mankind has become degenerate and depraved; man is naturally a sinner, out of harmony with his Creator and the fundamental laws of the universe. But the evolution theory says that man's "sinful" tendencies are simply his inheritance from his brute ancestors; man is not a fallen being, but a rising being; sin is but the "growing pains" of the race, something which impedes and hinders us, it is true, but something which the race is gradually



## MAN is MORTAL

writes ALLEN WALKER

THERE is no person upon this earth, either good or bad, who possesses inherent immortality; for man was not created immortal. If he ever enjoys immortality, it must come through his acceptance of the gospel. In Job 4: 17 we read: "Shall mortal man be more just than God?" Here man is definitely declared to be mortal, and throughout the Bible there is not another text or inference to the contrary.

It will be interesting to any seeker of truth to read all the texts in the New Testament where the words "immortal" and "immortality" are found; and he may be surprised to learn that not once are these words applied to man in his present state.

In 1 Timothy 1: 17 the word "immortal" is used as an adjective, applying to God. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." Passing to chapter 6: 15, 16 of this same book, we find these words, "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto." Since it is true that God only has immortality, it is certain that man does not possess it.

#### URGED TO SEEK IMMORTALITY

In Romans 2: 6, 7 immortality is the goal held out as an inducement to "patient continuance in well-doing." "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Surely a man would not be encouraged to seek for that which he already possessed.

The time when this great blessing will be conferred on the overcomers is definitely established in 1 Corinthians 15: 51-54. "Behold, I show you

a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Here we are pointed forward to the return of our Lord and the resurrection as the time when the gift of immortality will be bestowed on all "who by patient continuance in well-doing" have sought for it. Until then we are all mortal and subject to death. At that time "death is swallowed up in victory."

There is another text in the New Testament where the word "immortality" is used; and when we have examined it, we shall have investigated every use of the word in the Bible. This reference is found in 2 Timothy 1: 10: "But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Here, as in the other texts examined, we are told that the final enjoyment of immortality is dependent upon a condition. It is promised through the gospel. Those who accept the gospel and remain faithful to the end will receive the gift of immortality.

In summing up, we learn—

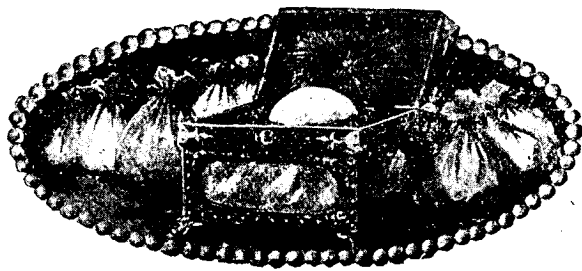
1. That immortality is one of the attributes of God.
2. That man in the present state is mortal.
3. That by patient continuance in well-doing he is to seek for immortality.
4. That it can come to him only through the gospel.
5. That it will be conferred on the overcomer at our Lord's return.

outgrowing. As for the origin of these "sinful" tendencies, evolution has no explanation, except to make them an inherent part of the very universe itself, something which God Himself could not avoid or eliminate when He started the process of an evolving universe—if, indeed, we can suppose any such deliberate or purposive beginning of the universe on the part of a personal God. In this respect, the evolu-

tion theory seems to be merely reverting to the crude pagan ideas which had long occupied the mind of the world when Christianity came with the light of its divine revelation.

(To be continued)

A WORD once sent forth from the lips can not be brought back with a chariot and six horses.—*Chinese Proverb*.



# Is RELIGION a Paying Investment?

*In our mercenary age everything is estimated in terms of its business value. Does Christianity suffer by such a test?*

STERLING B. SLATER

Does Christianity pay? This is a vital question. We have a right to expect a definite, well-founded answer. If it does not pay, no one should ask us to adopt it. It is a plain business proposition. If it is profitable, we ought to embrace it; if it is more profitable to live for self, then we should do that, and turn away from Christianity.

There are many who feel that Christianity not only does not pay, but that it deprives one of the good of life; that the person who does not follow after the distractions and delights commonly indulged in by those who are living for self is leading an unnecessarily limited existence. This assumption naturally leads to the idea that a Christian is narrow-minded, that his character is stunted, that he is bereaved of the greater part of the joy and satisfaction of living. If this were true, the only sensible thing to be done would be to shun religion and gratify self.

## FALLACIOUS REASONING

The fallacy of this reasoning is readily seen when the premises are restated. The parallel of the argument would be that virtue and respectability do not pay because one is not at liberty to do as others do, and so is living a narrow, abridged life.

No one will admit that a libertine's life or a drunkard's life is more complete or better rounded out just because he permits himself to go to greater excesses than the virtuous man could permit himself to go. It is apparent to the virtuous man that what the libertine considers enjoyment and satisfaction is a delusion; that to permit excesses in the life is to limit capability, pervert perception, and benumb all sensibilities. It does not take long to see that the unrestrained is the one whose

life is cramped and whose mind is unbalanced.

The idea that Christianity is unprofitable, that it narrows the character and cramps the life, is based upon the same false foundation. The main argument in favor of the profitableness of Christianity is its broadening effect upon the mind and character, opening before the one who embraces it a fuller

life, and giving him more of the joy of living. A full, rounded-out life and a mental grasp that make life complete is the reward of knowing how to relate one's self to life's problems, mysteries, crises, distractions, and all, in just the right way.

To seek for this knowledge through scientific lines will require a life of study—and even then it is only a gamble whether or not one will find out how to live. Most people scarcely learn the laws and secrets of life before their course is run.

Even if a man should succeed in wresting from science and nature the laws of living, he would still have only that which the true Christian early learned to exercise. Not only has he wasted a lifetime in learning what he might have mastered in early years, but he is still without God or hope of the life to come. He will find that he has only mastered some of the principles of Christianity which were already possessed in purer form and greater measure by the true Christian.

True, the Christian may not always be able to give a logical reason for doing as he does or explain just why the way he is following is the right way to respond to life's environment. He does so because God has said he should and because he has found by trial that the principles of Christianity are the principles of success.

Every one's life is made up of duties, opportunities, pleasures, and sorrows. If one would live life well and get the most out of it, he must respond to all these experiences in the ratio of their importance, without going to extremes either way. This happy medium is, unfortunately, seldom found.

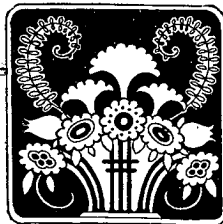
## CHEATING ONE'S SELF

He who lives for the gratification of self is unbalanced because he sacrifices all to pleasure, passion, or appetite. During the period of self-gratification he may feel that he is getting the most out of life, compared with the man who is trying to subordinate properly the less important part of his environment to the more important; but a comparison at a later date, when results show, will reveal that he has cheated himself. As he sees what he might have accomplished, the opportunities he might have taken advantage of, and the character he might have formed by life's discipline, he discovers his mistake and his loss.

It is sometimes necessary for one person to relate himself in greater measure to one phase of his environment than to another. For example, the man of letters must respond in greater measure to that which makes for intellectual power; the laborer to that which makes for physical health and power.

All phases of life's environment must be developed, each in due proportion to its importance, in order for

(Continued on page 14)



## "I Am with Thee"

ROBERT HARE

One sweetest thought rings while the moments are passing,  
Still cheering my soul with its musical tone,  
And filling the valley of life with its gladness:  
"Love need not walk in the darkness alone."

"Fear not, I am with thee," the echoes are telling,  
All soft as the whispers from angelic hymn;  
"Yes, with thee forever, though foes may oppress thee,  
And thorns crowd the path when cheering lights dim."

And so I will lean on the arm of His greatness,  
Should earth's brightest vision depart from my sight;  
And since He is with me, the storms can not hinder;  
I walk in His presence, and He is my light.

Blest, blest be the thought that echoes in gladness;  
Let night shadings cloud every star that has shone,  
Sweet confidence flows in each strain of its music,  
And love does not walk the dark valley alone.

ARTICLES ON

The CHRISTIAN LIFE



I. H. Evans



C. K. Meyers



Matilda E. Andross



Taylor G. Bunch



Charles Thompson

FOR 1926, the SIGNS plans a strong program of articles on Christian experience and living. The editors realize that doctrines are valueless unless Christ be preached, and that correct doctrine must lead to a Christlike life if God be pleased. They have therefore sent out urgent requests to their contributors to keep Christ in the forefront of every article, no matter what the subject may be.

*Elder I. H. Evans*, evangelist, author, and leader of missionary forces in the Far East, will furnish the SIGNS with nine contributions on the theme of righteousness by faith. Elder Evans is a mighty preacher on this subject; and we know that this old world needs the message that he will bring from the Scriptures.

*Elder Cecil K. Meyers*, of Washington, D. C., has prepared a splendid series of twelve articles on victorious living. They will appeal both to Christians and to unbelievers.

*Matilda Erickson Andross*, well known as a Young People's Missionary Volunteer worker and as author of "Alone with God" and companion volume, has written a series of articles on how to become a Christian. Mrs. Andross deals with the first steps in Christian experience,—repentance, confession, conversion, etc.

PROPHECY

THE SIGNS is everywhere known as "America's Prophetic Weekly." During its fifty-one years of ministry, the exposition of Bible prophecy has been a leading feature. The SIGNS intends to keep up a virile presentation of the outstanding prophecies of the Bible year by year. For 1926 we believe we have three especially good series along this line.

*Taylor G. Bunch*, a city evangelist in the Northwest, who has been making a very intensive study of the book of Revelation during recent years, will contribute twelve articles on that book. He treats the book as it is,—a revelation of Jesus Christ.

*William G. Wirth* writes a series on the companion book to Revelation—Daniel. His articles are scholarly and convincing.

The books of Daniel and the Revelation are the most important prophetic portions of Scripture. These two series will help you to appreciate the books more.

*Walter C. Thompson*, Walla Walla, Washington, has prepared a very fine group of contributions on the subject of "Prophecy, Its Worth and Witness to the Bible."

DOCTRINES

THE SIGNS OF THE TIMES has been valued also through the years for its clear presentation of the various Bible doctrines. For many months a number of contributors have been

working on a doctrinal series for 1926. They have done painstaking work. We have never had a better line-up.

*Charles Thompson*, of St. Paul, Minnesota, has written on the Sabbath question. He covers the entire subject in eight articles.



W. A. Spicer



C. H. Watson



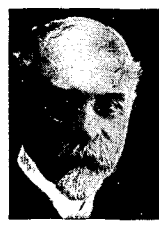
O. Montgomery



F. M. Wilcox



J. L. McElhany



Arthur G. Daniels



Morris Lukens

Lookin  
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Three Noteworthy



Prof. M. G. Kyle

ARCHAEOLOGY

ONE of the foremost archaeologists of America, and known throughout the world, Melvin Grove Kyle, at the request of the editors, has prepared a series of five articles on archaeological discoveries and their confirmation of the Bible. Dr. Kyle is president and professor of archaeology in Xenia Theological Seminary. He is also editor of "Bibliotheca Sacra," and author of three books on Bible archaeology. Many years of his life have been spent in Palestine and Egypt, in archaeological exploration. In 1924 he made a special expedition to Palestine to study the question of the site of ancient Sodom and Gomorrah. Immediately after finishing the series for the "Signs" last November, he left for Palestine, to excavate the site of ancient Kirjath-Sepher, the "book city."

Dr. Kyle is a firm believer in the inspiration of the Bible, and his five articles are a mighty witness to the infallibility of the Book. These articles will strengthen the faith of the believer, and convince many of those who are skeptical of the authenticity of the Old Testament.

MODERNISM

A NEW religion has come into vogue during recent years. It is known as Modernism. It pretends to be Christian, but is essentially pagan and antichristian. Leander S. Keyser, professor of theology in Wittenberg College, associate editor of the "Bible Champion," and author of

READ THE "SIGNS" AND



# Ahead 1926

very glad to be able to share  
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THE TIMES, Mountain View, California.

## FEATURES for 1926

books on religious subjects, has especially prepared  
for the "Signs" a series of articles on the religion of  
modernism. He shows just what it is and how it  
differs from Bible Christianity. Professor Keyser  
is as well qualified to write on this subject as is any  
other fundamentalist in America. His message rings  
true to evangelical Christianity, and is an eye opener  
as to the lengths to which apostasy has gone within the  
church. His articles are not technical nor academic,  
yet are written in an authoritative manner.



F. C. Gilbert

**GENESIS** F. C. GILBERT, preacher and author, a Hebrew con-  
verted to Christianity, has given the "Signs" a unique  
and forceful group of articles on the book of Genesis. He considers the  
Genesis account of the beginnings of this earth from the viewpoint of the  
Hebrew race and the Hebrew language. His is an absolutely new approach to the ques-  
tion of creation and evolution; and our readers will be immensely benefited by his series  
of this key book of the Bible.

We believe that the three series outlined in the foregoing paragraphs will be keenly  
appreciated by all. These contributions will contain absolutely new and vital informa-  
tion to every Christian who loves God's Word, and information which every one needs  
in the final conflict between truth and error. Mr. Gilbert's series will be of added in-  
terest to ministers and students who are somewhat acquainted with Hebrew.

## KEEP UP WITH THE "TIMES"



George W.  
Slells



Edwin K.  
Slade



M. B. VanKirk



Wm. Guthrie



S. E. Wight



W. H. Heckman



F. H. Robbins

Those who have been privileged to hear the writer of these  
articles preach on the subject of the Sabbath, know that he  
presents it convincingly and appealingly.

*Calvin P. Bollman*, associate editor of the *Review and Herald*, has contributed six articles on the subject of "Man in Death." This vital doctrine is well presented in this series.

*Carlyle B. Haynes*, New York City evangelist and writer, is the author of a series on the question of Christ's mediatorial work in the sanctuary. These articles are so excellent that they will also appear in book form.

Four writers have prepared series of Bible readings in question-and-answer form on leading Bible doctrines. Evangelist E. L. Cardy, Connecticut, has the Sabbath question; Stemple White, Chicago city evangelist, has the law question; W. C. Moffett, Massachusetts, has the second coming of Christ, and M. A. Hollister, Kansas, has the question of life beyond the grave.

## HOME and HEALTH

*Dr. Belle Wood-Comstock*, of Los Angeles, California, has written an exceptional group of articles on maintaining a healthful home. Here are some of the subjects she treats: The Home—What Is It? The Home Program; The Family Board; The Home Library; The Home Study Club; The Home Atmosphere; Home Recreation; Our Sons; Our Daughters; The Medicine Chest.

*George E. Cornforth*, chef and dietitian at a large Eastern Sanitarium, has sent us a series of articles on diet and cookery that will be keenly appreciated by all the mothers who read the SIGNS.

*Earle Albert Rowell*, who, in 1925, gave us the letters of a Christian son to an infidel father, is writing a story for 1926, "The Man Who Dared." It is based on actual incidents, and tells how a modernist preacher was converted to evangelical Christianity. It is a timely story, and exceedingly interesting.

*May Carr Hanley*, author of "With John Brun in Old Mexico," and teacher in the Honolulu Academy, has given us our most noteworthy story since "The Marked Bible." And it is a true one, too. Mrs. Hanley has written the story of the life and work of Professor and Mrs. Grainger. Professor Grainger was president of a Western College in the early days, and later a pioneer missionary to Japan. Truth is stranger than fiction, as you will agree when you read this entrancing story, "Beside Many Waters." This story will run in eighteen gripping installments.

## Our PULPIT

AN entirely new feature will be found in the SIGNS for 1926. This is something in the nature of a sermon page, supplied not by one or two or a half dozen ministers, but by many. We have explicitly asked that they send no doctrinal sermons, but those used in revival meetings,—sermons that have to do with the Christian life and experience. Already we have received a number of these sermons, and we can assure the readers of the SIGNS that they are filled with inspiration and spiritual thoughts that feed the soul, renew the courage, and give strength for the Christian life. Below are some of the men who will preach from the SIGNS pulpit during 1926.



Carlyle B. Haynes



Stemple White



W. C. Moffett



Dr. Belle Wood-  
Comstock



George E.  
Cornforth

# The CHEMIST

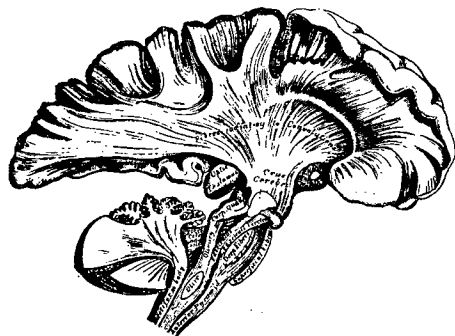
## and the CIGARETTE

**I**N a recent article published in these columns, I made a statement to the effect that, after years of the closest study as an examining physician for some of our largest life insurance companies, I was free to say that nothing, unless it be the morphine habit, is so destroying the mentality of our manhood as is the smoking of cigarettes, whisky and other forms of smoking not excepted. This is a strong statement, I know, and it may be met with disapproval; but let us study it from a biological and chemical standpoint.

We present herewith two sketches, one showing the relative position of the gray matter, or cellular part of the brain, to the white matter. The white matter is composed of thousands of minute fibers, whose origin is in the cells of the gray matter, which forms the outer portion of the brain,—that part lying next to the skull. From this part of the brain these delicate nerve fibers form into bundles, or nerve trunks, and, leaving the brain at the *foramen magnum*, pass on down the spinal cord, and terminate in the different organs of the body, which they control.

The second sketch represents a highly magnified section of gray matter, showing the nerve cells in their relation one to the other. It will be noticed that some of the brain cells have nerve fibers passing out from them, uniting them with other cells. From these united cells, the fibers go to the distant parts of the body. It will also be noticed, in sketch Number One that the larger number of these delicate nerve fibers, in leaving the gray matter, pass forward and downward past a point just back of the upper throat, palate, and nasal passages, to which fact reference will be made later on in this article.

It was once supposed that intelligence depended upon the amount of gray matter one possessed, since the gray matter represents the number of



The gray matter of the right side of the brain and the nerves leading to the other parts of the body.

*Some eye-opening facts regarding the relation of cigarette smoking to mental development are presented in this contribution by*

OTHO C. GODSMARK, M. D.

nerve cells, or *bioplasm*, of the brain; but later research seems to show that intelligence is not measurable by the size of the brain or by the amount of gray matter contained therein; one may possess both in abundance, and yet be distinctly slow of comprehension and sadly lacking in what is commonly called intelligence. It is not the number of cells a man has in his brain that determines his degree of intelligence; but the number of cells he has so connected up with his great central nervous system that, when he wants to use them, they are ready to respond to his call.

#### UNCONNECTED TELEPHONES

Perhaps one of the best illustrations we can give of this is to imagine a recently constructed office building, advertised as ready for occupancy. We go through the building and find that its hundreds of offices are equipped in the most modern way. Each office has a telephone, which is supposed to be connected, through the central system, with the outside world as soon as the offices are rented and occupied.

This looks good; but we find, later on, when we try to do business in that building, that but few, very few, of those fine rooms have ever been occupied; and that but few of the phones in all that telephone system have ever been connected up; so, no matter how fine an appearance that building may present on the outside, its inner workings are, for some cause, far below what they might and should have been.

When a child is born into this world, like the office building in our illustration, he has many vacant cells, or rooms, in his brain, which, as he develops, will be brought into activity, or leased out to occupants, either good or bad, just as he may choose. Just as a telephone is absolutely worthless in any office unless it is connected up with the central system, so the cells in the gray matter of his brain are of no use unless he connects them up with his central nervous system, where they can be of use to him.

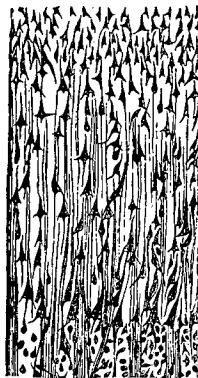
Again, suppose that some particular cell has become connected up with the other nerves and has become a real, living, acting part of the intelligent

functions of the mind. Suppose that, through its feelers, or rootlets, it is drawing up nourishment and is feeding that portion of the brain; and then, because of the introduction of some drug or chemical into the person's system, it should be found that these little rootlets, or nourishment gatherers, became withered and ceased to function aggressively and normally. What, in your opinion, is the condition of that individual, as compared with his former state?

Destroy the terminal bud at the end of a fern leaf, and that leaf may not die, but it does cease to grow and to unfold. Destroy the terminal bud on the end of a rootlet in the ground, and that rootlet may not die, but the growth stops where it is.

It no longer reaches in search of more food and nourishment for the tree or plant of which it is a part.

Now, our biologists tell us that that is exactly what seems to happen to the little tentacles, or rootlets, that go out from the brain cells in search of food and sustenance, when a boy smokes cigarettes.



Cells greatly magnified, some connected with nerves; others unconnected.

They tell us that the

terminal buds, if it be proper so to speak of the active ends of these cell feeders, seem, in some way, to be blasted.

Whether our biologists and microscopists are correct or not in their findings, the simple fact remains that nothing outside of morphine so stops the mental development of a growing boy as does the smoking of cigarettes. It seems as if the cells in his brain lose their power to become further connected up one with another, and with his central nervous system. He may develop into a well-built man physically; but so many of his brain cells remain isolated that he has but a partially developed brain. This part of his anatomy has not developed in accordance with the rest of his body. Many a woman has told me, with tears in her eyes, that her husband was merely a grown-up boy with boyish ways, and not a man like other men. He had smoked cigarettes since he was a child; and that was where it had left him. These are terrible statements to make, but they are true.

(Concluded next week)

The second of  
two articles  
on the memo-  
rials of the  
Bible



# God's Greatest

# MEMORIAL

GEORGE W.  
WELLS

WE are not to conclude that the memorials of the Bible are all confined to the Old Testament, for they are brought to view in the New Testament as well.

The greatest event in history, and that which overshadows all things else and best reveals the unfathomable love of an infinite God, is the death of Jesus on the cross. "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.

#### A MEMORIAL OF CHRIST'S DEATH

Why should we not look for a memorial of this greatest event of all times? Is it not natural to suppose that there is some memorial given by the Lord in the New Testament, which, when observed, will remind us of the death of our Lord and Master and the shedding of His blood? A memorial of any kind should bear a striking resemblance to the event or the thing memorialized. Is there any act or memorial by which the followers of Christ may commemorate His crucifixion? There is; man has not been left to conjecture or to appoint a memorial to his own liking.

In I Corinthians 11: 23, 24, we read: "I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me."

Again, verses 25, 26: "After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

God's memorial of the death of His Son is not the observation of a day. He says nothing to us about observing the *day* of His crucifixion; nothing about "Good Friday," or any other day. It is His crucifixion itself, His death on the cross, we are to remember. What a solemn, sacred, beautiful ceremony, as we gather about the Communion Table of our Lord, and there partake of the broken bread, and drink of

the pure juice of the grape, emblematic of the broken body of our precious Saviour, and His spilt blood that washes away our sins! How strikingly the divine memorial directs our minds and hearts backward to the cross, and forward to the time of His glorious coming, when death will be no more!

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Unspeakably precious is the Son of God to all those who keep fresh in memory the scenes of Calvary. No set time is given for the celebration of the Lord's Supper. The word says, "As often as ye eat." To the cross of Calvary, bearing the dying Son, we must look; and by observing the memorial as directed, we show faith in Christ, the sinner's hope.



Jesus Christ Himself, on the night before His crucifixion, designated the "Lord's Supper," which He there instituted, as a memorial of His death. In the same way the ordinance of baptism is a memorial of His resurrection.

But what great event followed the crucifixion of Christ? Is He still in Joseph's tomb?—No, no, for, as the angel said, "He is risen; He is not here." He is a resurrected Christ. He is a living Saviour. He is now at the right hand of the throne of God, pleading the merits of His shed blood in behalf of sinners. "He ever liveth to make intercession for them." Hebrews 7: 25.

It is not a "historic Christ," not merely a human savior of whom we speak, but the resurrected Son of God, the living, personal Christ,—He who was conceived by the Holy Ghost and born of the Virgin Mary, and who purchased for all who believe, a blessed salvation. He Himself declared "I am the resurrection, and the life."

Surely such an important event,

upon which so much depends, would not be passed by without some memorial or some act by which the Christian church, the followers of the blessed Jesus, may show their faith in the glorious Bible truth and indisputable fact of His resurrection. Paul says, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Corinthians 15: 16-18.

If, we can be satisfied to place our faith and trust in the tradition of the fathers or in the custom of thousands of well-meaning, sincere people, we can easily settle the whole question. For, when we ask what is the memorial that is to be observed in honor of Christ's resurrection, we quickly hear a chorus of voices saying, "Why, Christ rose from the dead on the first day of the week; therefore, we observe Sunday,

the Lord's day, for the Christian Sabbath."

But the Bible is just as silent on the question of keeping a *day* in commemoration of Christ's resurrection as it is on keeping a *day* to honor the day of His death. He died on the sixth day of the week (Friday), and rose on the first day of the week (Sunday). If we should not keep Good Friday to commemorate His death, why should we keep Sunday to commemorate His resurrection? Surely we can not rightfully appeal to the word of God for proof, or evidence, that we should observe either day, for it is silent regarding both.

God has given His own memorial to commemorate the resurrection as well as the death of His Son; so why should

(Continued on page 18)

# AN Unjust Charge

*In this article is answered a common excuse offered by many for not being Christians.*

Against

WILLIAM H.  
BRANSON

GOD

THERE is no excuse for the man who says, "I would like to be a Christian, but I can not." That man is charging God with being a tyrant. God demands that sin be got rid of. Now if a man goes around and says: "I would like to be a Christian, but there is no way; I have tried and I have failed, and I know there is no way," he is simply saying that God has demanded of him something that it is utterly impossible for him to do.

If I were to say to my son, "You are to do a certain task, or I shall punish you severely," when I know beforehand that it is utterly impossible for him to do that task, you would say that I am a tyrant, a fiend, and have no right to be a father. So, if God is going to destroy men for not being Christians, for not being righteous men, it goes without saying that it is possible for them to be righteous. Note the following declaration by the apostle Paul:

"He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him freely give us all things? Who shall impeach those whom God has chosen? *God declares them free from all guilt.* Who is there to condemn them?" Romans 8: 32, 33, New Testament in Modern Speech.

So a man comes to the Lord. He is a sinner, but he asks for pardon. God accepts him in harmony with His promise, and He does for him the thing that the man asks. The blood of Jesus cleanses him from *all* sin. Then, what is the condition of the man? God declares him *free from guilt*, and He asks, "Who is there that can condemn him?"

Thus God places those who have been redeemed through His grace before the universe, and He sends out the challenge: I declare this man to be free from guilt, and I challenge anyone to show that he is a sinner. I challenge anyone to impeach him, to bring any condemnation against him. He is a free man. The record proves it. You can find no fault in him. I declare that this man who was unrighteous is now a godly man.

When, therefore, the devil comes around and holds up our sins and says,

"That is the kind of person you are," we may safely tell him that he is a liar. "Get behind me, Satan; it is not true. I repudiate your statement. You can not find it in the history of my life." We are free in Jesus, and we have a perfect right thus to assert our liberty. "Let the redeemed of the Lord *say so*, whom He hath redeemed from the hand of the enemy."

#### HOW ONE CRIMINAL WAS ABSOLVED.

There was once a notorious criminal named John Callahan. This man had gone all over the United States committing crime. He had been imprisoned in many of the leading prisons of America. He had been shot several times by the police, while they were hunting him down. Finally he was converted while in prison, and later was liberated. He went out, and began to preach the gospel.

At the end of six years, he wrote a letter to the governor of Illinois, and said: "My record is very black. I have served time, as you know, in the Joliet prison and in the Chicago prison, and they have my photographs there, and the record of my crimes. It makes me feel bad. If I have proved the genuineness of my conversion, I should like to make a special request of you, that you secure for me the record of my crimes and my imprisonments and my photographs, and send them to me."

The governor wrote back, and said: "Mr. Callahan, your request is unprecedented in the history of this state. Nothing of that kind has ever been done; but because of the great respect we all have for you because of the confidence we have in the fact that your life is a changed life, I am inclosing in this your photographs and all the records that are found in the Joliet prison of your crimes. Here they are; take them with my compliments."

John Callahan built a fire in the grate, and burned all those records. He wrote a letter to the man who had charge of the prison in Chicago, and received a similar response. He wrote letters to other men in charge of prisons, stating what had been done in Illinois; and in every case he secured the record of his crimes; and they were

all destroyed. Then he stood up and said, "John Callahan is a free man. All the record of his crime has been expunged. Not a trace of it is left." Then he could stand forth and ask, "Who is there to condemn me for my past life?"

That is just what God does for a poor sinner. He does not keep his record around always, so that the devil can take it and hold it before him. *God changes the record.* Let us get that point fixed in our hearts. It will bring courage to a man's soul to know that the record of his past sins, so far as he is concerned, is taken away, and that, instead, the record bears the righteousness of the Lord Jesus Christ. Wherever I failed, the fact is inserted that I succeeded. Why?—Because Jesus lived on the earth, and He succeeded there; and I accept Him as my substitute. He just takes out that part of the record that says I failed, and writes in that I succeeded, for I did succeed in *Him*. By accepting Him, His life becomes mine, and He takes mine in exchange for His. Therefore my record is clean. Then I ask again, Who shall impeach those whom God has chosen? God declares them free from guilt. Who is there to condemn?

This is true freedom. And it is the only way that it can be found.

#### HOW DO YOU ANSWER?

Now if a person should come to you and ask, "Are you a Christian?" what would you answer? Would you say: "Well, I hope so. I have been trying to live right. I have made a profession of religion for a number of years. I think I am gaining ground all the time. I know I have a great many faults and sins yet that I have not overcome, but I am still pressing on, and I hope I am a Christian."

Do you think that would bring any glory to the name of Jesus?—a man claiming to be a Christian, giving that kind of answer?—No! If somebody comes to you with that question, stand up on both feet and say, "Yes, by the grace of God, I am." We read that they overcame the devil "by the blood of the Lamb, and by *the word of their testimony.*" "Let the redeemed of the Lord say so." If God has redeemed

you, do not be ashamed to tell about it. Don't get scared if somebody asks you if you are a Christian. Tell him, "Yes," in such a way that he will feel as if you are clear that you are,—that you actually know that God has really done something for you.

Oh, but you say, That is boasting. Yes, it is glorying in the cross of Christ; you are not boasting of any good thing that you have done. That sort of boasting is forever excluded. But there are two kinds of boasting. One is to boast of how good we are, and what we have done, how we have climbed up the rounds of the ladder, gaining victory after victory, and that we are gaining ground. That is the wrong kind of boasting. That is the kind of which Paul says: "Where then is there room for your boasting? It is forever shut out. On what principle? On the ground of merit? No, but on the ground of faith. For we maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to law." Romans 3: 27, 28, New Testament in Modern Speech.

#### HOW PAUL CHANGED

A man can not boast of any actions or merits of his own. If he gets to boasting on that line, he is self-righteous like the Pharisees. Paul boasted that way once. He said once, "In nothing am I behind the very *chiefest* apostles." But on another occasion, he said, "I am the least of the apostles"; and still later, Jesus came "to save sinners; of whom I am chief." Quite a change from his first exalted statement!

When Paul came to the place where he saw Jesus as the sinner's Saviour and Friend, he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." "By the grace of God I am what I am." That is the kind of glorying that brings praise and honor to the name of Jesus. When a man wants to know if you are a Christian, be careful that you do not repeat the things you do: "I keep the Sabbath. I eat healthful food. I go to church. I pay my tithe. I fast twice a week. I am not like that publican,—yes, I am a Christian." That is entirely the wrong way to reckon it. That is not any evidence in itself. A man may conform to many of these requirements outwardly, and not be a Christian.

But you can say: "Yes, I am a Christian because I believe God.

Abraham believed God, and it was counted to him for righteousness. I know my record has been crooked, but I have confessed it all, and laid it at the feet of Jesus, and He has forgiven me." That is what it means to get the righteousness of God by faith. It is not enough just to confess your sins, and say: "Lord, I am sorry. I would like to be a righteous man. I would like to be saved. I wish You would cleanse me,"—and then go on carrying these sins upon your heart.

The thing that brings honor to God is for an individual to come to Him and confess that he is a sinner, and then say, "Lord, I thank Thee that Thou hast taken away my sins, and I claim the freedom which Thou hast promised."

#### GOD'S GREATEST MEMORIAL

(Continued from page 11)

anyone disregard it and accept a human invention? Let us read the word again: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6: 3-5.

God's memorial of the crucifixion of His Son is what we often term the Lord's Supper. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." God's memorial of Jesus' burial and resurrection is the ordinance of baptism. If we are "buried with Him by baptism, . . . we shall be also in the likeness of His resurrection."

If God's professed people would all accept, in simplicity of faith, the true memorial of Christ's burial and resurrection, it would not only clear their vision regarding the keeping of a day to commemorate that great event, but it would settle forever the mode of baptism as well.

#### THE BIBLE KNOWS NOTHING OF SUNDAY KEEPING

Then you may ask, "Where does Sunday come in? and what does it stand for?" So far as God's plan and the teaching of His word are concerned, Sunday does not come in for

anything more than do any of the other six working days of the week; and it does not stand for or represent anything in heaven above or in earth beneath. So far as God's memorials are concerned, it has no place under the sun.

But God does have a *day* distinctly His own. He calls it "My holy day." It is His memorial, commemorative of His creative work. To understand it more clearly, read the fourth commandment of the Decalogue. A memorial is anything designed to keep anything else in memory, or in mind. "Remember" is the first word of the commandment. It calls something to mind; it points back to what God did. "He hath made His wonderful works to be remembered." Psalm III:4. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

The Sabbath day is not introduced as a new institution, given for the Jews, but as having been founded at the close of creation week. It is to be remembered, and observed as a memorial of the Creator's work; and those who believe the divine record that "in six days the Lord made heaven and earth" and rest "the Sabbath *day* according to the commandment" signify by this that they are worshipers of Jehovah, the true God.

It is not enough to know that there is a God. It is not enough to know that others believe in the God; in order to have salvation, we must know that the true God, the Creator and Redeemer, is our God, and He says, "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Again, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20: 20, 12.

He who is "Lord also of the Sabbath" says, "The Sabbath was made for man." It was He also who rested in joy of His completed work, and, because He rested upon the Sabbath, He "blessed the seventh day, and sanctified it." Prophet, priest, king, or apostle could not make a Sabbath. No set of men or all men put together could make a day holy. It was God who made the Sabbath. He also sanctified it. He rested upon the seventh day; "wherefore the Lord blessed the Sabbath day, and hallowed it."

So long as Jehovah sits on His throne, so long as He has a name, and His name reveals the authenticity of



His divine law, just so long will the seventh day be "the Sabbath of the Lord thy God." No other day ever has taken its place, no other day ever can do so, for "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." And the Lord commands men everywhere to keep this memorial. He expects all men to commemorate His creative works by remembering and observing the blessed Sabbath day.

## WHO'S DRIVING?

(Continued from page 2)

is not straight, and pure, and true, and honest, and reverent, and reflective, and loving, can produce the sort of men and women who will make a nation that is stable and true.

Put your finger on the sore! How is your soul, O father, O mother, of the children who are helping to fill up the quota of the oncoming generation? Do you know God? Is He to you in very truth the Father, the Saviour, the Friend, with whom you walk day by day? I do not ask if you are a church member. I do not ask if you pay your tithes. I do not ask if you sit in the seats of the elders. I ask if you are as a little child in the presence of your Father; if you commune with Him day by day, not in the set phrases of the prescribed prayer, but in the simple confidence of those who know Him, and believe in Him, and trust Him for indispensable wisdom and power.

Are you an intelligent student of your children's natures and the laws of their development, and their daily and epochal needs? You are a human parent, not a brute. You can not trust to instinct for the education of your child. You must study to know, and to know ever more deeply, how to instruct, how to prepare, how to fortify your child, not only against the evils that are in the world, but for the great tasks that the world needs done. You, through your children, may move the world with the lever of righteousness. But you can not do it sitting down. Are you awake to your personal responsibility? Are you preparing for better fulfillment of your divinely assigned duty?

The world is on its way—WHO'S DRIVING?

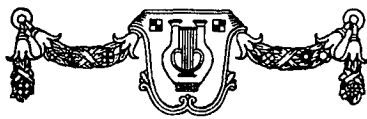
## IS RELIGION A PAYING INVESTMENT?

(Continued from page 7)

one to live at his best. For the man of letters to neglect entirely that which corresponds to his physical, spiritual, or emotional nature is to cripple that part of his nature. Without health, his mind is clouded and unbalanced. Without spirituality, he becomes narrow and debased. Without pleasure or emotional stimulus, he becomes dull and overserious.

It is disastrous for a Christian to neglect his emotional, mental, or physical nature just because his main business is to develop his spiritual, or moral, nature. It is a mistaken idea that a Christian must go through this life downcast. God desires His children's happiness both here and hereafter. True, all things that come to the Christian are not pleasant. Sorrows come to him as they do to all, and sometimes they seem almost unendurable. But the Christian, the man who has learned of Jesus, who takes life as He took it, who rightly relates himself to life's sorrows, opportunities, and duties as Jesus did, knows what it is really to live and to appropriate to himself all that life holds for him.

Those who value this short span of physical life more highly than the peace of God and the endless ages of eternal



### Eternal Facts

THERE are experiences of mind that are common to all ages. The God of yesterday is the God of to-day and forevermore, and He must be personal to you. Jesus of Nazareth is the Christ of God, the way, the truth, and the life. Sin and conviction, repentance and forgiveness, the witness of the Spirit, and peace are not the "doctrines of yesterday." They are essential and eternal facts for every man's mind.

And note: "Every man's mind." So often it is said: "Every man's heart." But religion must be in the mind first. Emotions are results. If they are to last, they should be preceded by clear convictions and mental acceptance. You must know of a reason for the faith that is in you. Many folks need to finish off the upper story, and furnish the chamber with its eternal fundamentals.

U. V. WILCOX.

bliss are shortsighted and have a very poor conception of life and of that which makes it complete.

The Bible teaches that neither life is to be underrated; instead, each is to be given its proper place. The material life in this world is temporal, and is secondary to the spiritual, which is eternal. It should not, however, be counted a thing of naught just because it is secondary.

Right here is where the balance of Bible Christianity is most easily seen. The true Christian does not make either of the above mistakes. He is the only one who has the promise of this life and of the life to come.

Religion does pay, and it pays as no other investment ever has or ever will pay. Come unto Jesus and learn of Him, take life as He took it, relate yourself to its conditions as He did, and "ye shall find rest unto your souls"—"the peace of God, which passeth all understanding."

## EGYPT FULFILLS PROPHECY

(Continued from page 4)

103, 110, 198). "Deprived twenty-three hundred years ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power, and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveler sees or hears reminds him he is in the country of slavery and tyranny."

"A more unjust and absurd constitution can not be devised," says Gibbon ("The Decline and Fall of the Roman Empire," chapter 59), "than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of *strangers* and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys, not by their sons, but by their servants."

Thus there has been "no healing" for Egypt throughout all these many hundreds of years. Her history has been a steady decline, until she has become "the basest of kingdoms," as the prophet said. In view of history, we can now see how singularly fitting has been the prophet's description. But, father, note this: Not until twenty-five hundred years after the prophecy was given, not until modern times, could we truly appreciate the full accuracy of the prediction. And note another thing: The more facts we have with which to test the prophecy, the more amazingly true it shows itself.

But I have by no means finished with Egypt. It will be the subject of my next letter, wherein more wonderful predictions will be considered.

Cordially your loving son,

EARLE.

P. S. We were delighted to receive your picture, the first of you that has been taken in twenty years or more. As you say, "it resembles" you. I think it a very fine likeness.

## A MINUTEMAN FOR GOD

JOHN WESLEY was the most triumphant evangelist that Europe has produced—and for two reasons:

The first is that the evangel burned like a fire in his bones. He was an evangelist because he could not help being an evangelist. Sir Arthur Quiller Couch has described the scene when

# SIGNS of the TIMES

AMERICA'S PROPHETIC WEEKLY

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

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John Wesley returned to the old home to be present at the deathbed of his mother. His prodigal sister, Hetty Wesley, opens the door to him. She does so with a kind of terror. "She knows that, worn as he is with his journey, if she gives him the chance, he will grasp it and pause, even while his mother pants her last, to wrestle and win a soul—not because she, Hetty, is his sister, but simply because hers is a soul to be saved. Yes, and she foresees that, sooner or later, he will win; that she will be swept into the flame of his conquest; yet her poor, bruised spirit shrinks back from the flame. She craves only to be let alone; she fears all new experience; she distrusts even the joy of salvation. Life had been too hard for Hetty."

There you have the man! "To every one," as Dr. Fitchett says, "to every one—man or woman, rich or poor, with whom he was for a moment in company—he would speak some word for his Master. The passing traveler on the road, the hostler who took his horse, the servant of the house, the chance guest at the table—to each, in turn, Wesley uttered some brief, solemn, unpreluded word of counsel, and always with strange effect." He absolutely could not help it; his heart was overflowing.

On the very last page of the last volume of this Journal, an attempt is made to account for his amazing life work. "To one great purpose," we are told, "he dedicated all his powers of body and mind; for this he relinquished all honor and preferment. At all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement, he strove, with unwearied assiduity, to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity; to

the prison or the hospital; to the house of mourning or the house of feasting,—wherever there was a friend to serve or a soul to save,—he readily repaired. He thought no office too humiliating, no condescension too low, no undertaking too arduous, to reclaim the meekest of God's offspring. The souls of all men were equally precious in his sight."  
—*Christian Advocate.*

"LIFE is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, moneymaking, and not to goodness and kindness, purity and love, God, and eternal hopes, is to be all but dead."

BE not anxious about to-morrow. Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you can not see and could not understand if you saw them.—*Charles Kingsley.*

## LITERATURE WANTED

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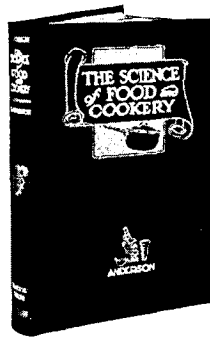
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### GRAHAM BUNS

2 cups milk  
1 cake compressed yeast  
½ cup sugar  
¼ cup melted vegetable fat

1 teaspoon salt  
2 cups white flour  
About 4 cups Graham or entire wheat flour, or enough to make a soft dough.

Dissolve the yeast in 1½ tablespoons water, add the milk scalded and still warm, and beat in two cups white flour to a smooth batter. Cover, and set in a warm place until light (about 1½ hours). Add the salt, the sugar, and the fat, and mix well. Add the rest of the flour, or enough to make a very soft dough. Turn out on a floured board and knead, turning over and over until elastic to the touch; then put into an oiled bowl, cover,

and let rise until, when tapped sharply, it begins to sink. Work down well in the bowl, cover, and let rise the second time until about three fourths its original bulk; then turn out on the floured board, work thoroughly, cut and mold into small buns, and lay in an oiled baking pan. Set in a warm place, with a cloth over the pan if convenient, and let rise until very light; then bake in a medium oven.

There are five hundred or more other recipes in "Science of Food and Cookery," with instruction for preparation just as clear as this one.

PACIFIC PRESS PUBLISHING ASSOCIATION

Mountain View, California



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# You May Be Truly Rich

*explains* ROY F. COTTRELL

SOME people are so pitifully poor," observed Robert Louis Stevenson, "that they do not have so much as two ideas to rub together while waiting for the train."

Of a wholly different class were the words spoken from the mount, "Blessed are the poor in spirit."

While the former constitute one of the most deplorable groups in all the world, there is good cheer in the fact that no individual need retain membership in the aimless club. Much is said of improving the moments and of self-development; but if the hand and brain, apart from the heart, are trained, the result is an educated crook—the basest of poor men.

On the other hand, he who boasts of his own ethical standards and moral attainments is simply flaunting the rags and tatters of a spurious piety. His plight and habitat is with the "strangers from the covenants of promise, having no hope, and without God in the world."

Neither is the poor millionaire emancipated by his wealth. The abject slavery to the dollar, together with such merciless taskmasters as perplexity, anxiety, and fear, reduce many a plutocrat to unhappiness and to actual poverty of all the best things of life.

But, friend, whatever the cause or nature of your penury and want, there is a way out. "I am the way," spoke Jesus of Nazareth. No matter if one is a physical, mental, or moral bankrupt, remember that He came to exchange knowledge for ignorance, riches for poverty, and joy for sorrow. "The fear of the Lord is the beginning of wisdom." In Him are "all the treasures of wisdom and knowledge." "Seek ye first," runs the immortal promise, "the kingdom of God, and His righteousness; and all these things shall be added unto you."

To every humble, trusting child of God the word is spoken, "I know thy works, and tribulation, and poverty, (but thou art rich),"—yes, heir to imperishable possessions. Listen to the wisest man that ever lived: "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Even as we begin to perceive the vastness and worth of Father's estate, we involuntarily exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

No man is poor who has the Book as his treasure and Jesus as his friend.