

SIGNS *of the* TIMES

The WORLD'S PROPHEPIC WEEKLY



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More than three million dollars' worth of habit-forming drugs and equipment seized by the United States "Narcotics Squad."

The STAGGERING Narcotics Problem

Increasing thousands are every month being manacled for life and eternity by the "dope" habit

E A R L E A L B E R T R O W E L L

WHEN people speak of the "drug problem" or the "dope question," what is meant? Just what is the narcotics problem? And how does it concern you?

If you ask the average government officer or policeman, he will tell you that it is only a matter of law enforcement, of keeping narcotics out of the country, of putting drug peddlers in prison.

Some educators claim that it is only a moral problem, that vicious persons of the underworld type are the only ones who become addicts, and that, as

we take care of our criminals adequately, the narcotics problem will automatically be solved.

It is also claimed that it is an international problem, and that it can be dealt with only through the concerted action of the nations of the world.

A large number of doctors and jurists insist that it is a psychological question, that addicts only imagine the terrific pains that drive them back to taking the drug after trying to do without it.

Recently, however, the whole matter has been complicated by proof that,

while all these phases enter into the problem, it is also a pathologic problem; that is, the addict is really a very sick man,—addiction is actually a disease of itself. True, it still may be classed as a vice, a crime, and a habit; but it is nevertheless a terrible disease.

One using opium, which is derived from the poppy, or the derivatives of opium, such as morphine, codeine, or heroin, for a period of from two to four weeks develops a pathologic condition; changes take place in the body chemistry that are not yet understood. He is a sick man from that time on,

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and he must have immediately either intelligent treatment to break the hold of the drug or he must have the drug of his addiction.

WILL POWER UNABLE TO CONTROL

Will power has little or nothing to do with it, any more than it has with cancer. This has been proved by the fact that a baby born of an addict mother is a narcotic addict at birth. A few hours after birth that baby will go into what is known as "withdrawal symptoms," the same as the adult has, and which, in the adult's case, have usually been supposed to be largely imaginary or put on for the purpose of getting more of the drug. The baby will begin to sneeze, stretch, and yawn, pain will set in, and it will draw its legs up and cry in agony, vomit violently, develop violent spasms, and die in collapse, unless the drug is given. But the moment this is done these symptoms cease, and the baby becomes apparently normal. Certainly no one will accuse a day-old baby of imagining all this!

Dogs have been given narcotics until they, too, have become true addicts, and, upon the withdrawal of the drug, they have manifested the same symptoms as human beings. Surely the poor dog can hardly be accused of making believe. Until this fact of addiction's being an actual disease became known,—and in many places it is not even yet known,—many poor victims of the rascally peddler, or unfortunates of the hospitals where drugs were too freely used, have been thrown into jail and brutally refused the drug, laughed at as they writhed in agony on the jail floor, and told to quit shamming. When a day or two later they have died, the cruelty and ignorance of the officials have been *camouflaged* by the report that the prisoners had died of "heart failure." Quite true; all people die of heart failure.

DRUGS OR DEATH

Dr. C. E. Terry, executive of the committee on drug addicts in New York City, stated before a Congressional committee that he was responsible for three deaths in this manner before he awakened to the fact that addicts who writhed in agony were actually suffering the pain they appeared to suffer, and that, unless something was done, they would probably either die or go insane from the pain.

There are those who still claim that all that is needed is will power. Such was the opinion of a brilliant young student of the Massachusetts Institute of Technology who took morphine to ease pain, and awakened after several weeks of its use to find himself an addict. He tried a number of times to quit the use of the drug; but such horrible pains ensued that he went back to it as his only relief from untold agony.

Finally, he made up his mind to cure himself once for all by heroic measures. With an Indian guide, he went



Mr. Rowell is well known to the readers of the "Signs," having given us that noteworthy series last year on the letters of a Christian son to an infidel father.

At the present time Mr. Rowell is engaged in the work of the White Cross International Anti-Narcotics Society, as organizer and speaker for the Pacific Northwest. He has made a very thorough and intimate study of this question, and, in a series of seven articles, of which this is the first, he will give the readers of the "Signs" the benefit of his study.

into the mountains where he knew he would not be able to secure any more after the little he carried with him was gone. The third day, he ran out of the drug, and in a few hours his agony began. Day and night he suffered the increasing tortures, but remained determined to conquer or die. But the man's agony was so terrible that even the stoical Indian could stand it no

longer, and bundled him up and, against his protests, took him back to the city where he could secure his narcotic; and by so doing saved his life, according to the doctor who treated him. That man is still an addict, and will be one as long as he lives.

The addict demands a constantly increasing amount of his drug, and with this is coupled an ever-decreasing ability to cure himself or to be cured. He has developed a condition where he is "normal" only so long as he has his drug, and becomes abnormal when deprived of it. The heroin addict is abnormal with or without his drug.

Dr. Clyde L. Eddy, vice president of the American Pharmaceutical Association, said recently: "The addict is the victim of acute poisoning, whose symptoms do not appear until his drug is taken away from him. Then he may suffer unendurable torture, and perhaps die. And the only thing that will relieve him is some more of the poison. *Dope fiends do not indulge for pleasure, but to save themselves torture. These facts not only change our whole view of drug addiction, but show how very difficult is the problem of ridding ourselves of it.*"

NO RESPECTER OF PERSONS

Once it was thought that only the vicious types were addicted. But drugs are no more the respecters of persons than are bullets. Every class is represented among the million or more ad-

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MY FAVORITE TEXT and WHY

"I love the Lord, because He hath heard my voice and my supplications." Psalm 116: 1.

MAUD PIERCE WHITSETT
Clinton, Missouri

How many times I repeat this text when some special request of mine has been answered! Although sometimes God answers "No," still I love Him.

At one time in my life a dark cloud of impending disaster seemed to be pressing down upon me, and the terror of death haunted me day and night. After many earnest prayers, the terror was taken away. The Lord "heard my voice and my supplications."

Soon after this we moved to Torreon, Republic of Mexico. Black confluent smallpox was raging. My two children and I contracted the dread disease. One terrible night my son lay in a stupor with the death rattle in his throat, and the doctor said, "I can do no more." If I were to tell all the happenings of that awful experience and God's keeping

power, it would consume all the space in this paper; but again the Lord "heard my voice and my supplications."

Is it selfish to say, "I love the Lord because He has heard my voice"? Does He not ask us to prove Him? This I have done many times.

Seldom a day passes that I do not look upward and say, "I thank Thee, Lord, that Thou hast heard me."

With this text I often couple Psalm 119: 165, for it helps me over so many hard places in my Christian experience. Just the little aggravating worries of a busy woman's everyday life vanish when I keep repeating these verses:

"Great peace have they which love Thy law: and nothing shall offend them;"

and
"I love the Lord because He hath heard my voice and my supplications."

Meat Eating and HIGH BLOOD PRESSURE



Continuing "On the Scrap Heap at Forty,"
from last week

D R . G . K . A B B O T T

Medical Superintendent,
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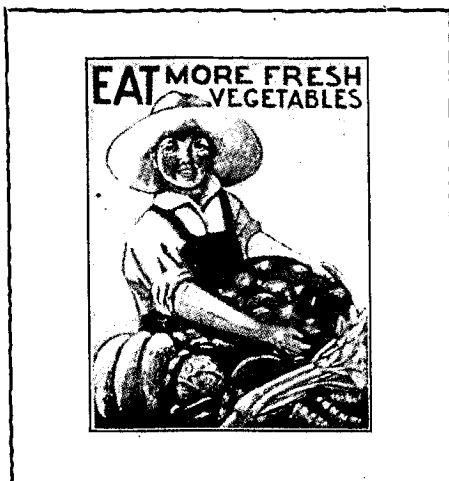
VERY little further investigation along the line of the effect of protein on bodily efficiency was carried on until after the World War. Beginning in 1919, Dr. L. H. Newburgh and associates reported various investigations done in the Medical School of the University of Michigan. They experimented with rabbits, feeding them diets containing a high proportion of egg white. Within a few weeks all such animals were passing urine containing albumin and casts, and the kidneys showed damage. They next tried a diet with a high proportion of casein (milk protein), with the same results. When the high proportion of protein was derived from soy beans, the results, though the same, were slower in appearing. After this, they fed rabbits a diet containing 36 per cent and 27 per cent of protein derived chiefly from beef. In a few weeks these showed albumin and casts in the urine; and later, at post-mortem examination, degeneration and hardening of the arteries were found. Those taking the 36 per cent of protein showed this in a few weeks or months, while those taking 27 per cent of protein did not show arterial disease until after six months. The extent of the degeneration of the arteries was also roughly proportional to the duration of the feeding. The rabbits on 36 per cent beef protein showed a chronic kidney disease in from five to seven months. Those on 27 per cent beef protein showed acute kidney disease; and only when the diet was continued much longer did the kidneys show the changes of chronic disease. In both arteries and kidneys the degree of injury was proportional to the amount of protein taken and the duration of high-protein feeding.

Three animals of the second generation on 27 per cent protein were found dead in from six to seven weeks. They had taken kindly to the high-protein diet, and gained weight rapidly. The general condition was good, with bright eyes and playfulness up to the day of death. In no case had the general appearance of the animal on the day preceding death indicated any difference from a healthy young rabbit.

Nothing abnormal was found except disease of the kidneys.

Dr. McCollum of Johns Hopkins Medical School objected to the experiments; first, because they were done upon the herbivorous rabbit and, second, because he doubted if the diet was complete and adequate in other respects, such as roughage, mineral salts, and vitamins. In 1923 Dr. McCollum and associates reported studies on rats (omnivorous, or meat-eating, animals) fed for periods varying from 250 to 400 days on diets containing from 31 per cent to 41 per cent of protein from wheat, corn, liver, beans, and milk. The diets, with the exception of the high protein, were well constituted, as shown by the excellent growth records and high fertility of the animals. The animals were normal in external appearance, very active, and alert.

Notwithstanding the fact that the rats did so well on these diets, without exception they showed kidney damage of considerable severity. This was true even of comparatively young animals of the fifth generation. Control animals—that is, those fed a diet normal in protein—were found normal, as in the control experiments of Dr. Newburgh. He (Dr. Newburgh) later repeated his experiments, this time on rats instead of rabbits, using Dr. McCollum's diets, complete in roughage, mineral salts, and vitamins, with the same results as with his own rabbits.



and Dr. McCollum's rats. In 1925 Drs. Evans and Risley of Loma Linda, California, reported experiments upon white rats fed on such high-protein foods as casein, meat, nut meal, peanuts, soy beans, and wheat gluten, with greens for vitamins, mineral salts, and roughage. The foods, exclusive of water, contained the following percentages of protein respectively: 75, 58, 55.5, 27, 39, and 44. The duration of these diets varied from six to fifteen months, and, without exception, the kidneys showed pronounced disease, varying with the kind and per cent of protein used.

HIGH BLOOD PRESSURE

In the same year (1925) Dr. Sansum and associates of the Potter Memorial Clinic of Santa Barbara, California, reported the experimental production of high blood pressure in rabbits fed on high-protein diets. There were 48 animals in all. These were divided into four groups of twelve each. The first group of controls were kept on a normal diet (low in protein) for one year, during which the normal pressure was ascertained to average from 72 to 81 points (millimeters of mercury). The second group for 21 months were fed a diet containing 40.6 per cent protein, chiefly from liver. After six weeks, the blood pressures were elevated without exception, and continued elevated (21 months), and at the end of the first year reached the average of 98 points. The protein wastes in the blood were increased, and the urines contained casts and albumin after six weeks. The third group of 12 normal rabbits were fed a 16 per cent oat protein diet. In six months blood pressures were elevated, and continued so (21 months), the range for the first year being from 82 to 99 points. The urines contained albumin and casts by the fourth and fifth months. Protein wastes were increased in the blood. The fourth group of 12 normal rabbits were fed a 38 per cent soy-bean protein diet. Within four months, elevation of blood pressure occurred, the range for the first year being from 78 to 94 points. Albumin was not regularly found in the urine until almost a year after the high-protein feeding was begun. Protein wastes in the blood were found increased in the ninth month. The urine remained alkaline throughout, contrary to the others where it was acid; and all the others also showed evidence of increase of acids in the blood.

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What Will Happen When Christ Ceases His Mediation?

L. ERVIN WRIGHT



GOD's last reformatory message is not only world-wide in scope,—“to every nation, and kindred, and tongue, and people” (Revelation 14:6), but it has a direct bearing to all those who claim to know the true God, and especially to those who are the guardians of the flock of God. The Lord sent His message to these through the prophet Isaiah, in the words: “Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.” Isaiah 28:14. Jerusalem here stands for God's church. But in this “cloudy and dark day” we find God's people “scattered” throughout the various churches. (Ezekiel 34:12.) Hence the last reformatory message is especially addressed to those who rule over His people wherever His people are.

Again this message is emphatically addressed to those who say: “We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.” Isaiah 28:15. This verse in its broadest application includes not only the “scornful men” that rule His people, but all those who think that they can “get by.” But there is no “getting by,” with God. God is not mocked. His law can not be disregarded with impunity. None need think that he can truly worship God while “teaching for doctrines the commandments of men.” Mark 7:7.

GOD'S PLUMB LINE

Thousands of devout people have died since the Reformation of the sixteenth century, coming out of Babylon no further than did their fathers. But the time has now arrived when the law and the gospel of Christ are being restored in their fullness, to prepare a people ready to meet their Lord on His return. “Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” Isaiah 28:16. Jesus Christ is the foundation stone of the last reformatory message. Only those who build on Him will escape the overflowing scourge, the seven last plagues. Those that believe in Him shall have a settled, fixed purpose.

“Judgment also will I lay to the line,

and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” Verse 17. The great controversy between truth and error will not continue forever, and God, in closing the controversy with error, will require a strict account. Everything that does not meet God's standard of righteousness will be swept away. But what is this standard? God through the prophet Amos tells us: “Behold, I will set a plumb line in the midst of My people Israel: I will not again pass by them any more.” Amos 7:8. This shows that when God sets His plumb line in the midst of His people it is the very last work that He will do for them. This plumb line is God's standard. In the material world a plumb line is used to make a material test. If there is an improper leaning in the vertical pieces of the building, the plumb line will reveal it. In the realm of the spiritual, what is it that points out our imperfections? The law; “for by the law is the knowledge of sin;” and Paul says further, “I had not known sin, but by the law.” Romans 3:20; 7:7. Then, in God's great fundamental message, we learn from Isaiah's prophecy that His law is to be the plumb line in testing the characters of the last generation. Those who fail in this test will fall victims to “the overflowing scourge.” Isaiah 28:18.

Terrible will be the fate of those who reject the last reformatory message. To the rejecters God says: “Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night.” Isaiah 28:18, 19. This overflowing scourge has its climax in the seven last plagues. It will be the crucial test for the last generation. Only by heeding the message of God will one be prepared to go through this test unharmed. When the plagues begin to fall, it will be forever too late to make a decision for the truth. When the investigative judgment now going on in heaven is finished, Christ will also cease to act as man's mediator, and every one will be “sealed” eternally for weal or for woe. Man's day of probation will then be ended;

and in heaven the decree will go forth: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:11, 12.

NO MORE INTERCESSION

Heretofore man has seen the judgments of God, but they have always been mingled with mercy. But when the mediation of Christ ceases in heaven, man's day of probation will be ended; there will be no longer an intercessor between God and sinners. Then “the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” Isaiah 28:21. This strange act on the part of God is the pouring out of His wrath without mercy upon the rejecters of His truth.

Those of the wicked who remain alive through the seventh plague, after great hailstones weighing more than fifty pounds each come crashing from the skies, will be destroyed by the effulgence of the glory of the coming King of kings. There is only one hope for those who would stand through “the overflowing scourge” as it passes through the land morning by morning and by day and by night, and be among those who will be received by Christ when He returns, and that is to accept Heaven's message of mercy. Then when God does His strange act, the scourge “shall not come nigh thee,” although “a thousand shall fall at thy side, and ten thousand at thy right hand.” Psalm 91:7.

NOW IS THE AUSPICIOUS HOUR

To-day is the day to accept God's message, for we know not when Christ's work as mediator will end. When probation ends, the last sermon for sinners will have been preached, the last prayer for the wayward will have been offered, and the last song for the erring will have been sung. “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a

thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

"And it shall be a vexation only when He shall make you to understand doctrine." Isaiah 28: 19, last clause, margin. Those who reject the truth of God now will see and realize when it is too late. After the plagues begin to fall they will begin to understand the truth of the doctrine, but, alas, it will be "a vexation" only!

It will then be too late to see that God's Sabbath was not changed into the first day of the week; that the Sabbath of God was not nailed to the cross; that none of the Ten Commandments were abolished at the cross; that the seventh day of the week is God's Sabbath; that God is particular as to which day man keeps; that salvation in Christ does not mean license to break a single commandment; that only he who has a character like that of Christ, which conformed to the law of God, will be saved; that the natural immortality of the soul is nothing but a lie first uttered by the deceiver in the garden of Eden; that there is life only in Jesus Christ; that the wages of sin is eternal death, not eternal life in misery; that the blood atonement is the very heart of the gospel; that God had a real fundamental message for the last generation; that in not listening to it they have been lulled into false security by listening instead to "smooth things."

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isaiah 28: 20. All false doctrines will be found too short when "the overflowing scourge" appears. These doctrines will be like a narrow covering; there will be no protection in them. They will not protect one from the wrath of God. They will not hide the man who trusts in them. Men will find out then that salvation is only for those who cover themselves with the righteousness of Christ and accept fully the terms of pardon.

THE ACCOUNT CLOSED

The last seven verses of Isaiah 28, one of the most remarkable chapters in the Bible, show that there is a time for threshing as well as a time for plowing and planting. For thousands of years the work of plowing and of planting the gospel seed has been going on. The time is nearing when the harvest must be reaped. The plowing and the planting are almost done. Preparing the soil and planting the seed have been committed to man; but the reaping belongs to God, alone. And "the harvest is the end of the world," said Jesus. Matthew 13: 39.

The arrested Reformation is fast being completed. It is our part to fall into line to-day with the work of God by accepting Him in His appointed

time. Shortly it will be too late. Shall we triumph with the gospel? or shall we delay to accept God's pardon, and be swept away by "the overflowing scourge"? Shall we not to-day sit at His feet and ask that His will, His law, be done in us? Then when He shall appear, we shall be among those who greet Him with the glad acclamation, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9.

"To realize the full value of prayer, we must realize it as not only a means, but an end; what boon or privilege we ask in prayer could be higher than the privilege of prayer itself, the privilege of holding communion with the Most High?"

PRECEPT freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—W. E. Gladstone.

"The Begats"

Is there hope of overcoming our inherited tendencies toward evil?

LLEWELLYN A. WILCOX

YOU know, it's easy for her to be a Christian. She was born good."

"I'm sorry I flew off the handle the way I did, but I'm really not to blame for it; I inherited an awful temper."

Did you ever hear anyone talk that way? Did you ever talk that way?

I wonder if you know the "Begats." I think every one ought to know the "Begats." As a typical American, I have scant interest in genealogies. Some friends of mine are very proud to trace their pedigrees back to royalty or nobility in Europe. Most Americans have descended from John Smith, Pocahontas, Miles Standish, or Priscilla, or somebody who came over on the "Mayflower." I'm not particularly interested in my genealogy. But there is one record that I am intensely interested in. There is one family tree that does not bore me. There is one lineage that is glorious. I used to call it the "Begats."

"Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat —" Matthew 1: 1-17, A. R. V.

Well, those are the "Begats." And to me they are not a dry, uninteresting, attenuated genealogy. They are alive and vivid, and aglow with interest. For that is the way that Christ the Saviour is introduced to the reader of the New Testament.

There are two things about His ancestry which, as revealed by the "Begats," are very interesting and very striking. The first is that He came of a line of *kings*; and the second, that He came of a line of *crooks*.

Some poet has written in a verse of satire,

"My ancient but ignoble blood
Has crept through scoundrels since the Flood."

That was true of Jesus.

We do not worship the Christ to-day because He had royal blood in His veins. Kings have been from the very beginning, on the whole, not a very respectable lot. And it seems to me that one lesson of the "Begats" is the truth that even in the most high-sounding genealogy, there is none righteous, no, not one.

Let us look for a moment at this pedigree. There was Jacob the supplanter; and Judah, whose children were born of an im-

pure woman; there was Rahab, the harlot of Jericho; there was Ruth, once the pagan woman of Moab; there was David, whose son and heir was begotten by a woman whose husband he murdered in order that he might have his wife; there was Rehoboam, Abijah, Ahaziah, Jehoram, Amon, Jehoiakim, Jehoiachin, and Zedekiah, of whom uniformly it is recorded that they "did evil in the sight of the Lord;" there was Ahaz, the leader of apostasy; and the wicked and cruel Manasseh, who caused his sons to pass through the fire. Yes, Jesus came of a line of sinners.

And I am glad for that. For it helps me to understand how He can be "touched with the feeling" of all my infirmities. He came where I was. He stood in my place. In His veins was the incubus of a tainted heredity like a caged lion ever seeking to break forth and destroy. For four thousand years the race had been deteriorating in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of humanity at its worst. Only thus could He rescue man from the lowest depths of his degradation.

"If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*Desire of Ages.*

It is good to know that. He, the Son of God, became the Son of man, that I, a son of man, might become a son of God. He became as I am that I might become as He is. He partook of my human nature that I might partake of His divine nature. In every temptation that assails, it is strength to know that just such a temptation in all of its overwhelming force attacked Him,—attacked Him where, by heredity, He was weakest,—attacked Him in unexpected times and ways; and that, with equal tendencies toward evil, in spite of bad blood and inherited meanness, by the same power to which I have access, He conquered. He won for me. He offers me His victory for my own—a free gift. And so in all these things I am more than conqueror through Him that loved me.

Where sin abounds, grace does much more abound.

SIGNS of the TIMES

THE WORLD'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait, Alonzo L. Baker, Francis D. Nichol

The Very Good and the Very Bad

THE twenty-fourth chapter of the prophecy of Jeremiah is so very applicable to this time that we quote it entire, that the reader may carefully study it. It is a very short chapter, and reads as follows:

"Jehovah showed me, and, behold, two baskets of figs set before the temple of Jehovah, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, like the figs that are first ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. Then said Jehovah unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that can not be eaten, they are so bad.

"And the word of Jehovah came unto me, saying, Thus saith Jehovah, the God of Israel: Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good. For I will set Mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know Me, that I am Jehovah: and they shall be My people, and I will be their God; for they shall return unto Me with their whole heart.

"And as the bad figs, which can not be eaten, they are so bad, surely thus saith Jehovah, So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt, I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."

The foregoing utterances and warnings of the great prophet of Judah were given at a time when the wickedness of that nation had reached such unbearable proportions that it was necessary for God to say, "I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers."

It must ever be kept in mind that the God of love, the God and Father of our Lord and Saviour, Jesus Christ, is not the author of "sword," of "famine," or "pestilence." But, instead, He protects humanity from these calamities in so far as He can consistently. But sin reaches such proportions at different times and in different places that He must withdraw His protecting hand, and then come the sword, the famine, and the pestilence.

The reader may attempt to think that those warn-

ings back there are designed only for ancient Israel. But let us not forget that the apostle Paul in the New Testament dispensation, after recounting some of the iniquities of Israel during the wilderness wandering, made the very significant statement that "these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." 1 Corinthians 10: 11.

Among the occurrences back there, God selected examples that show most unmistakably His determination to deal with sin. And through the sword, through famine, and through pestilence, He actively deals. And is it not significant that Mr. Kittredge, assistant director-general of the League of Red Cross Societies, should have made the statement in his address less than a year ago that "in the twelve years just past the peoples of the world have faced an unprecedented series of calamities and disasters, affecting nearly every part of the earth and bringing acute suffering or death to millions of victims"?

Now in studying the warning in the foregoing chapter from Jeremiah, you will note that there were some who were "very good," and, again, there were others who were "very bad." And although God sent the entire nation into captivity among the "Chaldeans," yet He sent them there "for good." God works through the good even when He is punishing those who are very bad.

So in these times of calamity and distress, those whose hearts are true to God will be encouraged by what is said concerning the "very good," and they will work with heart and soul and mind to rescue every one of the perishing that can be reached.

The situation before the world to-day is that of the final climax of God's dealing with sin. God loves every one. And those who will turn to Him with all the heart will find that by His own great power He desires to make them "very good," because, as in ancient sinful Chaldea, He wishes to use them in this modern sinful world. The very situation should call forth the highest powers of the soul as we yield to God to be used in the crisis that is now upon us.

T.

"JEHOVAH is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? When evildoers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple. For in the day of trouble He will keep me secretly in His pavilion: in the covert of His tabernacle will He hide me; He will lift me up upon a rock." Psalm 27: 1-5.



The "SIGNS" QUESTION CORNER

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

If you have any questions in your mind regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write them out and send them to the Editors, or preferably, direct to Professor Wirth. Inclose a self-addressed stamped envelope.

EARTHQUAKES

Mrs. H. Hanson of San Francisco, California, asks, "What do you hold is the cause of earthquakes? and are the heavy disastrous ones judgments from God?"

God is over all things, and therefore what happens in this earth is by His permission. But this does not mean that earthquakes and disasters caused by nature are a part of God's regularly instituted plan for the world. We must remember that sin has wrenched things out of their natural course. Satan is undoubtedly permitted to bring calamities upon men as he did upon Job. In the purpose of God, these happen to remind us of our dependence upon Him, to correct us in our course away from Him, and thus to lead us to Him. (See Isaiah 26:9; Hosea 5:15.)

CHRIST OUR SUBSTITUTE

C. S. DeFord, Fairfield, Washington, declares he can not believe that Christ's death as our substitute is reasonable.

The fact that Jesus Christ is our substitute for sin, that in His death He assumed our liability for breaking Heaven's law, is neither impossible nor unreasonable. The principle that one may make satisfaction himself for the wrong or inability of another is well recognized in law. Consider suretyship and guaranty as cases in point. The use of "surety" in Hebrews 7:22; Psalm 119:122; Isaiah 38:14 shows how true the gospel plan is to accepted jurisprudence. Sin is the transgression of the law of God; and this transgression merits death. (See 1 John 3:4; Romans 6:23.) Man failed in his contract with God. Christ stepped in as his "Surety" in the contract, and Heaven is satisfied. Nothing could be sounder and more legally true. (See Isaiah 53:4-6; Matthew 20:28; Galatians 3:13; 1 Peter 2:24; 3:18.)

When the questioner says that because Jesus died for us His death ought to be eternal, he fails to take into account that our Lord was the God-man. When He died, He died as our substitute, the Son of man. In His resurrection He came forth as the Son of God, as the demonstration of His power as Deity. We remember His words: "Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father." John 10:17, 18.

That Christ died for all does not mean that all will be saved whether they choose to be saved or not. A moment's reflection will show that such universal salvation could not be, for there are many who do not love righteousness, have no regard for God or salvation, and who, because of their sinful desires, would find a holy place like heaven a most uncomfortable place to be in. They could not possibly fit in with the sacred situation, and it would not be fair or just

on God's part to *compel* them to be in heaven. Therefore, God makes salvation voluntary and in accordance with our own desires, and not compulsory. Salvation is for all,—all who choose righteousness and not iniquity; not for all, the righteous and sinners alike. Ponder over the "whosoever believeth" in John 3:16.

There is no contradiction in the thought that while through the blood of our Saviour we are pardoned from our sins, that blood also pays the debt of our sins. Pardon is always a dispensation of grace extended to the guilty one. With no argument of self-righteousness or self-justification that would secure his release from punishment, the sinner can only throw himself on the love of God, on the mercy of God. The divine love is manifested, Heaven's mercy is stirred, and the unmerited favor of pardon is granted. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God." Ephesians 2:8. Thank God for the gift of His grace, for the pardon prompted by His love and mercy.

However, God is not only a God of love and mercy; He is, and indeed must be, a God of justice and law. Love unbalanced by law spells anarchy and confusion. (See Psalm 89:14.) As I have before shown, sin is the violation of Heaven's law; and while God's love may extend pardon to the sinner, the law steps in to demand that it—the law—be satisfied, that the debt of obedience which man has not rendered in his sin, be paid to it. This explains how the gospel pays for man's debt, as shown in Bible references given in the beginning of this answer. Christ in His life and death satisfies the law's demand that this debt of obedience be rendered it. Study carefully Romans 8:1-4. Glory to His name, He paid it all, all the debt I owe! If the questioner will keep the mercy and justice of God in mind, he will have no difficulty over this problem, and he will see that while, humanly speaking, debt may preclude pardon and pardon may preclude debt, in the divine plan the interrelation of these two concepts is vital and necessary.

The Bible clearly states that sin has brought two deaths upon us: the physical, when our natural life comes to an end (see Genesis 2:17); and the final, punitive death for transgression, called the second death (see Revelation 20:14, 15). When Christ died for us, He covered both of these, of course. In the original Hebrew of Isaiah 53:9 it is not "death," but deaths. The translation of Enoch and Elijah proves that in Christ we may be saved even from physical death. Those living when our Lord comes the second time, those who are ready to meet Him, will likewise be translated, as further evidence that Christ's death for us covers death in its completeness. (1 Thessalonians 4:16, 17.) When we fully understand this matter of Christ's complete covering of both our physical death and our eternal death through His own sacrifice on the cross, we can see why, in

speaking of the first, or natural, death, He spoke of it as merely being a "sleep" (John 11:11-14); and why, in speaking of the eternal death, He said those who accepted Him as their Saviour by faith would "never die" (John 11:26), but have "eternal life" and have "passed out of death into life" (John 5:24).

As to the meaning of the word "cleanse" in 1 John 1:9, let me again repeat the blessed truth that through our Lord perfect satisfaction has been offered to the righteous claims of divine justice. The blood of Christ cleanses our consciences from the stain of sin, and sets us free from the curse of the law. (Hebrews 9:14; Galatians 3:13.) Further, it is "a wellspring of a new power of moral self-determination," as one writer puts it, "by which we may be enabled in spite of past habits, acquired and inherited, and in the midst of temptation, to live in obedience to God's will." (1 Peter 1:18.)

MARRYING A DIVORCED PERSON

J. G. Childs of Kelowna, British Columbia, asks whether it is right to marry a divorced person.

The inquirer has put a hard question to me when he asks if I think "it is right in the sight of God to marry any divorced person." Bible students differ in their understanding of this matter, and I can only give my individual opinion. It is very plain from Matthew 5:31, 32 that our Lord taught that there could be no dissolution of the marriage tie except for unfaithfulness to the marriage vow. In Matthew 19:9 it is implied that a husband of a guilty wife may marry again, and by parity of reasoning a woman divorced from an immoral husband is free to take another husband. Paul also seems to grant this in 1 Corinthians 7:15, 16, where he affirms that the Christian husband or wife, deserted by an unbelieving wife or husband because one or the other can not consent to the religious beliefs of the companion, "is not under bondage in such cases;" that is, remarriage is Scripturally permissible.

One of the crying scandals of our times is the ease with which the marriage relation may be broken legally. Especially is this true in our own country, where we have the unenviable record of one divorce to every six or seven marriages; and in some states the ratio appears as still worse, there being one divorce to every three or four marriages. Trifling incompatibilities and causes of the most superficial kind are sufficient in many of our courts to secure a divorce. However, legal dissolution of the marriage vow is not Biblical dissolution; and it is greatly to be feared that many legal divorces and legal remarriages are counted as adultery in the sight of Heaven. Serious emphasis needs to be given these days to the words of Christ: "What therefore God hath joined together, let not man put asunder." Matthew 19:6.

THE disciples asked Christ, "What shall be the sign of Thy coming, and of the end of the world?" Then without hesitancy He gave them His answer: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matthew 24: 29, 30.

In a parallel passage we read the following: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Mark 13: 24.

The days of tribulation here referred to we have found to be none other than the twelve hundred and sixty years of papal supremacy and persecution, extending from A. D. 538 to A. D. 1798. But as a result of daring agitation against intolerance during the last years of papal supremacy, persecution practically ceased. The Jesuit Society, which was the persecuting arm of the church, was suppressed in 1773. An Edict of Toleration was later issued in France. From the time of the abolition of the Jesuit order, the agitation for toleration grew rapidly. The days of intense and unrelenting persecution were thus shortened, and that for the elect's sake, as Christ had said.

A DEFINITE PERIOD DESIGNATED

Christ had said that "in those days, after that tribulation," signs would occur in the heavens. Thus He located in a remarkably definite way the exact period in which the solar phenomena would occur. How wonderful for Christ to point out the exact quarter of a century in which these signs should appear! Did any such signs take place during that last quarter of a century of papal supremacy,—that is, between the years 1773 and 1798?

As we look over the pages of history during the first seventeen hundred years of the Christian dispensation, we find no extraordinary phenomena of the sun and moon. Of course there were the eclipses of the sun and moon, which occurred in the natural process of time. Astronomers can compute these with accurateness.

THE DARK DAY

These phenomena of which Christ spoke, were to be extraordinary, something unnatural. Can we find any such happening during the last years of the eighteenth century? In looking over the histories of this period, we find a day called "The Dark Day."

"Dark day: refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."—*The Universal Cyclopaedia*.

"The Dark Day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common



On the dark day "fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses."

The Sign-filled Heavens

The sun was darkened at midday, the moon turned to blood, and the stars fell like unripe figs,—all to tell us that the second coming of our Saviour, Jesus Christ, is nearing.

F R E D E R I C K L E E

print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night. . . . The true cause of this remarkable phenomenon is not known."—*Noah Webster's Dictionary* (edition 1869).

Many quotations might be given from newspapers and records of that time telling of this remarkable "dark day." Everywhere men thought the judgment day had come. Astronomers declare that an eclipse of the sun or moon could not have occurred at this time, as the planetary bodies were not in a position to cause an eclipse.

The night succeeding that day (May 19, 1780) was of such pitchy darkness that "in some instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit their stable at night, when wanted for a particular service."—*William R. Gordon, D. D.*

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. . . . I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete."—*Collections of Massachusetts Historical Society, Vol. 1, 1792*.

This sign occurred on the Atlantic coast of the United States, and principally in New England. God in-

tended it so, for here were a sincere, truth-seeking band of people, who were to be raised up as witnesses. In the providence of God the people of the United States were to see the early signs of the end, and become preachers of the soon coming of Christ in all the world. If these signs had fallen elsewhere at that time, they would have had little effect upon the populace except to stir up their superstitions. But in the United States these signs led a sincere and truth-seeking people to search the word of God. The United States was prepared of God as a haven, far from the superstitions of heathenism, and the hard and fast dogmas of the apostate church, where new seeds of truth would find fertile soil, and where they could grow unhampered. From here has gone forth to all the world the message of Christ's soon coming.

To many of the Christians of the United States these signs were the fulfillment of the words of Christ, and they then began to look for other signs mentioned by Him. They had not long to wait, for in the year 1833 occurred the wonderful sign of the falling of the stars. "And the stars shall fall from heaven," said the Master.

THE LISBON EARTHQUAKE

In a vision given to John the revelator, he saw these signs that should take place before the great day of God's wrath should come. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is

shaken of a mighty wind." Revelation 6: 12, 13.

The earthquake mentioned in these verses evidently refers to the great Lisbon earthquake, which happened on November 1, 1755. One hundred thousand lives were then destroyed. "The earthquake . . . made all men thoughtful," says one writer.

THE FALLING OF THE STARS

John also saw a vision of the Dark Day that should come. When he saw the falling of the stars, he saw it in all its detail. With definiteness he describes this sign, and in this way was it fulfilled.

"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—"History of Astronomy in the Nineteenth Century," Agnes M. Clerke, page 328.

Proving the exactness of the prophet John's description of the sign, an eyewitness writes of what he observed. "The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force. Such was the appearance of the above phenomenon to the inmates of my house."—A Correspondent in the *New York Journal of Commerce*, Vol. 8, No. 534, Saturday morning, Nov. 14, 1833.

Thus the specific signs mentioned by Christ were held out in the heavens, so men might know that God was ready to finish His work in the earth. Following the occurrence of these signs, men everywhere sprang up, teaching the soon coming of the Lord. Never had people's minds been so agitated upon this subject. It was in the purpose of God that this should be so.

PROPHECY FULFILLED AND FULFILLING

At this time one of the greatest prophecies of the Bible was approaching its fulfillment. The twenty-three-hundred-day period of Daniel's prophecy beginning in B. C. 457 and ending in A. D. 1844 was nearing its close, at which time the heavenly sanctuary was to be cleansed, and the investigative judgment was to begin in heaven, preparatory to the coming of

Christ. From this year (1844) many signs of the end began to appear in many places.

Of this time the revelator wrote: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14: 6, 7.

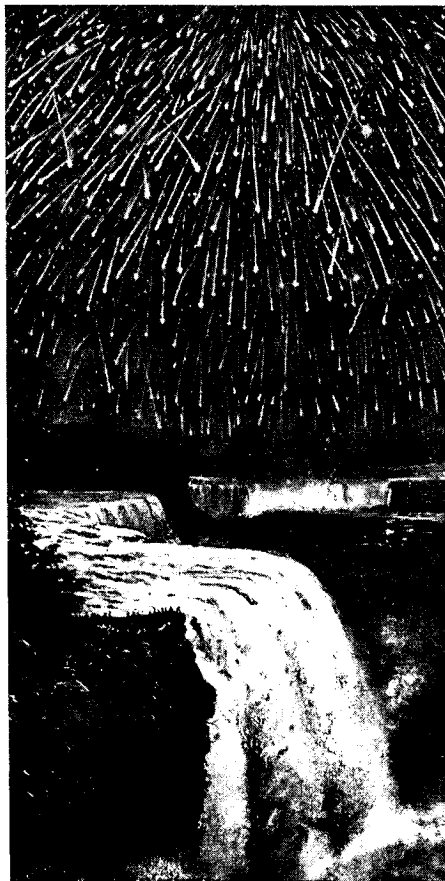
After 1844 this message began to be preached in many lands. Many people of all nations now feel that the hour of God's judgment has come. They realize that we are not far from the second coming of Christ, for Christ has said that following these signs would occur the sign of the coming of the Son of man in heaven.

We are now living in the last days. The generation that shall see the coming of the Lord is upon us. Signs are being multiplied on every hand proclaiming the end of earth's history. Though God should delay for a time, in order that His people might be prepared, and others be saved, yet a little while, and He that shall come will come, and will not tarry."

MEAT EATING AND HIGH BLOOD PRESSURE

(Continued from page 8)

In 1926 the condition of the blood vessels of these same four groups of rabbits was reported upon. In the



"The sky was scored in every direction with shining tracks and illuminated with majestic fireballs."

twelve normal controls fed on a mixed diet of oats, alfalfa, and greens for two years, no blood vessel degeneration was found. The blood pressure had averaged 74 points, which is normal. The urine gave no evidence of kidney damage, and the protein wastes of the blood remained normal. Of the second group, kept on liver protein, seven out of twelve showed extensive degeneration of the arteries. With these, the blood pressure had been higher than in any other group, and the degeneration (hardening) was most marked in those with the highest blood pressure of this particular group. Of the third group on high protein from oats, seven showed marked degeneration of the arteries beginning in the lining of the artery wall the same as in the liver-diet group, and three showed hardening of the middle coat. Of the third group, on soy beans, with slighter elevation of blood pressure and no evidence of acid poisoning, three showed hardening of the middle coat of the arteries but none of the lining layer. In the three groups on a high-protein diet where degeneration and hardening of the arteries occurred, lime was deposited in the degenerated parts.

MEAT DIET RAISES BLOOD PRESSURE IN MAN AS WELL AS IN ANIMALS

High blood pressure is definitely manifest in the human being when a high-protein or meat diet is used. In five normal individuals accustomed to a vegetarian diet, the average blood pressure was 107. When put on a mixed or meat diet the blood pressures averaged 120. The blood pressure in 335 men—vegetarians—averaged 113; in 95 women—vegetarians—106. In 150 men, not vegetarians, the average blood pressure was 126. Among 2,930 men in the University of California the blood pressure averaged 126, and among 5,807 women in the University of California the average was 115.

We can draw but one conclusion, and that is that a diet containing meat or any diet containing protein above 10 per cent is harmful in proportion to the excess protein and the duration of its use. This damage is apparently due to the excess of waste products and acids produced from the high-protein diet. This high-protein diet causes premature fatigue, loss of endurance, lessening of working capacity, high blood pressure, degeneration and hardening of the arteries (with resulting apoplexy), and acute and chronic kidney degeneration (Bright's disease). Such a meat or high-protein diet is therefore a very important factor in the phenomenal increase of mortality from diseases of degeneration.

Evidently, it was not intended that man should eat meat. Almost equally evident it is that we should use a greater proportion of fruit and green vegetables in the diet than is customary with many people. All high-protein foods, whether from animal or

(Continued on page 14)



Ask the β DOCTOR

GALL-BLADDER TROUBLE

"Please recommend treatment and diet for gallstones."

Preventive treatment for gall-bladder trouble includes the removal of any infection focus in tonsils, teeth, etc.; the avoidance of attacks of "indigestion" by careful selection of foods; rest to the liver by low diet; and the careful use of cathartics.

Avoid foods that contain or produce cholesterol (the substance which forms the gallstones) such as butter, fats of all kinds, fried foods, and meats.

During an acute attack, patient in bed, on a light fluid diet, but not much milk. Hot applications to the region of the liver.

In severe cases, the best results follow a gall-bladder operation, except where a bad heart or some other condition would make an operation hazardous.

A gall-bladder patient should by all means be under the care of a competent physician.

ACNE OR PIMPLES

"What can I do for pimples on my two boys, sixteen and eighteen?"

Acne is now conceded to be an infection by germs that require an oily skin for growth. About puberty, the skin of the boy or girl becomes oily, and if the child comes in contact with some one else with acne or with dandruff (caused by the same germ) he is likely to take it. The germs grow in the hair follicles, forming "black-heads."

Then the skin attempts to wall off the intruders, as in case of a boil, and this causes small swellings, or pimples. If, through scratching or otherwise, these pimples become infected with pus germs, we have white matterly pimples that may leave a scar.

For treatment, try to keep down the oiliness by washing the face with hot water and soap, and follow by a sulphur lotion, or else use a sulphur soap. But remember that if there is dandruff in the hair, very little progress will be made in getting rid of the acne, without first curing the dandruff.

In case there are greasy scales from the head, it will be well to shampoo the head once or twice a week with ordinary toilet soap, followed by tincture of green soap.

Be sure that the boys have good digestion and free bowel movements.

It is asserted that the X ray has been used very successfully in clearing up acne.

FURRED TONGUE

"My tongue is nearly always a dirty white, and appears to be coated. It is hardly ever a flesh color. What is the reason?"

The fur coating on the tongue usually consists of a number of things—microorganisms, perhaps molds, possibly some remains of food, and some of the dead epithelial cells from the tongue itself.

The condition is present in certain forms of digestive disturbance, in many of the fevers, in "catarrh," and may also be caused by mouth breathing during sleep.

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

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

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

EVAPORATED MILK

"Does canned evaporated milk have full food value? How does it compare with whole boiled milk?"

Evaporated milk lacks some in vitamins, and is, I think, inferior to fresh milk. For a child, I prefer fresh milk just brought to the boiling point.

I should prefer evaporated milk to raw fresh milk for a child, except the grade A, or certified milk.

For those who are in the tropics, or where they can not obtain a reliable supply of fresh milk, evaporated milk or dried milk is a good substitute.

FAMILIAL INSANITY

"Suppose in a certain family both parents are normal, and one child develops insanity. Will that increase the liability of the other children to insanity? Would such a condition in one child make it inadvisable for the other children to marry?"

Insanity is not contagious. The other children will not get it from that one.

Insanity is not necessarily transmitted from parents to children. There are families in which there is an unstable condition which may show itself in one person as epilepsy, in another as hysteria, in another as mental alienation, in another as a psychoneurosis, and so on. They are not normal, but many of them are not insane.

There is a possibility that the family you have in mind has some unstable streak, not showing in the parents. Grandparents, uncles, and aunts may show various aberrations, and perhaps some of them have a mental twist.

In such a case, any of the children marrying would be likely to have children similarly marked. But the fact that one child in a family is insane does not—aside from this family condition—have any influence on the others.

It was said that insanity is not contagious. But morbid behavior is contagious by imitation and suggestion. If some one commits suicide by some new and particularly gruesome means, the act is likely to be copied within a week by several other unstable persons. The medieval dancing manias were of this nature. But it is hard to draw the dividing line between this abnormal following of copy and the following of fashion that is counted normal. Much of the so-called normal following of the fashions is about as foolish.

SLEEPLESSNESS

"Please give advice for wakefulness when there is no pain, no particular worry, no marked indigestion."

Every case of sleeplessness is a law unto itself; but a few general directions may not come amiss.

Never go to bed without having become physically tired—not exhausted, but moderately tired.

Possibly you have a slight flatulence—gas on the intestines—which may have been caused by some food eaten at night—sweets or fruit, most likely. A small amount of gas will keep a light sleeper awake for hours. So be careful to avoid any food at night that might produce gas. You might do best on a simple bread-and-milk diet for the last meal.

How about your bed? Is it comfortable? If not, see that it is. Is it possible that you are awakened by some noise such as a distant train, a milk wagon, an automobile, or a rooster? You may get relief from such noises by wearing pledgets of cotton in your ears at night.

Having done all this, if you are still wakeful, consciously relax every muscle in the body, going over them all in your mind—not to name them, though this might put you to sleep—but to assure yourself that every portion of your body is completely relaxed. Then concentrate your closed eyes on an imaginary point a little above the line of sight, and about two feet distant from the forehead. Keep the eyes steady on that point, and try to see the picture that your retina forms. Do not let your eyes nor your mind wander from that picture. If you keep your mind right there with your eyes, the chances are that you will be asleep before you know it!

RHEUMATIC HEART

"Girl, 21, had rheumatism about three years ago, and has been unable to work since. Pulse ranges from 70 to 130, with pain at times. Is there help for this case? Would change in altitude help?"

Patient can be helped by a skillful and conscientious physician. Without such help, her chances seem to me to be small. Take your physician's advice as to change of altitude.

RECURRENT NOSEBLEED

"Why should I have nosebleed every few days?"

There may be a small ulcer or some growth in the nose; or you may have high blood pressure, or perhaps high venous pressure (due to partial heart failure); or the composition of the blood may be at fault (as in hæmophilia, or bleeders' disease, scurvy, pernicious anemia, etc.). In rare instances, such bleeding is a substitute for menstruation.

From this you will see that it will be necessary for you to consult your doctor, and have an examination to determine the cause of the bleeding in your case.

God's Purpose for His Children

IRWIN H. EVANS

EVERY Christian parent has a strong desire that his children shall be good. Most people, however weak they themselves may be, do not want their sons and daughters to follow their example in sinning. God's people of to-day are especially anxious that their children shall shun evil, and do their duty faithfully. I have heard hundreds of prayers around the family altars, supplicating the Lord to keep the children from sin in these troublous times, and to help them to be like their Master. Now if we are weak and sinful, conscious of our own failings, and still desire, above all earthly blessings, that our children shall be Christians, how much more does the great and holy God desire that His children on earth shall be good. God wants His children to be like Himself. He wants them clean and pure and perfect. We often hope that our children may not be like us because of our known weaknesses, but our continual prayer is that they may be like Christ.

How personal, how earnest, are the exhortations given us to live lives of godliness and purity! "Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears." Hebrews 12: 14-17.

"But like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1: 15, 16.

Again we read: "For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Romans 8: 29, 30.

CHRIST CALLED US TO HOLINESS

The epistles are full of exhortations to holiness, and constantly warn us against sin. A great burden pressed upon the writers of those letters to the churches that the believers should keep the unity of the faith, and live in peace. That seems to be the purpose of God toward every Christian. "For God called us not for uncleanness, but in sanctification." 1 Thessalonians 4: 7. We are not to be content with forgiveness, to be accepted and loved of God, but we are earnestly entreated to seek Christian perfection. We read: "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye



In Gethsemane Jesus prayed, and suffered—all to gain victory for us.

do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." Colossians 3: 12-17.

It is the will of God that His children should be holy, without fault, blameless. That is our privilege now, as well as in the world to come. "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Ephesians 2: 10. This scripture refers not simply to the world to come but to our condition on earth. It matters not what the former life may have been, when one comes to Christ, he is changed, and the old life is done away. Henceforth with the Christian everything centers around the cross of Calvary.

In the beginning, when the plan of salvation was brought forth, God willed to have a holy people. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love." Ephesians 1: 3, 4.

John also sets forth the fatherhood of God toward His children in emphatic language: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure." 1 John 3: 1-3. Because we are His children, we should keep ourselves from sin. "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither knoweth Him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as He is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because His seed abid-

eth in him: and he can not sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous." 1 John 3: 6-12. We hardly dare read this language because we are so far from such an ideal. This was written to the people of God by that loving, gentle disciple who leaned upon the Master's breast and who is called "the beloved."

THE CHURCH IS TO BE HOLY

God gave to John a vision of His remnant church as it will be when translated. It is a strong picture but true, and will be met in all its fullness. We who hope to belong to that victorious company should take heed to our ways, and strive for this noble experience. "And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty and four thousand, having His name, and the name of His Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping, with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever He goeth. These were purchased from among men, to be the first fruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish." Revelation 14: 1-5.

In his letters to the churches, Paul dwells again and again upon the Christian perfection to be found in the church. It lay on his heart to build for eternity. "What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life." Romans 6: 15-22.

In another place in the same letter, he wrote: "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of

the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." Romans 8: 12-17. In his letter to Titus, a young minister, Paul says: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." Titus 2: 11-14. And, speaking of the church, the apostle Peter said: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." 1 Peter 2: 9, 10.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.

"Christ has chosen us out of the world, that we might be a peculiar and holy people. He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.' God's workers must be men of prayer, diligent students of the Scriptures, hungering and thirsting after righteousness, that they may be a light and strength to others. Our God is a jealous God; and He requires us to worship Him in spirit and in truth, in the beauty of holiness. The psalmist says, 'If I regard iniquity in my heart, the Lord will not hear me.' As workers, we must take heed to our ways. If the psalmist could not be heard if he regarded iniquity in his heart, how can the prayers of men now be heard while iniquity is regarded by them?"—Mrs. E. G. White.

We are not only to be adopted into the family of God, but we are also to be real followers of our Master. Sin is to be put out of the camp. We are to watch unto prayer, and to keep our minds stayed upon God, keeping the coming of Christ ever in mind.

It is a great honor to belong to the family of God, and to live the heavenly life on earth among men, so that even when we are wronged we shall not retaliate but leave all to the care of our heavenly Father, waiting for the coming of our blessed Lord.

OUR PRESENT AND FUTURE INHERITANCE

"Oh, for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We

should know this by our past experience. In that day when God has a controversy with His people, this experience will be a source of comfort and hope."—Mrs. E. G. White.

The children of God are greatly honored, by the wonderful promises which He has given them, each one of which is an evidence and a pledge of His unfailling love. Not only is His love infinite, but what He promises He has the power to perform. With this thought in mind, consider the promise in John 14: 14: "If ye shall ask anything in My name, that will I do." What a wonderful gift is this promise! Yet every one belonging to the family of heaven can claim it as His own. Only love, infinite love, can make and keep such promises. They are ours, and should be a daily reminder of the love of God to His children.

In that last, memorable prayer of Christ on the night of His betrayal, our Saviour prayed for His children in words that can be understood only in the light of the fullest love: "I pray not that Thou shouldst take them from the world, but that Thou



Shall I Pray On?

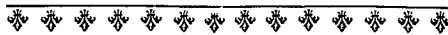
"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Romans 4: 20.

For years I've prayed, and yet I see no change.
The mountain stands exactly where it stood;
The shadows that it casts are just as deep;
The pathway to its summit e'en more steep.
Shall I pray on?

Shall I pray on with ne'er a hopeful sign?
Not only does the mountain still remain
But, while I watch to see it disappear,
Becomes the more appalling year by year.
Shall I pray on?

I will pray on. Though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way.
But whether near or far, yes, I shall pray—
I will pray on.

—Edith L. Mapes.



shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth." John 17: 15-17. No other prayer to equal this one has ever been recorded. It came from a heart throbbing with love. Before the Saviour lay betrayal, humiliation, Calvary, the grave; but on His heart rested a heavy burden for His followers. This love and longing He carried to the tomb. And in His resurrection His thoughts were still for His children. Could there be greater love than this?

Should not we rejoice in the love which the Father has bestowed upon us? When the inexplicable arises, and there seems no solution to the perplexities that encompass us, let us meditate on the assurance of Ro-

mans 8: 28: "We know that to them that love God all things work together for good." Nothing could assure us more positively of God's care for His children. What could be stronger than such a promise? We are not orphaned, abandoned, forgotten. Divine compassion knows our every need. We are not to dwell on the dark side of the trials of life, but amid the tempest and the raging storm find comfort in our faith in God and in the assurances of His love and care.

The riches to which the child of faith is heir are beyond computation. All we have revealed of our inheritance in Christ is mere hint, a suggestion; but, even so, transcends our highest imagination. We are not able to grasp the thought of eternal life, the gift of God to us. We appreciate that life is precious even in this world of loss and sorrow and pain. But the stretch of eternity sweeps us on, far beyond our depth, and we are lost to find its boundaries. Our vision, our hearing, our appreciation of the beautiful, have narrow horizons. But over beyond death these limitations will be removed, and we shall rise from the dead with spiritual bodies to live with spiritual beings.

Here, our lives are brief, and often filled with toil and care and suffering. Many have enjoyed but little of what even this sin-cursed earth affords, because of conditions beyond their control. But in the world to come, sin and its hindrances will be no more and we shall be privileged to study and to travel and to enjoy in their fullness the glory and the wisdom of God. There the Lord, He who upholds all things by the word of His power, will explain to us the science of immortality and the mysteries of His universe; and we shall understand. And if this earth, under the curse for six thousand years, is so beautiful, so wondrous that one shall cry—

"O world, I can not hold thee close enough. . . .
Lord, I do fear
Thou'st made the world too beautiful this year,

what will be the ecstasy of the redeemed in glory!

Then, as heirs of God and joint heirs with Christ, we shall enter into our inheritance. We shall be guests at the marriage supper of the Lamb, clothed in the robes of righteousness woven for us by Christ and given to us by God; we shall know something of what heaven is worth to us. There will be henceforth no vile nor evil thing. Old things have passed away, and all things have become new. Henceforth we shall be no longer hurt by human jealousies and envies and malice. Our associates will be immortalized beings who have gained the victory over sin through faith in Christ. We shall share the glory of Prince Immanuel; we shall see God face to face. His holy law will be our rule of life, and sin and death will be lost and forgotten, as we live on through countless ages.

All this is ours now by faith in Christ; for it is the purpose of God to bring us through to inherit all things. Will you let Him do for you what He has purposed? Then accept Christ as your Saviour; enter His service on earth.

"Rescued from the foaming wave?
Rescued when a captive slave?
Rescued from the culprit's death,
Pardon read with bated breath?
These and more Christ did for me,—
Pardoned, saved, and set me free!

"Oh, 'tis joy with Christ to live!
Naught of bliss hath earth to give.
Love unbounded, life and light
Mid the world's cold, cheerless night,—
More than these is Christ to me,
Now and to eternity."

The Four Horsemen of the Apocalypse

STUDIES IN THE
BOOK OF REVELATION
NUMBER SEVENTEEN

TAYLOR G. BUNCH

THE revelator's vision of the four horsemen is one of gripping interest. In recent years it has been dramatized and put on the screen, and in this way has attracted public attention. It is a part of the great prophetic drama, "The Revelation of Jesus Christ," and is one of the scenes in the greatest picture ever beheld by mortal man,—a scene filled with prophetic symbols of startling and momentous events.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6: 1, 2.

OPENING THE FIRST SEAL

The breaking of the first seal revealed the future events contained in the first of the seven scrolls. As the seals were broken by Christ, the events recorded on each scroll were acted out. In Weymouth's Translation the horses and their riders are represented as appearing in answer to the call of the living creatures. "And I heard one of the four living creatures say, as if in a voice of thunder, Come. And I looked and a white horse appeared, and its rider carried a bow; and a victor's wreath was given to him; and he went out conquering and in order to conquer."

That the seven seals present symbols representing the changing conditions of the church from the time the apostles began their activities under the great gospel commission to the close of human probation is evidenced by a comparison of the wording of the first five seals with the history of the church covering those periods. The prophecy begins with the conquests of a pure, aggressive church, and closes with silence in heaven as the King of kings, accompanied by the angelic host, descends to gather the faithful of all the dark, intervening ages. While the letters to the seven churches cover the history of Christianity in a series of seven messages, the seven seals picture the same periods by use of symbols—one appealing to the ear and the other to the eye.

A WARRIOR VS. A CONQUERING ARMY

The reader must not confuse the unnamed horseman of the first seal with the rider of the nineteenth chapter. The first is a warrior going forth conquering and to conquer; the second pictures a triumphant conquering army. The first rider carries the bow of grace with which he sends to the heart darts of love that convict of sin; the weapon of the second is a mighty two-edged sword with which he smites and destroys the nations. The first rider with his victor's crown represents Christianity's first successful attack or charge against the forces of iniquity; while the horseman of the nineteenth chapter, crowned with many crowns, is leading the final "charge of the white brigade," which completes the conquest of the earth, and puts an end to rebellion.

The symbol used in the first seal is that of the fleetest and most effective fighting part of the armies of that age; namely, mounted archers, or bowmen. White, the symbol of purity and victory, represents the condition of the early church; and the

"wreath of victory," the success that crowned the efforts to conquer sin and possess its strongholds. It is a fitting and beautiful picture of the church in its purity and Pentecostal power, starting out to conquer the world.

Both sacred and profane history testify of the purity of the church and the rapid and triumphant success of Christianity during the apostolic period.

"Much of the history of the Christians in the first two centuries of the Christian era is very obscure. They spread far and wide throughout the world, but we know very little of their ideas or their ceremonies and



methods during that time. . . . But whatever their local differences, everywhere they seem to have carried much of the spirit of Jesus; and though everywhere they aroused bitter enmity and active counterpropaganda, the very charges made against them witness to the general goodness of their lives."—"The Outline of History," Wells, Vol. 1, page 590.

"Animated by an unparalleled missionary spirit, His [Christ's] followers traversed the length and breadth of the empire, preaching everywhere the 'glad tidings.' . . . In less than three centuries the pagan empire had become Christian not only in name, but also very largely in fact."—Myers, "General History," page 282.

Merivale's "History of the Romans" (chapter 54, Vol. 6) speaks of the early church as "a sect so unobtrusive as well as innocent," "presenting to surrounding paganism the first and purest of zeal beautified by character."

"The preachers of Christianity went forth from Judea for the moral conquest of the empire and the world. Much as we may admire the enthusiasm of the Jewish patriots, which does honor to our common humanity, still more freely may we sympathize with the inspiration of these soldiers of Christendom, who left fathers and mothers, home and country, and all the associations on which they had fed from infancy, for the glory of God and the love of a spiritual Redeemer."—Vol. 6, page 460.

From Volume 2, chapter 15, page 150, of Gibbon's "History of the Decline and Fall

of the Roman Empire," we glean the following facts as to the spread of Christianity and the probable number of its adherents by the close of the second century: "The progress of Christianity was not confined to the Roman Empire," but, "the new religion, within a century after the death of its divine Author, had already visited every part of the globe." As to numbers, the congregation at Rome had 50,000 members, and in Antioch, 100,000; or one fifth of its population were professed Christians. The historian thinks that a conservative estimate of the Christian population of the empire could safely be put at one twentieth of the total population, which would be about 5,000,000 in the empire alone.

That these estimates are very conservative is proved by the writings of Lucian and Pliny at the end of the first century. While governor of Pontus and Bithynia, Pliny wrote to the Emperor Trajan lamenting the magnitude of the "evil" of Christianity. He affirmed that the pagan temples were almost deserted, that the sacred victims scarcely found any purchasers, and that the "superstition" had not only infected the cities, but had even spread itself into the villages and open country of those two provinces.

Further, the fact that early in the fourth century Christianity became the religion of the empire shows the wonderful advancement it had made.

THE SECOND SEAL IS OPENED

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation 6: 3, 4.

As in the first seal, the horse again symbolizes the condition of the church, and the rider its responsible leadership. Drifting away from the purity of the apostolic period, the church is rapidly taking on doctrines and practices characteristic of that rival of the church of Christ, symbolized in chapter seventeen, and designated "Babylon the Great."

The apostle Paul warned the churches under his care of the dangers then at hand (Acts 20: 28-30; 2 Thessalonians 2: 3-7), and history attests to the fact that his predictions were true and his warnings timely.

"During this indefinite time a considerable amount of a sort of *theocrasia* seems to have gone on between the Christian cult and the almost equally popular and widely diffused Mithraic cult, and the cult of Serapis-Isis-Horus. From the former it would seem the Christians adopted Sun-day as their chief day of worship instead of the Jewish Sabbath, the abundant use of candles in religious ceremonies. . . . The contributions of the Alexandrine cult to Christian thought and practices were even more considerable. In the personality of Horus, . . . it was natural for the Christians to find an illuminating analogue in their struggles with the Pauline mysteries. From that to the identification of Mary with Isis."—"The Outline of History," Wells, Vol. 1, pages 590, 591.

"The bottom questions which he [Constantine] had to confront were essentially

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

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MEAT EATING AND HIGH BLOOD PRESSURE

(Continued from page 9)

from vegetable sources, must be used very sparingly, among which are eggs, cheese of all kinds, nuts, beans and other legumes, macaroni, etc. Breads and other cereal products should be supplemented by very liberal amounts of fruit and green vegetables. Milk may be used freely. Those who desire to eat meat must admit that even the healthiest flesh food, as free as possible from infections, causes a loss of working efficiency; is the basic factor in premature old age, in degeneration of the vital organs,—especially the blood vessels and kidneys, producing high blood pressure, apoplexy, and Bright's disease; and is the occasion of many sudden deaths in persons apparently in good health. Meat eating does not usually produce external appearances of disease. It undermines the health by degeneration of the vital parts of the body, and this insidiously. It is therefore the more deceptive.

religious. His great principle of action looked to the union of one body of the Christian and the pagan populations of the empire. . . . A persecution broke out, in which one body of the Christians became the persecutors of the other. The bloody bitterness of paganism was paralleled by the intolerance born of fanaticism among the believers."—*Ridpath's "History of the World," Vol. 3, page 329.*

Gibbon, in Volume 4, chapter 47, of his "History of the Decline and Fall of the Roman Empire," tells the story of these bloody struggles which lasted for 250 years.

The rider of the red horse took "peace from the earth, and that they should kill one another." The love, peace, and harmony of the apostolic period gave place to confusion, dissension, strife, bitter hatred, and persecution. They fought over the nature of Christ, the incarnation, the Trinity, as well as over positions in the church.

A NEW BATTLE STANDARD

Before closing our comments on the second seal, which certainly had its fulfillment by the close of the fourth century, let us briefly view the church of this period from the other angle mentioned in the prophecy. "And there was given unto him a great sword." What sword is here referred to—the mighty two-edged sword of the Spirit, or the sword of Cæsar? The following authentic historical comment on the period will suffice to answer the question: "This act of Constantine [using the Christian cross as his standard] constituted a turning point in the history of the Roman Empire, and especially in that of the Christian church. Christianity had come into the world as a religion of peace and good will. The Master had commanded His disciples to put up the sword, and had forbidden its use by them either in the spread or in the defense of the new faith. For three centuries now His followers had obeyed literally this injunction of the Founder of the church, so that a Quaker, nonmilitary spirit had up to this time characterized the new sect. By many of the early Christians the profession of arms had been declared to be incompatible with the Christian life. Now in a moment all this was changed. The most sacred emblem of the new faith was made a battle standard, and into the new religion was infused the military spirit of the imperial government that had made that emblem the ensign of the state. From the day of the battle of Milvian Bridge a martial spirit has animated the religion of the Prince of Peace. Since then Christian warriors have often made the cross their battle standard. This infusion into the church, of the military spirit of Rome was one of the most important consequences of the espousal of the Christian cause by the Emperor Constantine."—*Myers, "General History," pages 300, 301.*

The great sword in the hand of the rider of the red horse was the sword of the Roman Empire, delivered to the church in the days of Constantine when the church and state were united. It was the church of the apostolic period that was given the sword of the Spirit and Pentecostal power. When the church, because of her backslidings and apostasies, lost the sword and power of the Spirit, she sought for and obtained the sword of Cæsar and the power of civil authority. The first horse and rider symbolizes the church starting out from Pentecost in the conquest of the world, clothed with the armor of heaven and equipped with spiritual weapons by which men are persuaded to surrender. The second pictures the sad change that stripped the church of its Pentecostal power, and the

attempt to conquer the world by the power of carnal weapons.

Woe to the church and to the world when the sword of the state is substituted for the sword of the Spirit! The fearful consequences are graphically portrayed by the two remaining Apocalyptic horsemen, and should serve as a dreadful warning to modern Christendom.

THE STAGGERING NARCOTICS PROBLEM

(Continued from page 2)

dicts in the United States, just as every class has cancer.

There are those who state in vehement language that all we need to do to cure the nation of addiction is to restore liquor. The claim that Prohibition drove drinkers to drugs was recently investigated by several committees before which were called many doctors and jurists in large cities like Chicago and New York; and their unanimous report was that of the many thousands of addicts who came before them, not one in a hundred had used liquor in any form at any time. All evidence goes to show that those who use liquor do not care for drugs, and will not take drugs to supply its lack, but will endeavor to secure the drink in some way; and, on the other hand, addicts never take to liquor when unable to get the drug, but will commit any crime in order to secure the drug. The two habits may run parallel in the body politic, but do not cause each other.

The narcotics problem, then, is a highly complicated one, and can not be solved by a few jaunty phrases. True, if we could control the source of the poison supply, if the nations of the world would get together and agree to produce only the amount actually necessary for the scientific and medicinal needs of the world, the problem would be solved so far as creating new addicts is concerned. But we would still have the problem of the million victims in this country, and many millions in other countries,—all sick people, and all needing intelligent care.

How do we come to have a narcotics problem, anyway? This subject will be considered in succeeding articles.

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"The little bear seemed to be nearly dead, but the keepers worked with it all night, and by morning it was crying like a newborn puppy. Because it apparently had been raised from the dead, the tiny bear was given the name of Lazarus."



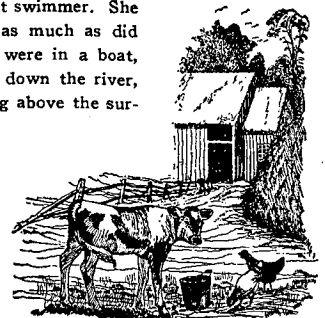
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The NEWS in REVIEW

WISE IS HE WHO ALLOWS THE LIGHT OF GOD'S WORD TO ILLUMINATE THE NEWS OF THE DAY



Is God Just?

A SHORT time ago the woman governor of the State of Texas left her office after being defeated for reelection. During her two-year term as governor of that far-flung state, she loosed from the penitentiaries some 3,500 convicts and criminals.

There seems to be a growing sentiment in some quarters to allow men to escape the punishment of their criminal deeds on the grounds that they are the victims of certain complexes beyond their control; that society as a whole rather than the individual is to blame for crime and violence; and that punishment has no good end either for the individual or for society.

Not only are these ideas prevailing in the sphere of penology, but also in religious circles is the idea growing that sinners are not to blame for their deeds, and that God will not really punish men for their sinful lives, as has formerly been held. They are teaching to-day that God is such a God of love that He will let unrepentant sinners off without severe punishment; that, like Governor Ferguson, He will some day fling back the doors, and invite all the ungodly to walk out without further ado.

But in the face of all such ideas, there are three facts which we must keep in mind. The first is that the human race deliberately sinned of its own free will and volition, and when it understood full well that "the wages of sin is death."

The second factor in the case is that after man willed to transgress the law of God, God in His infinite love provided a way by which transgressors could be restored to the guiltless state, be reconciled to God, whom they had wronged, and the record of their sin-filled lives blotted out. This was made possible through the gift of God's only-begotten Son and the vicarious sacrifice in man's stead on Golgotha's tree.

The third consideration is that since God has provided a way of escape from the wages of sin, if men will not repent and accept Christ as their sacrifice, God must allow sin to bear its deadly fruit in the lives of all those who deliberately reject and spurn the death of Jesus.

Now, it is obvious that since God has made a way of escape from the death which man knowingly brought upon himself, it is no fault of God's if some refuse to avail themselves of His gift. Consequently, there will come a time when God must allow men who have rejected Christ to reap the results of their wayward courses,—eternal death. And God can not avert the death that will be visited upon the godless. That sin is death is a law of the universe, and God Himself can not and will not alter that fundamental.

Now is the day of salvation. It is yet possible for any and all sinners to believe on the name of the Lord Jesus Christ and be saved.

Will you not respond to-day to the sweet influence of the Spirit of God which invites you to make Jesus your personal Saviour? B.

Church and State

ONE of the most widely read magazines of the day, the *Saturday Evening Post*, sees a great danger coming in this country, which the SIGNS OF THE TIMES has been talking about for half a century. Editorially the *Post* recently declared:

"We find organizations among religious denominations that for generations have preached the complete separation of church and state, that have denied the right of any church to meddle with politics and legislation—we find these organizations plunging into politics up to the neck, and trying not only to influence economic legislation but to manage our foreign affairs. They are creating a precedent that will come back to plague them."

At the present time there is a great revival of agitation on the part of certain religious organizations to enforce laws that would close up all amusements and shops on Sunday; that would make it a crime to take an automobile ride on Sunday except in case of urgent necessity; that would make it unlawful for a man to cut his lawn or chop a little wood on the first day of the week.

During the final days of Congress, it was hounded by dozens of professional lobbyists who were trying to force through a Sunday-closing bill for the

District of Columbia. Many of the state legislatures had Sunday bills on the agenda this term, and some succumbed to the frantic appeals of the proponents of such legislation.

But America had better ponder well any step in that direction. Some of these laws may look quite innocent on the surface, but they are intended as but the vanguard of more stringent religious legislation that would take us back to the dark ages of religious persecution.

Religion is no affair of the state. Let men be free in the worship of God in any way their consciences may direct. B.

Atheists Rampant

AN ORGANIZATION in the United States is now perfecting its plans for fostering atheism among the children in the grammar schools and among the youth in the high schools all over the land. This organization avows that "the object of this society is to abolish belief in God, together with all forms of religion based upon that belief."

In a recent issue of the magazine that heads this league for the advancement of atheism among the youth, the readers are urged to scatter copies of the publication so as to help the magazine to "find new friends and readers, and at the same time get" their "children interested in doing propaganda work for atheism and evolution."

Please notice how these apostles of atheism use the two terms, "atheism" and "evolution" synonymously. They know full well that if they can get the youth of our country to believe implicitly in evolution, that is tantamount to atheism.

There are some of the proponents of evolution who declare that it is but a complement to religion; but they are mistaken. When a false science substitutes natural law for the divine Creator, when it makes God an unnecessary and a superfluous force in the creation and maintenance of our world, then God is so far exiled from the affairs of man that the average man will think little or nothing about God. The reason we know that we have a personal God, a God who hears and answers our prayers, whose heart of love is atuned to the hearts of men, is that He is our Maker and our Redeemer.

How tragic it is that millions of people are being dazzled by the names and words of illustrious men who are leading them away from God and belief in His word! May God help the coming generation not to listen to the siren voices that would entice them from the throne of God and the cross of His Son, for there is help and comfort and inspiration in no other sources. B.



Underwood Photo
General Chiang Kai-shek, generalissimo of the Cantonese (Nationalist) forces.