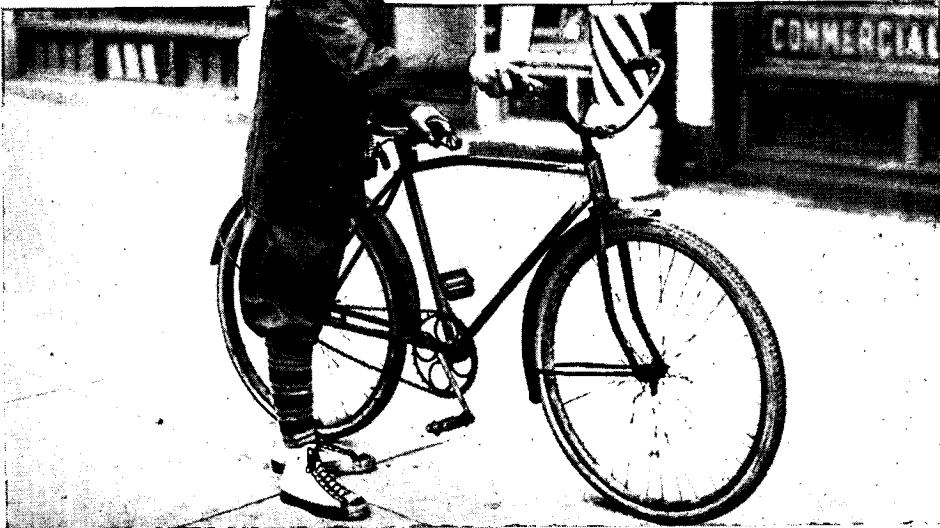


# SIGNS *of the* TIMES

THE WORLD'S PROPHETIC WEEKLY

A few months ago the town of Ocean Grove, New Jersey, enforced a drastic blue law. This telegraph messenger was prohibited from using his bicycle on Sunday to deliver messages. He had to walk.



INTERNATIONAL PHOTO

## What Will Blue Laws

Congress is being besieged by the blue law forces for the passage of certain religious legislation. Do we want this in America?

## Mean to AMERICA?

HEBER H. VOTAW

WASHINGTON, D. C.

WHAT may we expect if the United States of America turns from her distinctive position of complete separation of religion and civil government, and enacts religious legislation of any sort? This question can be answered conclusively from a study of the experiences of the past. Even the casual reader of history knows that laws enacted by civil authorities in behalf of any religion have always led to persecution. The early Christians found themselves in conflict with laws made for the benefit of pagan systems, and suffered torture and death for their faith. During the Middle Ages those who dared to disagree with the ruling church paid for their convictions by imprisonment or loss of life. Even after a better day had begun to dawn, Roman Catholics were

persecuted by Protestants who were supported by the arm of the state, and Protestants were persecuted by Catholics when they had civil governments to do their bidding.

America's early settlements were composed largely of those who were seeking a place to worship undisturbed, and yet an intolerance scarcely exceeded by that of the Old World was soon manifested in the New. Think what Massachusetts lost by her treatment of Roger Williams. The bitterness of the religious persecution led him to feel safe among "Christian savages," but afraid among "savage Christians," so he dwelt with the Indians of Rhode Island; and from this refuge he taught the great principles

of freedom in matters of conscience and the complete separation of religion and government, which were eventually to be accepted as a fundamental part of the Constitution when the union of the original states was formed.

The gentle Quakers were persecuted in the colonies as in the mother country until Penn began his "Quaker experiment in government," and furnished them refuge.

There is not an exception in the long record of the past; religious laws have ever led to intolerance toward the minority, the persecution of the dissenter. Religious laws have always furnished the club with which bigots have beaten those who have disagreed with them.

The founders of our country brought

(Continued on page 11)



# Britain's BATTLE for BREAD

ARTHUR S. MAXWELL

*Our London correspondent tells of the new industrial dilemma that is driving capital and labor to a clash. Britain is not the only nation having its labor troubles, for in the United States there have been 28,861 strikes in the last twelve years. These strikes are estimated to have cost the workers in wages no less than \$2,015,299,000; the employers, \$536,171,000; and the general public, \$11-532,066,000—a grand total of \$14,083,536,000.*

**T**O THE million unemployed in England, and to their wives and children, the battle for bread is the greatest issue of the age. Despite many well-meaning newspaper efforts to maintain optimism, it is a fact that during the past few years this country has been passing through a period of trade depression on a scale unknown to the present generation. Many factories and workshops have been compelled to close down altogether, while others have been able to operate only half time or less. Consequently, tens of thousands of men and women have been deprived of employment, compelled to walk the streets of our towns and cities looking vainly for work, and eking out a bare existence on the "dole."

## LIVING IN HOVELS

That is not all. In the effort to compete with foreign competition, employers have been compelled to keep wages for manual labor at a comparatively low level, and thousands of those in employment are little better off than those without it, while the majority have no margin whatever between weekly income and expense. For them life is like an Alpine ascent, with the precipice of sickness on one side and the chasm of unemployment on the other.

As a direct consequence, we find a great section of the population living under conditions that must make the angels weep. The rise of industrialism, nearly a hundred years ago, started the building of thousands of small houses in haphazard fashion, with meager sanitary conveniences, and jammed together without thought of sunlight or air. The comfort and well-being of the occupants were seemingly the last consideration. To-day these stand a menace to health and the cause of discontent. Seldom, if ever, repaired or redecorated, these tragic hovels have become worse than many a stable. Yet here children are born and mothers bring up their families.

"Think," says the Rev. William Lax in his recent remarkable book, "Lax of Poplar," "Think of thousands of families living one family one room! Think of an eight-roomed house with eight adults and thirty-two children—forty in all—living there at one time! Think of the herding together of the sexes among the adolescent

boys and girls! Think of the shocking lack of that privacy which decency demands! Think of ten people living and sleeping in one room! Think of the wear and tear on the nervous system of men, women, and children, suffering from lack of light and beauty!"

Dark, dingy, and dismal, the slums of London and the tenements of Glasgow cry out to God for judgment.

As to the causes of such conditions and of the present industrial inertia, some are political, and some international, but some come closer home. One such is the relationship existing between the Employers' Federations and the Trades Unions of the country. As everybody knows, the nation is virtually divided against itself, split into two camps. Writhing under real or fancied injustices, workers in all trades have banded themselves together to compel employers, under threat of withdrawal of labor, to grant their demands. Employers, faced with the consequences of such boycott, have united in powerful federations, holding over their workers the threat of lockout. On both sides suspicion is rampant, while wild accusations

and the imputation of evil motives are freely hurled back and forth. How near such a situation can bring us to the brink of complete disaster was revealed during the general strike of 1926.

Statistics of time lost through labor disputes reveal their folly in a striking way. Here are figures showing how many working days were lost between 1912 and 1926:

	Disputes	Men Involved	Days Lost
1912	834	1,232,000	40,890,000
1913	1,459	497,000	9,800,000
1914	972	326,000	9,800,000
1915	672	401,000	2,950,000
1916	532	235,000	2,450,000
1917	730	575,000	5,650,000
1918	1,165	923,000	5,880,000



HENRY MILLER PHOTO

Left to right, John L. Lewis, president of the Miners' Union; William Green, president of the American Federation of Labor; and Frank Morrison, secretary, as they appeared after an interview with President Coolidge over the coal mine strike.

1919	.....	1,352	.....	2,401,000	.....	34,970,000
1920	.....	1,607	.....	1,779,000	.....	26,570,000
1921	.....	763	.....	1,770,000	.....	85,870,000
1922	.....	576	.....	512,000	.....	19,850,000
1923	.....	628	.....	343,000	.....	10,670,000
1924	.....	710	.....	558,000	.....	8,420,000
1925	.....	604	.....	402,000	.....	7,970,000
1926	.....	313	.....	2,721,000	.....	162,780,000

The total working days lost during these fifteen years was 434,520,000. Allowing only \$2.50 a day, this would mean a minimum loss to the workers of the British Isles of \$1,086,300,000.

The money that is wasted annually in strikes and lockouts, not only in wages but in loss of output and loss of markets, would provide the very, Utopia which men fight to win.

#### THE GOLDEN RULE FORGOTTEN

The world of capital and labor has brought its difficulties upon itself by shutting out the only Person who could point the way to peace and brotherhood. But He looks down upon the warring factions, and proffers the suggestion of the golden

gathereth her chickens under her wings, and ye would not!" Matthew 23: 37.

Have you ever stopped to ask yourself what it was that Jesus had intended to do? What was His purpose for Jerusalem? With piercing eye and understanding heart, He beheld all its strange anomalies,— its poor and rich, its slums and palaces, its traders and toilers, its slaves and soldiers, its little children and busy schemers. And He saw them all—all gathered to Him! What a vision of the gospel as a social force! He would have saved Jerusalem from all its troubles. He would have purged it of its suicidal strife and rebellious outbreaks. He would have organized it around a great new ideal. He would have taught its inhabitants the revolutionary power of love. He would have set it at the head of the nations as an example to mankind.

But it "would not." The glorious possibility was spurned. The will of God was resisted. The divine purpose was thwarted. Shortsighted men chose the cheap glory of

ism has us by the throat. We could not have won the war merely by a nice consideration of probabilities. Faith gives courage, great need will produce resource. Once our will is undivided, a few rotten brick walls, a few bad landlords and the like will not, can not, block the way to the reform that every Christian admits is clamant."

#### THE VOICE OF THE PROPHETS

Listen to the words of the prophet. To the rich of these days he says:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5: 1-4.

And to the poor:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8.

And in the day of the Lord's coming the man who has clung to his riches while poor men have starved around him will be sorry indeed.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2: 20, 21.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25: 41-46.

#### THE CHRIST OF TO-DAY

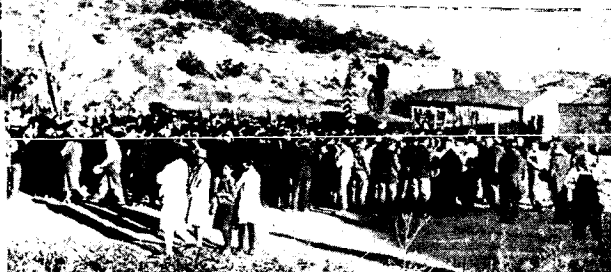
CHRIST is to be found now no less than when He was here in the flesh. He is still to be found amid the simple and homely and rugged scenes of our common humanity. If you would find Him, seek for Him not so much in the galleries of art, not so much in the palaces of power and pomp, not so much in vast cathedrals whose steepled silence and Gothic splendors cast a spell on the senses. Seek Him rather in some carpenter's shop, on some humble street, in some fisherman's boat, where men worn with fruitless toil long for a better day. Seek Him beside some well where waits a thirsty heart. Seek Him where there are little children who need a friend, and sick people who need a physician, and burden bearers who cry for rest. Seek Him where there are souls to save and hearts to comfort.—James I. Vance.



INTERNATIONAL PHOTOS

On the right is a group of the striking miners and sympathizers being harangued by an I. W. W. organizer.

The United States has recently witnessed a most bitter battle between capital and labor in the coal mines of Colorado. Several have been killed in the conflict. Left: Where the families of seven miners were forced to live after their eviction from the company houses.



rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12.

Impractical! Not so; for some have adopted it with success. And it is the only way. Laws, edicts, and resolutions that disregard this principle must create more discord than they appease. Conferences and committees which leave it out of their deliberations may travail in birth with great schemes and high-sounding policies, but bring forth only wind. There can be no lasting peace in any nation, any industry, any home, where the golden rule is given second place.

Already, we say, it has been tried. It produces pleasant fruits. In one industry it becomes a profit-sharing scheme; in another it appears in a joint committee of masters and men, not only for settling differences of opinion, but for the laying of plans for the development of business. Invariably it leads to the reduction of excessive hours of labor, to increased wages, to improved working conditions. On the other hand, it inspires loyalty, banishes suspicion, improves output, brings love into service.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen

personal aggrandizement rather than the rich gains of sacrifice for the glory of God. So Israel's last and greatest opportunity was lost.

#### CHRIST'S PRINCIPLES REJECTED

Shall we substitute London, Glasgow, or Liverpool for Jerusalem? May it not be possible that our living Lord is making the same offer to our populous cities as He did to Israel's capital? Is He not just as willing to work the same transformation in the great centers of population to-day as He was willing to do then? Do not the crying needs of the poor still touch His compassionate heart, and well-nigh compel Him to action against the wills of men?

Listen! We quote from a recent issue of the *Spectator*:

"In Westminster recently a poor woman was delivered of a child in a room where her daughters slept. Only the eldest woke, for she bit the bedclothes, and managed to stifle her cries. Do we comfortable people understand what lack of privacy means, and darkness, vermin, damp, shortage of sanitary conveniences?

"We can not win this war against poverty and filth unless the public, knowing that there are vast difficulties in the way, is determined to brush them aside, whatever they are. If we wait until every one understands all the issues, we shall wait until Commun-

**G**od's promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13.

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." We are held fast in the snare of Satan; "taken captive by him at his will." Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

#### MUST BE GOD'S ENTIRELY

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" (Isaiah 1:18), is the Creator's invitation to the beings He has made. God does not force the will of His creatures. He can not accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, "Who-soever he be of you that forsaketh not all that he hath, he can not be My disciple." Luke 14:33. Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We can not be half the Lord's and half the world's. We are not God's children unless we are such entirely. There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all, and manifest an in-

# What Does Surrender to CHRIST Mean?

*God does not require us to give up anything that it is for our best interest to retain. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves.*

E. G. WHITE



terest proportionate to the value of the object which they seek. A profession of Christ without this deep love, is mere talk, dry formality, and heavy drudgery.

#### WHAT CHRIST DID FOR US

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, "What has Christ given for me?" The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? Every moment of our lives we have been partakers of the blessings of His grace, and for this very reason we can not fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement?

The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?" I point you to Christ. He was sinless, and, more than this, He was the Prince of heaven; but in man's behalf He became sin for the race. "He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isaiah 53:12.

But what do we give up, when we give all?—A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to

save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.

God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best, and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.

#### GOD WANTS US HAPPY

It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and He will not only cleanse from sin and grant redemption through His blood, but will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden. It is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory.

Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You can not control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God can not accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You can not change your heart, you can not of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

# Mediator

"THERE is one God, and one Mediator between God and men, the Man Christ Jesus."

JOHN SHAW

Stanborough College,  
Watford, England

THE human heart instinctively calls out for one who will take the part of a mediator, one who, on our behalf, will draw nigh to God and gain for us that reconciliation without which we can find no lasting peace.

Nearly all the religions of the earth have their priests. In every nation and tribe, in ancient and in modern times, men have depended upon such mediators to intercede for them and to propitiate their deities. But the God of Christianity is great and good, abounding in wisdom and mercy; surely a system of priesthood is superfluous—unnecessary. Yes, and no. We have passed the stage of the world's history in which the children of Israel had a priestly economy that foreshadowed the coming of the Messiah, and we have outgrown that period when men, with presumptuous folly, maintained that human mediators were still essential for the establishment of individual communication with God. Yet a mediator is still necessary, for it is not hard for us to believe that when, as the Word tells us, the angels veil their faces as they contemplate the glory of God, we should not lightly approach Him. The very purity of the divine character creates a great gulf between Him and His erring creatures.

## JACOB'S LADDER REPRESENTS CHRIST

As Jacob was fleeing from home to escape the wrath of his brother Esau, he found himself one night in a lonely spot where, tired out with the toils of the journey, he lay down and slept. In his sleep he dreamed that a ladder rested on the earth by his side, in surpassing glory of light dispelling the velvet shadows; and as he turned his eyes upward, it seemed to reach beyond even the galaxy of the sky. Going up and down the ladder were angels, and at the top Jacob discerned the presence of the Almighty.

That ladder was a symbol of the Lord Jesus Christ, who stands by the side of every needy soul, and yet reigns on high with His Father upon the throne of the universe. He is the ladder by which earth is joined to heaven. By means of that ladder the angels are able to carry on their ministry of love for human beings. Jesus applies the figure to Himself. Speaking to Nathanael, one of the first to believe on Him, the Saviour said, "Hereafter shall ye see heaven open, and the angels of God ascending and

descending upon the Son of man." John 1:51.

Without such a means of access, heaven would be hopelessly removed from those who, like Jacob, have fallen into sin, and no one can in truth or reality exempt himself from this class. Thus there is universal need of a helper through whom we may regain that communion which has been lost. There is but one Priest who is capable of supplying the need, only one on whom we may with all confidence rely. He has not sought the position for His own enrichment or glorification, but has accepted it out of a genuine love for those whom He represents, and a determination to do all that can be done in their interest.

## SON OF MAN AND SON OF GOD

A true priest must act on behalf of both the parties that he seeks to bring together. He must be a suitable and an authorized representative of God, and he must also be fully identified with men.

These requirements are met to the full in one Being only; none but Jesus Christ is fully qualified to represent both God and man. He is the Son of God, but He is also the Son of man. He belongs to the human race as verily as He belongs to the royal family of heaven. Further, Jesus is the only priest; and owes His office, not to our choice of Him, but to His Father's appointment, confirmed with an oath, "The Lord hath sworn, and will not



repent, Thou art a priest forever after the order of Melchizedek." Psalm 110:4.

Perhaps the most important point to remember in connection with the ministry of Christ as advocate is that His work is not done in a cold, official way. The work of restoration is not completed from a distance, or by the exercise of some remote influence. Our Priest must bring into our perverted human nature the health and the soundness that we lack. He must identify Himself with our humanity, that He may bring within the reach of the victims of sin the possibilities that reside in His own glorious personality. This was the aim of His life on earth, and is the object of His ministry in heaven. So evident was this that by His condescension to associate with sinners while on earth He brought upon Himself the condemnation of the proud and the self-righteous. Jesus never withdraws Himself from the guilty.

## JUST WHEN WE NEED HIM MOST

Each of us has his besetting sin. There are some temptations that do not stir our nature in the least. Perhaps strong drink makes no appeal at all to us. Opportunities for dishonesty may leave us unaffected—we may talk as though it were inconceivable that any person should sink to the shameful degradation of vice or underhanded theft. But let the particular temptation that appeals with almost irresistible force to our nature present itself, and at once we are in the deadliest peril of yielding to its fascination. There is some flaw in our "personal equation," some "inner discord," and when on that foible we are tested, we are tempted indeed. One man has one weakness, another a different one; one is tempted on this point, another on that. Jesus of Nazareth was tempted in all points, and no matter what our individual frailty may be, it calls forth the sympathy of our High Priest, and we can have confidence, knowing that the battle is not ours, but the Lord's. "Seeing then that we have a great High Priest, . . . let us hold fast our profession." Hebrews 4:14.

(Continued on page 12)

## The Valley of Prayer

ROBERT HARE

Love has not promised thee shadowless skies,  
Days without darkness, or tearless eyes;  
Life without pain, or ages of bliss,  
Down in a world full of trouble like this.

Love has not promised thee fullness of joy,  
Pleasures unending and gladdest employ,  
Here where the thorns and thistles all spoil,  
Under the sunset of life's little while.

Here in the dimness thy spirit must share  
In all the burdens that weeping hearts bear;  
Touched with their frailty thy trembling heart,  
Christlike in sorrow, may still hold a part.

Tear-painted rainbows must shadow thy sky,  
Moments of sadness must ever pass by;  
Schoolings of time, whatever they be,  
Link with the hopes of eternity.

Visions of splendor are waiting thy view,  
Love thus has promised, and Love's pledge is true;  
Yet with the Master permitted to share,  
He leads through the valley of trial and prayer.

# Evolution's PAGAN ANCESTRY

L. E R V I N      W R I G H T

*The basic tenet of all pagan philosophy was the eternity of matter. This is also the prime postulate of evolution to-day; and whereas the evolutionists would confuse the Genesis story of creation and the Flood with those of pagan tradition, we find, on the contrary, that those traditions are a part of the pagan background of evolution.*

**T**HAT the Genesis record of creation could never have been borrowed or founded upon pagan legends or myths is evident from the fact that the Biblical cosmogony is founded on a doctrine which was opposed by the pagans and one in which they did not believe. This great separating doctrine is that God was not dependent upon preëxisting matter with which to produce the world; in other words, God created the world out of nothing. The theology and cosmogony throughout the ancient pagan world was founded upon the tenet that matter was never created, but that matter was eternal. Thus the two cosmogonies, that of the gentiles and that of the Bible, were based upon two conflicting views, as opposite as it is possible to conceive.

When the Hebrew legislator penned the opening lines of the inspired Scriptures, he left on record a protest for all time against the great pagan tenet that matter had neither beginning nor end. The very word that Moses employed to designate the production of substance means *proper* creation. The record is: "In the beginning God created the heaven and the earth. And the earth was without form, and void." Genesis 1:1, 2. The verb translated "created" means to produce something out of nothing. The famous Jewish commentator, Moses Maimonides, says: "It is a fundamental principle in our law that God created this world from nothing."—*"More Nevochim,"* par. 2, c. 30. Another famous Jewish authority, Aben-Ezra, says: "Most interpreters agree, that to create is to produce something out of nothing."—*"Lib. Cosri,"* par. 1, sec. 91.

## TOWER OF BABEL PHILOSOPHY

Now the so-called "creation" stories by the pagans, which are urged by many to be on a par with the Hebrew record, are not founded on the idea that the earth was called into existence out of nonexistence. On the contrary, these myths are founded on the theory that the earth has been undergoing endless periodical destructions and renovations. Each renovation of the earth from its reduction into chaos was a "creation," in the pagan theology. The apostates at the tower of Babel were very ingenious in their philosophical speculations. The physical effects of the recent Flood were in more glaring evidence than we can now imagine. They thought such an event must be accounted for by some human philosophical system. Hence arose what may well be named the two pillars of the pagan theology; namely, the doctrine of the endless succession of similar worlds, and the eternity of matter.

It was a well-known fact that conditions prevailed at the Deluge similar to those at

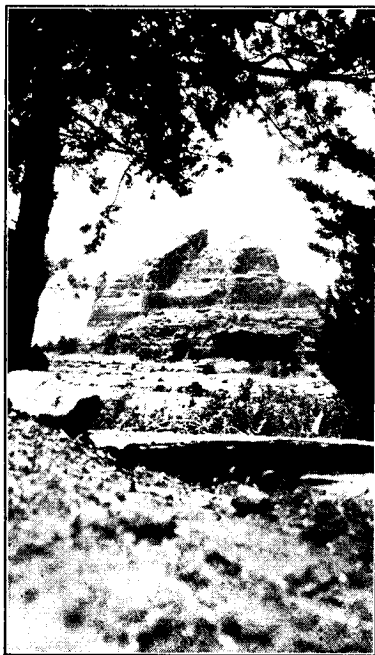
the creation. In the beginning the earth came forth by the fiat of Almighty God a revolving mass of mud and water. At the Deluge, the earth was resolved back into its original chaotic state. In the beginning Adam was a universal father and sovereign of the world, and an husbandman. At the Deluge Noah became a universal father and a sovereign of the world, and an husbandman. As Adam was the father of three notable sons, so was Noah the father of a similar triad. Just as in the beginning the world was in a state of innocence, so at the Deluge a new innocent period began. As one son of Adam sinned grievously, just so was there a parallel case in Noah's son, Ham. At creation, the earth had been a great universal mother, from whose womb had come forth men, animals, and vegetation; but after the Deluge this part was not again performed by the earth. By attention to a simple matter of fact, the apostates soon discovered just the substitute that their system demanded. The ark of Noah was that substitute, for out of it issued the

human, the animal, and the vegetable life of the new world. Hence, just as the earth was the great mother of the antediluvian world, just so the ark was naturally made the great mother of the postdiluvian world. With these and many other striking similarities in mind, the apostates postulated that each successive world was a transcript of its predecessor. Hence Noah and his three sons came to be regarded as the reappearance of Adam and his first three sons. This was the origin of the theory of transmigration of souls. The ark in a similar manner was closely connected, and in some sort even identified, with the earth. "The earth was Megacosm; the ark was the Microcosm, and their attributes, titles, and symbols were almost invariably interchangeable."

## THEIR BASELESS ASSUMPTIONS

But the pagans did not stop with the likeness of conditions of the Edenic and the Noetic worlds; they assumed that what had taken place at creation was but the renovation at the close of the break-up of a previous existence of the world's history. From this startling conclusion it was postulated that this thing had been going on for all time past, hence in order for the doctrine of the endless succession of similar worlds to be true, its corollary, the doctrine of the eternity of matter, followed as a matter of fact.

Says the learned Faber: The Gentile nations "believed in an endless succession of similar mundane systems, each both commencing and terminating with a flood: it is obvious, that, with such sentiments, their histories of creation, though in the main they describe the same event as that with which the book of Genesis opens, will contain perpetual references to the Deluge and to a reproduction of the earth after its submersion beneath the chaotic waters of the ocean; and, on the other hand, that their histories of the Deluge, though in the main they describe that Deluge from which Noah and his family were preserved in an ark, will contain frequent allusions to the creation. Viewing the reproduction of the earth from the Flood in the same light as that which the Scriptures teach us to esteem its original production from chaos, . . . they continually blended the two together; and in some instances they treated of them in so singularly inseparable a manner that it is impossible to give the history of the cosmogony without also giving that of the Deluge, or of the Deluge without that of the cosmogony. The doctrine of a succession of similar worlds will alone explain this curious circumstance, and account for a



L. A. WHITNEY, PHOTO

The catastrophic changes made in the earth's surface by the Noachian Flood are little appreciated to-day. A peculiar rock formation in Arizona that bears its finger prints is here shown.



confusion sufficiently notorious but otherwise wholly inexplicable."—"The Origin of Pagan Idolatry," Vol. 1, page 205.

Thus in a so-called "creation" account from ancient Egypt, we read that the god Osiris evolved himself "out of the primeval matter which has evolved multitudes of evolutions from the beginning of time."—From the Papyrus of Nesi Amsu, cited in "Egyptian Ideas of a Future Life," by E. A. Wallis Budge, page 24. The word rendered "evolutions" literally means "rollings." A rolling carries with it the idea of a circle, or cycle. In this connection the thought is that matter undergoes what the Hindus term a "Manvantara," or a periodical destruction and renovation.

ing each other in a certain order, and with a certain periodicity, seeing that the interior of the globe, like the bodies of animals and plants, has its periods of vigor and decline, with this difference, however, that while the whole of an organism flourishes and then dies, the earth is affected only locally.

"These phenomena escape our notice, because they take place successively during periods of time, which in comparison of our brief existence, are immensely protracted."—Sir Archibald Geikie, in "The Founders of Geology," pages 34, 35.

Just how much a student of geology Aristotle was, we have no way of knowing. He lived in an age when the doctrine of the endless succession of similar worlds and its

ready to side with Hinduism in this matter." An evolutionist can side in with a pagan over the fundamental tenet of each, for both have the same ancestry.

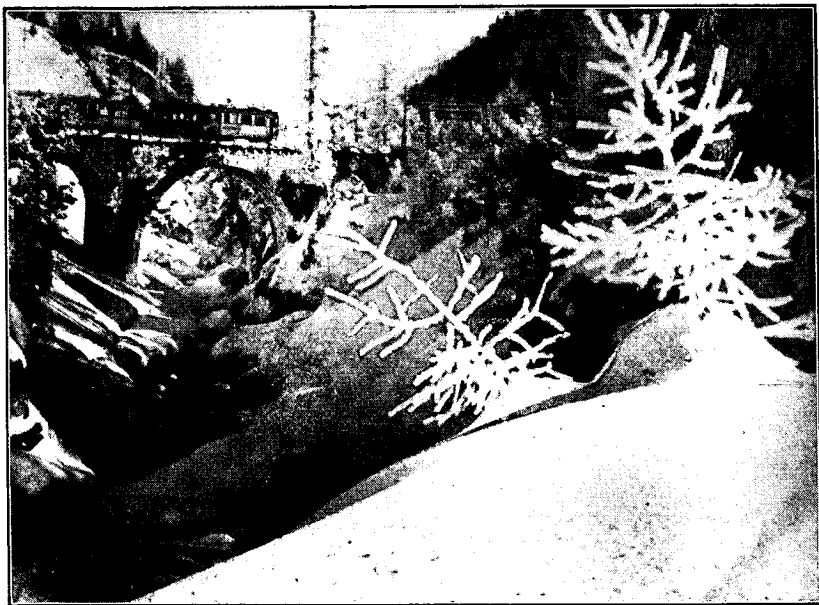
After making the above remarks, Professor James proceeded to say: "Those of us who are sexagenarians have witnessed such changes as make the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to most of us as if it were some outlandish religion."—"A Pluralistic Universe," by William James, page 29.

But the God who spoke the world into existence out of nothing and has revealed His will in the Bible still lives. In no uncertain sound His message, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7) is now being carried to "every nation, and kindred, and tongue, and people." It is a call to worship creation's Creator, and in so doing the man who heeds the message will keep the seventh-day Sabbath, for it is a reminder that only the true God "made heaven and earth, the sea, and all that in them is." Exodus 20:11.

The protest of Moses against the pagan doctrine of the eternity of matter in the opening verse of the Bible is to-day ringing louder than when it was first penned. Shall we not take up the protest with him?

### "OF ONE BLOOD"

It was the great apostle Paul who declared to us that God has made of one blood all nations of the earth. So that we have better than human authority for saying that all races are blood relatives. It was Paul also who said that in Jesus Christ there is neither Jew nor Gentile, slave nor free, male nor female, for all are one in Christ Jesus. The Lord Jesus showed no race prejudice. There was the bitterest race antagonism possible between the Jews and the Samaritans. When the Jews wished to call Jesus by the worst name they could think of, they called Him a Samaritan. "Say we not well that Thou art a Samaritan, and hast a devil?" But hated as the Samaritans were by His people, Jesus Christ again and again commended them. He made a Samaritan the hero of one of His greatest parables; and that Samaritan was portrayed with such noble traits as to throw certain Jewish dignitaries into a blighting shadow. On another occasion He commended a Samaritan for his gratitude, and uttered an implied condemnation of nine Jews for their thoughtlessness and ingratitude. It was to a Samaritan woman that He did the great honor of first making known His Messiahship. In Him, who had no race prejudice, we find the cure for the race prejudice that afflicts us. It is true that all races are of one blood, but we have denied and forgotten that. But there is a bond higher and holier than that of the blood that courses in the body's veins, and that is in the blood of Jesus Christ. There is a fellowship transcending any fellowship of the flesh. We are blood relatives through Christ. If we realize that we are brothers in Jesus Christ, all antagonisms will fade away.—*Watchman-Examiner*.



HENRY MILLER PHOTO

The pagans believed in the eternity of matter. Genesis teaches exactly the opposite, for it tells us that all nature, animate and inanimate, was brought into existence from nothing by the word of God. A snow scene in Switzerland near St. Moritz.

In the following quotation by Ovid of the doctrine of Pythagoras, we see the doctrine of the metempsychosis, or transmigration of souls, the doctrine of the endless succession of similar worlds, and the doctrine of the eternity of matter, all given their place. He says: "Why should fearful man tremble at the prospect of death? Our souls are immortal: and as soon as they quit any former corporeal vehicle, they immediately pass, instinct with undiminished vitality, into new bodies. . . . The soul sometimes animates one set of limbs, and sometimes another. It flits here and it flits there. Now it passes from bestial forms into human; and now from human, into bestial; yet in no lapse of time is it annihilated. . . . Many are the revolutions even of the great globe itself, which I have witnessed. I have beheld the earth inundated by the ocean: I have seen land emerge from the sea and occupy its place. I have gathered marine shells in the center of solid continents. . . . Plains I have seen rise into hills, and hills sink into plains. In fine, heaven, and earth, and whatsoever they contain, are subject to perpetually successive revolutions. To destroy is only to reproduce in another form; matter itself, as it knew no beginning, knows no end."—"Metamorphoses," book 15, verses 60-478.

#### THE DELUGE TRUTH CHANGED

Aristotle tells us: "The sea now covers tracts that were formerly dry land, and land will one day appear where we now find sea. We must look on these mutations as follow-

ing each other in a certain order, and with a certain periodicity, seeing that the interior of the globe, like the bodies of animals and plants, has its periods of vigor and decline, with this difference, however, that while the whole of an organism flourishes and then dies, the earth is affected only locally. These phenomena escape our notice, because they take place successively during periods of time, which in comparison of our brief existence, are immensely protracted."—Sir Archibald Geikie, in "The Founders of Geology," pages 34, 35. Just how much a student of geology Aristotle was, we have no way of knowing. He lived in an age when the doctrine of the endless succession of similar worlds and its

#### WHAT PHILOSOPHY IS DOING TO-DAY

To-day, our modern philosophers are missing the Deluge truth for the story of the rocks by postulating long periods of time for the fossil rocks to have formed. The early opponents of divine revelation admitted the Flood of Noah and made it one of an endless series of world cataclysms. The opponents of the Genesis record to-day, while they do not admit the Deluge of Noah, build their philosophy, cosmogony, and theology upon one of the main tenets of paganism,—and that tenet is the eternity of matter. Modern evolution has made the eternity of matter its keynote doctrine.

Professor James in a philosophical lecture at Manchester, England, said a few years ago that he had been told by Hindus that "the great obstacle to the spread of Christianity in their country was the puerility of our dogma of creation." To this he added, "Assuredly, most men of this audience are

# The PERSON in the BIBLE

Some think the Bible is only a history book or a treatise on theology. The Bible is the revelation of Jesus Christ.

CARLYLE B. HAYNES

THE fascination of the Book is due to the fact that it is the story of a Person. The central glory of the Bible is Christ, the Son of God. All the writers of the Old Testament thrill with hope and expectation as they sing and prophesy and prepare for the coming of the Messiah, the Saviour of the world. All the writers of the New Testament are moved by admiration and worship as they tell the story of His actual appearance and work among men.

What the Bible is in human speech, Christ was in human flesh, the Word of the Living God.

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

What the Word of God is in written form, that Jesus was in the flesh. The Word of God was in the world in written form before Jesus came into the world. All that was in that Word in written form was made to be in human form, in Christ, for He was the Word of God made flesh. There is nothing the written Word contains but is in Him. There is nothing He taught or lived but is in the written Word. The Bible is the Word of God. And Jesus Christ is the Word of God. The two are one.

## WITNESSES TO CHRIST

From beginning to end the Bible witnesses to Christ. He is the Seed promised to the woman. He is the Angel of the Presence who appeared to the patriarchs. He is the ancient Deliverer of His people. He is the Messiah of the Jews. He is the Redeemer of the world. He is the crucified Saviour. He is the Babe born in Bethlehem. He is the miracle worker of Galilee and Judea. He is the Lamb of God slain from the foundation of the world. He is the risen Christ. He is the ascended Christ. He is the great High Priest standing before God in the holy of holies. He is the Mediator between God and man. He is the King on the holy hill of Zion. And He is the coming King.

The patriarchs of old are represented in the Holy Scriptures as looking and waiting with eagerness and longing for the coming of the Messiah. His ancient people sang of His coming into the world to deliver them, their prophets thrilled them with predictions of His coming, their psalmists heralded His coming with deepest joy, their priests taught generation after generation the good news of His advent. Christ is the central

figure of the Old as well as of the New Testament. To Him does all the Bible give witness.

The Bible's message of salvation is the message of Christ. He is Saviour. God saves men in Christ. Without Him there is no salvation.

## SALVATION THROUGH CHRIST

The purpose of the Bible is to bring salvation to men. It does this by presenting Christ, the Saviour of men. No wonder, then, that He is the central figure in, and the central theme of, the Book.

The first Adam fell under sin. His children derive from him a double heritage, or curse. First, a debt of guilt, which, instead of being able to reduce, they are constantly increasing. Second, a fallen, corrupt, carnal nature, which is altogether incapable of righteousness. Out of these two grow all the woes of humanity.

Christ is the second Adam. He is the new Head of the race. Those who by faith are united to Him become heirs of a double heritage of an exactly opposite kind.

Born of the flesh, we are entangled in Adam's guilt. Born of Christ, we become involved in an illimitable heritage of merit, which Christ has made the common property of all the members of the family of which He is head.

This extinguishes the debt of our guilt, cancels the record of our sins, brings pardon for all our transgressions, removes the sentence of death hanging over us, and makes us rich in the righteousness of Christ, and thus places us in the favor of God with restored fellowship.

More than that, as Adam conveyed to His posterity a carnal, fallen, corrupt nature, separated from God and inherently unfit for righteousness, so the second Adam trans-

mits to the race of which He is the Head an entirely new nature, a spiritual nature, akin to God, partaking of and delighting in righteousness.

When, therefore, a man turns away from his own works, and looks alone to Christ for salvation, God declares that man just. This declaration of God is grounded on the finished work of our Lord. This is the very heart of Paul's argument in Romans. The passage making this most clear is Romans 3:23-26. "All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of Him which believeth in Jesus."

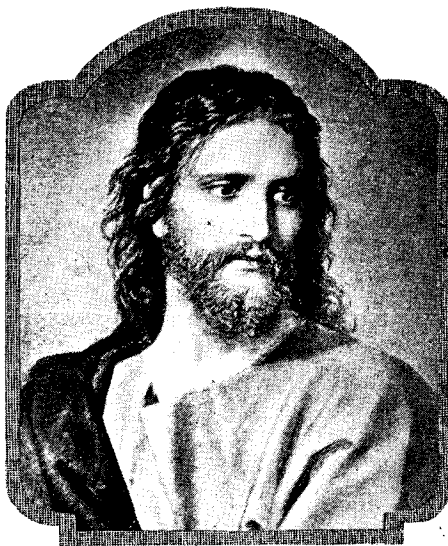
Analyzing this passage gives us this result:

1. All men, without exception, are sinners.
2. All stand in need of a justification which they can not provide of themselves.
3. God has set forth Christ to be the propitiation for the sins of all.
4. On the ground of this propitiatory work of Christ, we are declared to be just, or reckoned as just.
5. This act of God in declaring us just is entirely by grace and on condition of our faith in Christ.
6. Lastly, this work of Christ is necessary in order that God might Himself be just, as well as able to justify him who believes in Christ.

## FAITH IN CHRIST

The gospel, then, is God's arrangement by which He brings sinners into a new relation to Himself by faith in Christ. In this new relation God justified the ungodly without effort on their part. (Romans 4:5.) The sole basis of this justifying act of God is the atonement of Jesus Christ.

The declarative act of God in justifying the sinner is on condition of faith. This is not merely stated many times in the New Testament, but the Old Testament is appealed to as proof of the fact that faith has always been the condition of justification. The great typical illustration of this is Abraham's faith. (Romans 4:3; Genesis 15:6.)



*CHRIST came to a lost world, a sick world, a dying world, a doomed world. And He set forth a remedy. That remedy was Himself. Not a system of teaching, but Himself. Not a code of laws, but Himself. Not a body of doctrine, but Himself. Not a message, or a blessing, or a truth, or an experience, but Himself. Jesus Christ, the meek, the gentle, the humble, the unselfish, the self-denying, the self-renouncing, not only revealed Himself as the pattern of life, but set Himself forth as the object of faith, hope, love, obedience, loyalty, devotion, adoration, and worship.*



A long list of Old Testament saints is given in Hebrews 11, all of whom lived by faith. Habakkuk 2: 4 gives a terse but comprehensive statement of this principle: "The just shall live by his faith." Galatians 2: 16, 20 sets forth clearly the idea of faith as contrasted with the works of the law as a ground of justification. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Justification is never on the ground of works. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness." Ephesians 2: 8; Romans 4: 3, 9.

If a man seeks to earn salvation by works, the fundamental principle of the gospel is destroyed. "Now to him that worketh is the reward not reckoned of grace, but of debt." Romans 4: 4.

To him who believes in Christ, and re-nounces works as a ground of salvation, his faith is imputed to him for righteousness. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Verse 5.

#### THE GRACE OF GOD IN CHRIST

When God pronounces us just, we are freed from condemnation and restored to His favor. A new standing before God is bestowed upon us. We are pardoned; the penalty of death for the transgression of the law is remitted. We are received into God's favor. His grace now flows out actively to us and imparts every spiritual blessing. And the basis of all this is Jesus Christ and His finished work.

In comprehensive terms Paul sets it forth in Romans 5: 1, 2. Here is the ground of justification—"through our Lord Jesus Christ;" here is the condition of justification—"being therefore justified *by faith*;" here is the remission of the penalty—let us have "peace with God," which means the broken law no longer menaces us with death; and here is the new standing in the divine favor—"through whom also we have had our access by faith into this grace wherein we stand." (A. R. V.)

Since we stand in this new relation to God, He imparts a new nature and builds an entirely new character. The old nature is crucified, a new life is imparted by virtue of a new birth. And this, too, equally with justification, is entirely on the ground of the finished work of Christ, and solely by grace without works, and on the one condition of faith. Indeed, all that God does for us in salvation—every development of character, all progress in holiness, every step of growth—is God's work through Christ; and is all of grace, on the condition of faith.

#### UNION WITH CHRIST

The life of the Christian, therefore, may be summed up in one phrase, *Union with Christ*. In repentance we turned away from sin and turned toward Christ. Then we trusted Christ as Redeemer and Lord. Then we assumed the life and duties of a follower

of Christ. God's regenerating power then reproduced in our souls the image of Christ. The new life thus implanted is the life of Christ Himself.

Becoming a Christian, then, is not the acceptance of a body of teaching, nor a mental assent to a set of doctrines, nor believing the truth of the Bible in a more intellectual way. It is not joining the church and partaking of the ordinances. It is entering into a new personal relation to Christ.

"As many as received *Him*," to them God gave power to become sons. "He that hath the Son hath life." "As ye have therefore received Christ Jesus the Lord, so walk ye in *Him*." Barnabas exhorted the saints to "cleave unto *the Lord*."

The inmost central glory of the gospel, therefore, is not a great truth, not a great message, not a great movement, but a great Person. It is Jesus Christ Himself.

#### CHRISTIANITY IS CHRIST

Without Him there could be no gospel. He came, not so much to proclaim a message, as that there might be a message to proclaim. He Himself was, and is, the message. Not His teachings, but Himself, constituted Christianity.

And in this there is the great difference between Christianity and all other religions. Buddha, when about to die, said to his dis-

ciples, "Never mind what happens to me, you have my teachings." But Jesus did not say to His disciples, "My teachings are the way." He said, I am the *Way*; I am the *Truth*; I am the *Life*.

He came to a lost world, a sick world, a dying world, a doomed world. And He set forth a remedy. That remedy was Himself. Not a system of teaching, but Himself. Not a code of laws, but Himself. Not a body of doctrine, but Himself. Not a message, or a blessing, or a truth, or an experience, but Himself. Jesus Christ, the meek, the gentle, the humble, the unselfish, the self-denying, the self-renouncing, not only revealed Himself as the pattern of life, but set Himself forth as the object of faith, hope, love, obedience, loyalty, devotion, adoration, and worship.

Christianity, then, is not a set of doctrines, a body of teaching, or a statement of creedal expressions. It is a Person, and that Person is Christ. He is Christianity.

#### COMMUNION WITH GOD IN CHRIST

The gospel is many things. It is a revelation of the redemption of men by the work of Christ. It is a message of unutterable mercy regarding the pardon of human sins. It is a proclamation of the amnesty of the Holy One for the guilty sinner. It is the good tidings of the death of the Just One for the unjust, He becoming the propitiation for our sins. It is the bringing of life and immortality out from the shadows into the light, and a revelation of the glorious possibilities of benefit and blessing even for this present life as well as for the life to come.

But the gospel is infinitely more than all of this. It is the giving by God of Himself to men. It is man's union and then communion with God in Christ.

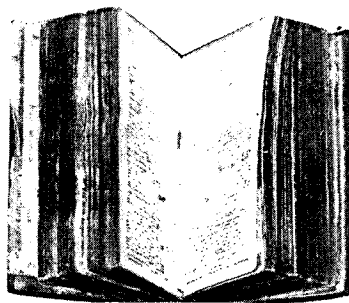
It was for this that prophecy was given, that preparation was made, that patriarchs, priests, and kings witnessed and wrought. It was for this that Bethlehem and Nazareth and Calvary and Golgotha and Joseph's tomb, and the Hill of the Ascension, and the fiery tongues of Pentecost, entered into Scriptural history. It was for this that Jesus has imputed His righteousness, imparted His holiness, and revealed the coming redemption and glorification of the body. All the saving process, the entire scheme of salvation, centers here. That God might give Himself to man, and dwell in man, and walk in man, and manifest His glory in him, and shine out from him, and bring him at last to Himself—for this was the gospel instituted. And all this God does—in Christ.

#### PERSONAL ACCEPTANCE OF CHRIST

Jesus bids us, "Believe in *Me*," "Learn of *Me*," "Come unto *Me*," "Follow *Me*," "Abide in *Me*." Personal acceptance of Him as a personal Saviour is the condition of salvation, and the only condition. Surrender to *Him*, repentance toward *Him*, confession to *Him*, acceptance of *Him*, believing *Him*, faith in *Him*, following *Him*, learning of *Him*, trusting *Him*, knowing *Him*, abiding in *Him*, resting in *Him*—these are the indications and blessed privileges of Christian experience.

To be a Christian, then, is to enter into relationship with a Person, a Person who loves you, cherishes your friendship, deals tenderly and gently with you, who guides you in the way of righteousness and obedience, and teaches you the truth, who has strength for all your needs, and supplies it to you, who walks with you as a friend, who communes with you, who shares His own eternal life with you, who comforts

(Continued on page 14)



INTERNATIONAL PHOTO

#### *This Bible Saved an Island*

IN THE New York City Public Library can be seen this little book, no larger than one's palm, known as the Pitcairn Bible.

The book was printed in Scotland in 1784, and made a trip to the South Seas aboard the "Bounty," sent by Englishmen to establish breadfruit trade. The ship arrived at Tahiti, where the crew fell in love with the beautiful island and the native women. Loath to leave, and, with a domineering captain, they mutinied three days out, set the captain adrift, and sailed back to Tahiti. They gathered together some of the native men and women, and found another small island, where each man was apportioned a piece of land. With his native man and his native wife he settled down. Drunkenness and fighting set in, and the native men, tiring of it, killed all but two, one dying later of asthma. This was in 1800. The only man left was John Adams. With the task of caring for the families of the deceased, he turned to this small book, found in a drawer of a desk brought ashore, and he gave the native men, women, and children a deep religious training, ruling them with the Bible for eight years. The first ship touched their island in 1814; others came later, leaving supplies, a schoolmaster, etc., until, in 1825, the colony consisted of 61 souls. Adams died in 1829, after urging them to appoint a new leader. Some years afterwards an American boat stopped at Pitcairn Island, as it was later known, where Levi Hayden, mate of the American boat, gave a Bible with larger print, for this one, to the woman who owned it. She said the type was too small for her failing sight. Hayden returned to the United States, and gave the tiny book to Rev. D. M. Lord of the Boston Mariners' Church, whose son held it until 1924, when, with his brother, he presented it to the library.



# The "SIGNS" QUESTION CORNER

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

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

## THE BEAST OF REVELATION 17; ANTICHRIST; DESTRUCTION OF JERUSALEM; ETC.

Mr. H. K. Wilbur of Climax, Michigan, wishes an explanation of Revelation 17: 16, 17; of Daniel 9: 24-27; and of Daniel 8: 23-25.

The "beast" spoken of in Revelation 17: 16, 17, having seven heads and ten horns (verse 3), is undoubtedly to be understood as being the same as the "great red dragon" of Revelation 12: 3 and the "beast" of Revelation 13: 2. These all represent different views at different times of the same organized system of successive world powers opposed to God. What definite world power the beast stands for at any particular time in prophecy is to be determined by the "head" controlling the actions of the beast at this particular time. In Revelation 13 it is clearly the papal head which controls the beast; and so the beast may properly be termed the papacy in that chapter.

\* Bible students differ as to what the beast of Revelation 17 definitely represents. My own opinion is—and it must be regarded as only an opinion—that the papacy does largely enter into the dominancy of the beast's power in that chapter, as the questioner seems to suggest. Revelation 13 clearly reveals that before our Lord comes the second time, there will be a renaissance of the papacy's one-time dominant power, a power which it had, for instance, during the Middle Ages. I am speaking rather of political power than of religious power. This is referred to as the healing of its "death stroke." It is this restored papacy that I believe enters into the "antichrist" of the last days. A careful study of such scriptures as Daniel 8: 25; 2 Thessalonians 2: 1-12; and the latter part of the Revelation seems to show this without doubt.

That the antichrist will be a great outstanding political or military leader, a superman, like the dictator of Italy, Mussolini, as I heard one Bible lecturer suggest in an address recently, I do not feel should be taken seriously. The Bible rather refers to a religious system or one that heads up a religious system as standing in the place of Christ, and as therefore opposed to Him.

In accordance with sound prophetic exegesis, it would appear wiser not to extend any of the statements found in Daniel 9: 24-27 as to the seventy weeks clear to the second advent. The fact that "the Anointed One" (Christ, the Messiah) was "to be cut off" (crucified) in the "midst of the [seventieth] week" shows that this period could not possibly go many years beyond the time when the Saviour was upon earth; and the same would, of course, apply to the time application of the expressions given in these verses. The questioner is correct in saying the seventy weeks ended in A. D. 34, at which time the gospel began to go to the Gentiles in a definite way.

The doom pronounced upon the unbelieving Jews in Daniel 9: 26, 27 refers to the destruction of Jerusalem by the Romans in A. D. 70. That this doom is repeated in these

two verses does not necessarily predicate two distinct desolations at different times, one in A. D. 70 and the other at the end of the world. Hebrew literary style, in parallelism and other ways, delights in repeating the same thought, thus driving home to the reader what the writer has in his mind. When we consider what the destruction of Jerusalem meant to the Jews, and how complete and terrible the siege of the Romans was under Titus, it is not hard to understand the repetition of doom. However, it may well be that in the latter part of the 27th verse we are projected to the second coming of Christ.

The expression "to anoint the most holy" in Daniel 9: 24 has to do with the sanctuary, and not with a person. As the eminent Hebrew scholar Driver says in his comment on this: "The consecration of a temple in the Messianic age is, no doubt, what is intended by the words." The reference is to the entrance of Christ into His priestly work of intercession in the sanctuary above at His ascension. See Hebrews 2: 17; 3: 1; 4: 14; 8: 1-3.

The "latter time" of Daniel 8: 23 does not refer to the days just before the return of Jesus. The 22d verse treats of the Grecian Empire under the successors of Alexander the Great; and the 23d verse speaks of the rise of the fourth great universal empire, Rome, following these successors. It is to this time, about 168 B. C., that the "latter time" alludes.

When we reach the statement in Daniel 8: 25, that "he shall also stand up against the Prince of princes; but he shall be broken without hand," we are brought in the narrative of Rome to the days of Armageddon, to the days of the second advent, to the time when papal Rome as the antichrist above mentioned will come to its end.

As to the exact time when Armageddon will occur, the Bible says nothing, and we must not speculate by making up ingenious and interesting number schemes. Let us not forget Matthew 24: 36.

## WHAT MAY WE EAT?

Mr. J. J. Headington of Glenside, Saskatchewan, Canada, wants to know whether, in the light of 1 Corinthians 10: 25 and Mark 7: 18, 19, it is not proper to eat pork.

Because Paul in 1 Corinthians 10: 25 writes, "Whatsoever is sold in the shambles [meat market, as the questioner rightly states], that eat, asking no question for conscience' sake," this by no means shows that we may eat and drink anything we wish. This is so obvious that we need not take time to prove it. That which is filthy, unhealthful, and vile is divinely disapproved. We need to keep in mind 1 Corinthians 6: 19, 20: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." Physically, therefore, we need to do right as we feel we must do spiritually. As Paul again writes: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of

God." 1 Corinthians 10: 31. We shall not go wrong if we abide by this rule.

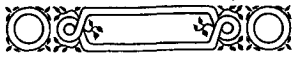
In Leviticus 11: 7, 8 and Deuteronomy 14: 8 God forbids the use of swine as food, because it is one of the most unclean of animals. Its very natural wallowing in, and feeding upon, filth has ever made it unfit for food and figurative of everything vile in eating. As is well known, other nations besides the Jews have placed pork under the ban as food. That God meant His people to abstain for all time from swine's flesh is proved by Isaiah 65: 4; 66: 3, 17, where the context places us beyond the old dispensation and into the Christian dispensation.

As M. C. Wilcox well says in his "Questions and Answers," Vol. I, page 196: "By noticing the context [of 1 Corinthians 10: 25] it will be seen that the question was whether it was harmful to eat meat which had been offered to idols. Sometimes, after this meat had been offered to idols, it was placed in the market for sale, and the conscience of some was troubled as to whether it would not be doing homage to idols to eat it after it had been so offered. Now, 'an idol is nothing' (1 Corinthians 8: 4), and yet there were those who had been idolaters whose conscience would not allow them to eat anything that was offered to idols without injury to their conscience. In such a case the apostle tells us we should not eat, for the sake of him who has such scruples; but it was perfectly legitimate to purchase whatever was found in the market suitable for food, without asking any questions. Of course this would not be true if the food was evil in itself."

In Matthew 15: 1, 2 the Jewish rulers, in a spirit of carping criticism, challenged Christ with the question: "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Our Lord, in verses 3 to 9, strikes at the unrighteous "tradition of the elders." In verse 11, by His statement, "Not that which entereth into the mouth defileth the man," He rebukes this ungodly "tradition" which makes those sinners who "wash not their hands when they eat bread." The Jews, in their formalism and apostate ceremonialism, had befogged and obscured the truth of God by overscrupulous rules and regulations concerning eating. Such "precepts of men" (verse 9) do not make transgressors in the sight of Heaven; "but the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man." Matthew 15: 18-20. What to eat and what not to eat had no part in the controversy between Christ and the Jewish leaders. What the question was, was whether the Jews were to ruin their souls by obeying the "tradition of the elders" or to save their souls by obeying the word of God.

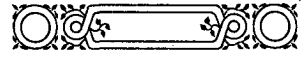
Mark 7: 18, 19 is a Scripture parallel to Matthew 15: 11, and the above explanation covers it.

# God's IDEAL DIET *for* Man



C. AVERY  
HANSEN

M. D.



IN THE moral downfall of man, as recorded in Genesis, we find food to be one of the major factors. Adam and Eve lost their Eden home, their innocence, and their lives, by eating the wrong thing. If what has been lost is to be regained by their posterity, mankind must retrace its steps to the very place where our first parents failed. A victory must be gained where they lost, for they fell through appetite. Appetite ruled when man sinned. Sin ended as it ends to-day,—in spiritual declension, general misery, physical degeneracy, and finally, in death. While Adam and Eve lost their innocence and their lives, their posterity have in a large number of instances lost their souls as well.

Man's fall is apparent not only in his physical body, but in his moral nature as well. Enslaving appetite with all its debasing effects is increasing every day. Instances of the effects of body-prostrating foods are seen on every hand. The blunting of mental activity as well as of spiritual perception is seen in the lowered ideals of young and old.

Adam deviated once on the point of appetite. There is good reason to conclude that he was more careful to observe the dietetic rules in after life. He lived nine hundred thirty years.

## MAN'S ORIGINAL DIET

God gave man fruits, grains, nuts, and seeds; and his life was spent without pain or disease, though he lived about a thousand years. Little by little man's food was changed. First he began to eat herbs, and his life and vigor were shortened somewhat, but not materially. Then he began to use flesh; and evil, animal passion, and crime were greatly increased until God destroyed the human family, leaving only Noah and his sons and their wives. After the Flood flesh was used still more freely, and man's age fell to about two hundred years. Many other hurtful and body-injuring articles have been introduced. Alcoholic beverages, though used by Noah, were only the fermented kind, as distillation was introduced many centuries later. This intensified the effect of the liquors. Before being distilled, from 10 to 15 per cent of alcohol by volume was the limit of strength of any alcoholic beverage. Man's life has



become much shortened; and he scarcely passes a year without some sickness, and often has to resort to the severest surgical measures to preserve his life a few years longer.

## FLESH ALLOWED AFTER FLOOD

After the Flood God told man he might eat flesh, but He added restrictions. Only those animals which were called "clean" were used for food. The animals were not given to man originally as food. Man's food was clearly set forth in Genesis 1:29: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." All seed herbs,—as wheat, or grain,—all fruits, and all nuts were the foods for man. After the Flood, God said to man, "As the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." No blood was to be eaten if flesh was used. This is observed by almost all who eat meat to-day. A few people eat blood, but they form only a small part of the flesh-eating public. Even the restrictions referred to as "clean" and unclean in Genesis 7:2, are obeyed strictly by some and to some extent by others: "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female." There is no doubt that from the

viewpoint of health it is best for man not to use flesh at all, but, if used, the clean meats only should be used, and in the manner indicated. The original dietetic regulation was no doubt followed by many, and disobeyed by many. In either case, the results were seen, as they are to-day. When God called upon man at different times to change his habits and turn from his evil ways, He almost invariably called his attention to the food he was using.

## ISRAEL'S QUAIL FEAST

When God brought His people out of the land of Egypt, He gave them instruction in regard to food. He gave them a meatless diet. At their complaint, He demonstrated that He could as easily furnish flesh as other food. Yet "they tempted God in their heart by asking meat for their lust." Psalm 78:18. It was not for men's best good physically to use flesh then, but when they became dissatisfied, "He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea." Psalm 78:27. The people had learned to use flesh as their chief diet in Egypt. "We sat by the flesh pots," said they, and they felt a longing for that kind of food. As a people they were given to doubt and murmuring; their diet, no doubt, had acted its part in producing this condition, as in matters of faith and morals they were very deficient. They would question even the wisdom of God when matters of food were considered, so low had they fallen in the mental scale. They "lusted exceedingly in the wilderness." Psalm 106:14. The result of their thirty-day quail feast was "leanness" of soul (Psalm 106:15, and such leanness was oft repeated.

Flesh eating was not only detrimental to the spiritual and moral nature of the Israelites, but it was detrimental also to their physical natures. It fattened them in flesh, but the catarrhal condition spoken of was actually loathsome. Their noses became a byword. These people nearly all lost out so far as the moral victory over themselves was concerned. Evil passions and immoral behavior led to the destruction of tens of thousands. Only two out of millions followed the Lord fully, and they reaped the benefit of their fidelity. Let us ask, Did eating and food have an effect on the Israelites?

## WHAT WILL BLUE LAWS MEAN TO AMERICA?

(Continued from page 1)

forth a nation "conceived in liberty," and the framers of the Constitution wrote into the fundamental law of the land a guaranty of freedom such as no other nation had ever known. Under this we have had one hundred fifty years of unparalleled growth and opportunity. No religious test has been applied to determine the fitness of a candidate to hold an office of public trust. Men of ability and sterling character, representing every shade of religious belief, have given their services

for the common good. The devastating suspicions and bitterness of religious enmities have been wanting among us. Free from these, we have been able to devote our national energies to the care of the unfortunate, to providing means of education for our youth, and to the production of such things as contribute to the mental as well as the physical well-being of our citizens. Far from lessening our interest in spiritual matters, the liberty granted to the individual to worship as he sees fit has gained an interest that could never have been obtained by force.

What would it mean to America to

enact religious legislation now? It would mean the denial of the great principles for which the patriots fought and died. It would mean that this nation would turn back to the intolerance, bigotry, and persecution that marked the history of the colonies. It would mean that the light from this land which has given hope and cheer to many a sufferer in less-favored lands would go out. It would mean that nations which have never freed themselves from the shackles forged by the union of church and state must conclude that we had considered our trial of freedom a failure. It would mean

snooping and spying. It would mean bitterness and hatred in communities formerly peaceful and happy. It would mean that all which has been gained by the experience of the past would be lost to us; the hands of the clock of time would be turned back for centuries.

What would religious legislation mean to America? If religious laws were enacted, they would either be enforced or they would not be. If they were not enforced, they would be a curse to the nation; for laws enacted and not enforced breed contempt for all law. This is generally admitted.

If they were enforced, they would be a curse to the nation; for they could make either hypocrites or martyrs. If a man obeys a law that is contrary to his convictions concerning his duty to his God just because a majority demands it, he is both a coward and a hypocrite. He has no peace. His acts are acts of hypocrisy, inspired by fear of the civil law. He escapes the laws' punishments, but, apart from all considerations of Christianity, can such a man be held to be a desirable representative of a nation's citizenry? Is his the kind of character that makes for true greatness in a country? Can he belong to the strong, virile, fearless type of freemen who make a nation truly strong? God pity a land with only such subjects.

On the other hand, if a man refuses to obey a religio-civil law that invades his inalienable right to worship God according to the dictates of his own conscience, he is made a martyr to his faith. He keeps the light in his soul burning bright, the connection between himself and his God undisturbed, but he is made to suffer civil penalties—fines, imprisonment, confiscation of property, and, possibly, death.

#### WE CAN NOT AFFORD IT

Can a nation afford to harass and persecute those possessed of such moral fiber? These are the law-abiding citizens concerning whom no fault can be found, unless, like Daniel of old, it be concerning the law of their God.

What would religious legislation mean? It would mean that education and persuasion would give way to force. Under the American conception of freedom, every man must be protected in his right to hold his own opinions in matters of conscience. The government can not properly undertake to sponsor the opinions of any man or any group of men in affairs religious. It can and should protect men's rights to hold these opinions. It is not for opinions but for the right to have them that lovers of liberty contend. The man who fights only for his opinions may be merely opinionated. The one who contends for the right of all to be undisturbed in their religious beliefs is a patriot.

What would the enactment of one religious law mean to America? It would mean the opening of the door to more such laws. Those who have heard

the pleas of the professional religious reformers before legislative bodies know that they are generally willing to accept a law less drastic than they really desire because they hope to establish a precedent that will provide for more stringent legislation later.

The professional reformer can never be satisfied. He can never admit that conditions are all right. To do so would put him out of a job, and relieve him of that most prized position as regulator of his neighbor's religion. One law would mean others. Either the citizens would finally rebel or the days of persecution would prevail again.

### CHRIST OUR MEDIATOR

(Continued from page 5)

But we have our part to play too. In the psalm which speaks of Christ's appointment to His everlasting priesthood, the Father declares the conditions on which the virtue of that priesthood can be made effective. "Thy people shall be willing in the day of Thy power." Psalm 110:3. The American Revised Version adds to our appreciation of the text, "Thy people offer themselves willingly in the day of Thy power." Here is brought to view the contribution God asks of us, our individual will. He places at our disposal infinite stores of help and sympathy and strength. But none will be forced into the divine likeness. Such a course would only produce a caricature of divinity, and God does

not want automaton, but creatures who will worship with appreciation and intelligence, and enjoy the benefits of His all-wise rule.

It would be hopeless to begin to enumerate the manifold blessings that are promised to us through our High Priest. Let it suffice to say that the High Priest will do far more than meet the bare necessities of those who come to Him for help. Perhaps one of the most encouraging and beautiful of the promises He gives is that of Psalm 110:3, margin, "More than the womb of the morning: thou shalt have the dew of thy youth."

One of the most fervent and yet most poignant wishes of old age is to recapture a lost youth, with all its opportunities. And the figure of the morning, with all its colorful beauty, and its wealth of possibility, is a fit representation of the new era which opens before the one adopting the services of Christ as Advocate. Every day a fresh and wondrous beauty is begotten of the returning dawn; lovely hues flush the sky, flowers unfold their delicate petals, birds carol their songs of praise, the air is filled with fragrance that it is a delight to breathe. What is there more charming than the living grace of the early morning? Yet God's promise to His Son is that His priestly ministry shall exceed even this in its manifold delight. The beauties of the new life that He cultivates in human hearts shall surpass the wonder of the newborn day.



*"We are laborers together with God: ye are God's husbandry, ye are God's building." 1 Corinthians 3:9.*

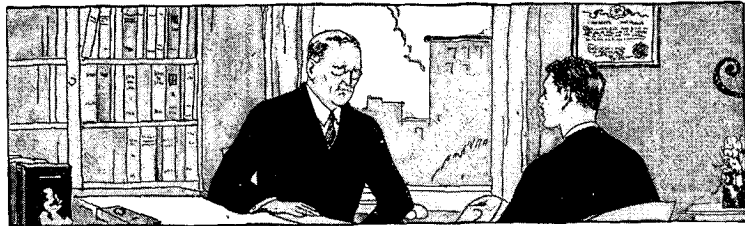
GEORGE BUTLER

WE ARE laborers" suggests our relation to God as ambassadors to the unconverted. We are laborers "together" indicates a coöperation between God and man that is both a high privilege and a grand opportunity. Jesus has linked Himself very closely with His church, for "it is the case that contains His jewels." He says we are all members of the body of which He is the head. Again, "I am the vine, ye are the branches." He likens His church to a building of which He is the corner stone. Such illustrations show the close connection between Him and "the fold that incloses His flock," and assure the worker of divine coöperation.

The third thought is wonderfully

sweet. We are laborers together "with God," suggesting a profit-sharing union. Of ourselves we can do nothing. The branches separated from the vine soon perish. Without the corner stone, the building crumbles; and the body is useless without the head. All that we ever hope to do must be done by His strength. Therefore none can say his work began here or ended there.

"I have planted, Apollos watered; but God gave the increase." What a privilege to be "laborers together with God" in a coöperative, profit-sharing, soul-winning enterprise, knowing that the major Partner in the sacred business can meet successfully any emergency and crown the laborer with success!



# Ask the *B* DOCTOR

## DOES NOT LIKE MILK

*"I do not like the taste of milk, though I know it is good for me. Please advise."*

Most persons can learn to like what they know is good for them. I had to learn to like tomatoes, celery, and quite a number of foods—that at first were very disagreeable to me.

Often the dislike for a food is psychological, that is, the mind has been made up that the food is disliked, and it is hard, especially for some persons, to get over the idea. A child sometimes has such aversions; but he learns at last that the loathed food is very palatable.

There are various milk modifications that you might try, such as soured milk, butter-milk, boiled milk; and then you can use foods prepared with milk, such as milk puddings. Take your egg in the form of an omelet made with milk.

Ice cream, when properly made, consists largely of milk, and is considered by some persons to be a very agreeable food. Perhaps you can learn to like it.

If you do not like to use whole milk, use quite freely of cream on your breakfast food, for the cream contains substantially all the vitamins of the milk. In this way, however, you lose a large percentage of the lime and phosphorus.

Possibly your dislike of milk is because the milk has too much "barnyard" in it. Some milk, because of the method of milking, is unfit for human food. It not only tastes of barnyard, but it contains dangerous germs.

## ARTHRITIS WITH TUBERCULOSIS

*"I have rheumatoid arthritis with tuberculosis, and have the privilege of going to the municipal tuberculosis sanatorium. Would the outdoor treatment at the sanatorium be bad for my arthritis and increase my pain? My arthritis doctor forbids starchy foods and sweets and salt, and my lung doctor says to eat to make fat. What shall I do?"*

You should go to the tuberculosis hospital, for the other hospitals are not always well equipped for handling tuberculosis. At the tuberculosis hospital they will expose you to the open air, but they will bundle you up warm and give you the benefit of all the sunshine possible.

Keep up your nutrition with a diet consisting largely of milk and eggs, with such fruits and vegetables as are digestible. Avoid starchy foods and sweets. I do not see any necessary conflict between the diets prescribed by the two doctors.

## FOOD MINERALS AND VITAMINS

*"Please name food minerals and vitamins, and define 'vitamin.'"*

I take it that you desire to know the elements in food. There are fifteen or more in the human body, and of course in food. The important ones—those most likely to be omitted in the ordinary diet—are calcium (lime), phosphorus, iron, and (in some places) iodine.

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.

A vitamin is not strictly a food. It may be compared to the ignition spark in an automobile, causing, perhaps, chemical action to take place that would not otherwise do so. Thus far we know comparatively little about vitamins, except that when a vitamin is lacking in the food, certain undesirable changes take place in the body.

## COLITIS

*"Is colitis curable? Two doctors say it is incurable; a third, who uses a different method, says it is curable."*

Colitis is a very chronic and difficult condition to remedy permanently. A serious case of colitis is likely to be followed by other attacks.

With colitis there is likely to be a spastic condition of the bowel, so that it is advisable to use mild, nonirritating foods, since anything irritating causes the bowel to cramp, as it were, and makes matters worse.

In colitis, the ordinary cathartics are worse than useless, and it is better to use something that acts as a demulcent lubricant, such as psyllium seed, flaxseed, agar, or mineral oil. Psyllium seed is somewhat expensive, but it is more efficient than flaxseed. Sometimes very small doses of castor oil work well.

## DRUGS AND POISONS

*"Are all drugs poison?"*

The answer depends on what you mean by drugs and what you mean by poison. Practically all drugs that have any real potency in the body can be taken in enough dosage to be fatal. A study of the materia medica will show that a drug that has a beneficial effect, say, on the lungs, has a damaging effect on the stomach or perhaps on the kidneys. I know of no drug having any physiological effect on the body, that can be said to be harmless. Moreover, one person may be more susceptible than others to some particular drug, and may die from an ordinary dose.

## GALLSTONE OPERATION

*"In operating for gallstones, is it best to have the gall bladder drained, or removed? One doctor advises drainage, the other removal."*

The more modern idea is to remove the gall bladder. Formerly it was supposed to be necessary to keep the gall bladder intact, but to drain it. Now it is understood that this means another operation sooner or later.

## ACETANILIDE

*"Why do some persons use acetanilide? What is it?"*

Acetanilide may be used in case of pain or fever. It is a coal-tar product that has a depressing effect on the heart. One who uses it may get temporary relief; but, in the long run, he does himself more harm than good.

## ANTIPYRINE

*"Is antipyrine a deadly drug?"*

Not in ordinary dosage, else there would be many more dead than there are, for many persons who have used this drug are still alive. Any drug may be deadly if taken in large enough dose. You can kill a person with table salt. The body itself manufactures a drug more potent than most of those in the drug stores; that is, this drug, adrenin, would require a smaller dose to kill a person than would be required by most other drugs. Yet if this drug is not present in sufficient quantity in the body, it might be as disastrous as if there were too much.

## DIET FOR POISONING

*"Would a vegetarian diet, eaten in the name of Christ, ward off the deadly effects of the most dreaded drugs of our day?"*

I know of no dietetic cure for poisoning. If drugs have been taken, short of a fatal dose, they will gradually be eliminated. The usual method of treating cases of poisoning is to remove as much of it as possible by emetic or cathartic or stomach pump; or, if the poison has been absorbed into the body, it may be counteracted by its physiological antidote. I do not think of any way in which a vegetarian diet would be likely to cure a serious case of poisoning.

## MILK IN THE TROPICS

*"What can I get to take the place of milk in the tropics? Is it all right to use condensed milk?"*

Use condensed milk or powdered milk, and take orange juice or other fruit juice to make up for the lost vitamins.

## IODINE FOR GOITER

*"Is it right to take iodine for goiter? Will it cure a goiter already started? How much should my girl of twelve use for a very small goiter?"*

Iodine given for goiter is not a medicine. Iodine is one of the foods the body needs. It is usually present in food and water in sufficient quantity to meet the needs of the body; but in certain places called "goiter districts" the iodine is lacking, and, as a consequence, the children contract goiters. In such localities it is becoming customary to give iodine to the children who are developing goiter.

But iodine is not needed in every case, and in some cases is actually harmful; so it should be used only under the advice of a physician who has examined the child.



## LIBERTY LITERATURE FOR FOREIGNERS

THE indications are that the greatest effort in the history of our country will be made, as soon as the next session of the United States Congress convenes, to enact a stringent Sunday law. Millions of foreign-speaking peoples who left the European countries to get away from religious intolerance and persecution there, are aroused when they see the United States Congress being besieged by the forces of religious intolerance here. They are anxious to read a paper in their own language which explains this present crisis.

The International Branch of the Pacific Press Publishing Association, Brookfield, Illinois, is issuing special numbers of their leading periodicals in the German, Danish, Norwegian, Swedish, and Yiddish languages. A special issue of the *Hausfreund* is being made for the German-speaking people, and for the Danish and Norwegian readers a special number of the *Sendebud* will be available. A special number of the *Vaktare* has been prepared for the Swedish-speaking people. All these papers will sell for \$20 a thousand and \$2 a hundred. The same rate will prevail on smaller orders.

A thirty-two-page edition of the Yiddish *Present Issues*, dealing with the subject of Religious Liberty will come from the press at the same time as the other papers. In the Finnish, Hungarian, Italian, Polish, Russian, Serbian, Slovakian, and Ukrainian languages a special number of *Present Truth* on the Religious Liberty question is being prepared. These papers will sell for \$12.50 a thousand, and \$1.25 a hundred.

Foreign-speaking peoples are found in almost every community; and no doubt you will want to get some of these papers to

hand to foreigners near you so that they will know of the conflict which is on.

Orders for the above-mentioned literature should be placed immediately with your representative nearest you, or with the Pacific Press Publishing Association, Brookfield, Illinois.

HERBERT GRIFFITH,  
Circulation Manager.

## ANNUAL MEETING OF THE PACIFIC PRESS PUBLISH- ING ASSOCIATION

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the Association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 23rd of January, A. D., 1928, at 10 A. M.

The election of Directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.

C. H. JONES, *President*,  
H. G. CHILDS, *Secretary*.

## THE PERSON IN THE BIBLE

(Continued from page 9)

you in trouble, who solves all your troubles and perplexities, who meets every crisis of life with you, who stands by your side always, who smooths your pillow in sickness, who goes down into the dark valley of death with you, and with whom you are safe. Knowing Him as your Friend and Saviour, you feel assured in leaving all the future in

# SIGNS of the TIMES

THE WORLD'S PROPHETIC WEEKLY

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

A. O. TAIT, A. L. BAKER, *Editors*  
J. R. FERREN, *Circulation Manager*

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Mountain View, California

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His hands, just as you commit all the present to Him.

This is the glorious message of the Bible. Christ only, Christ crucified, Christ risen, Christ ascended, Christ interceding, Christ coming again, Christ the only Saviour from sin, Christ our righteousness, Christ our obedience, Christ our coming King,—let us cease "not to teach and to preach *Jesus Christ*," "the chiefest among ten thousand," and the One "altogether lovely."



# Do YOU Want HEALTH?

Did you know that there is a chain of sanitariums stretching from the Atlantic to the Pacific where the most advanced scientific methods are employed to restore health? Hydrotherapy, that is, water treatments, are featured. Particular attention is also given to correct diet. The policy of these institutions is not simply to treat the patient for his present affliction, but to point out the way whereby he may keep well. A postal card to the sanitarium nearest you will bring full information.

FLORIDA SANITARIUM  
Orlando, Florida

IOWA SANITARIUM  
Nevada, Iowa

HINSDALE SANITARIUM  
Hinsdale, Illinois

PARADISE VALLEY  
SANITARIUM  
National City, California  
(Near San Diego)

CRESTONE HEIGHTS  
SANITARIUM  
Colorado Springs, Colorado

MADISON SANITARIUM  
Madison, Wisconsin

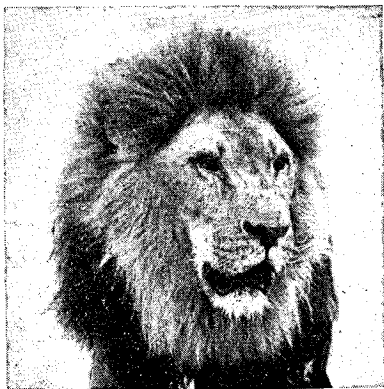
NEW ENGLAND  
SANITARIUM AND  
HOSPITAL  
Melrose, Massachusetts  
(Near Boston)

ST. HELENA SANITARIUM  
Sanitarium, California  
(Near San Francisco)

WASHINGTON SANITARIUM  
Takoma Park, D. C.

IN THESE SANITARIIUMS HEALTH IS CONTAGIOUS





The king of beasts

## 52 Weeks of Enjoyment

The children's own weekly, *Our Little Friend*. Eagerly watched for by thousands of children the world around.

The 1928 premium is "Lion and Tiger Tales." Sixty-four pages of stories, strikingly illustrated. Furnished only with subscriptions.



A typical tiger. You will enjoy the many stories about these "cats"—the largest in the world.

## Stories and Poems

diagrams and pictures, health exercises, and character-building articles on many topics combine to make *Our Little Friend* the most helpful and interesting paper for the children.

**Send** it for a year to that little boy or girl, and insure *fifty-two happy weeks!* Use attached order blank.

OUR LITTLE FRIEND,  
Mountain View, California.

Inclosed find \$1.25, for which please send the children's own paper, *Our Little Friend*, for fifty-two weeks, and the 1928 premium, "Lion and Tiger Tales" (64 pages of splendid lion and tiger stories), to

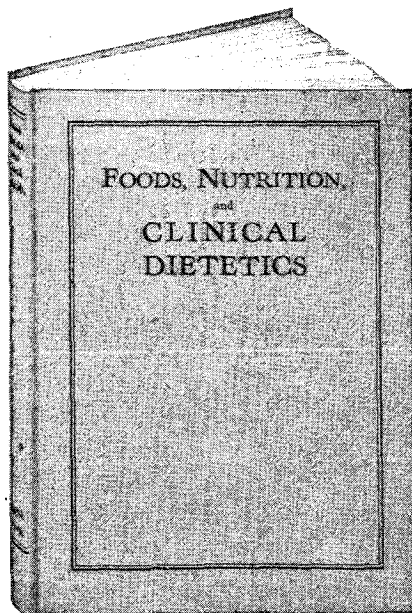
Child's name .....

Street address or R. F. D. ....

City and State .....

This order was sent by .....

\* To Canada and other countries taking extra postage, \$1.50.



## FOODS, NUTRITION and CLINICAL DIETETICS

THIS new book, printed primarily for students of medicine, schools of nursing, and schools of dietetics, is proving to be of equal interest and value to the average household.

The science of dietetics is to-day taking its rightful place not only in the care of the sick but in nutritional problems as well. Medical men everywhere are recognizing more and more the therapeutic value of a scientifically prescribed dietary.

The extensive research which has been carried on in recent years has contributed to the science of dietetics, and the facts thus worked out are stabilizing the subject as time goes on.

"Foods, Nutrition, and Clinical Dietetics" contains thirty-four chapters. Here are the titles of some of them:

"Foods, Nutrition, and Clinical Dietetics" contains 224 pages, is well illustrated, bound in cloth; price, postpaid, **\$2.00**

Classification and Properties of Foods  
Digestion and Absorption  
A Balanced Ration and the Caloric Needs of the Body  
Vegetables and Legumes  
Fruits  
Grains and Grain Products  
Beverages  
Preservatives, Colors, Flavors, and Adulterants  
Food Combinations  
Economy of Foods

### DIET IN DISEASE

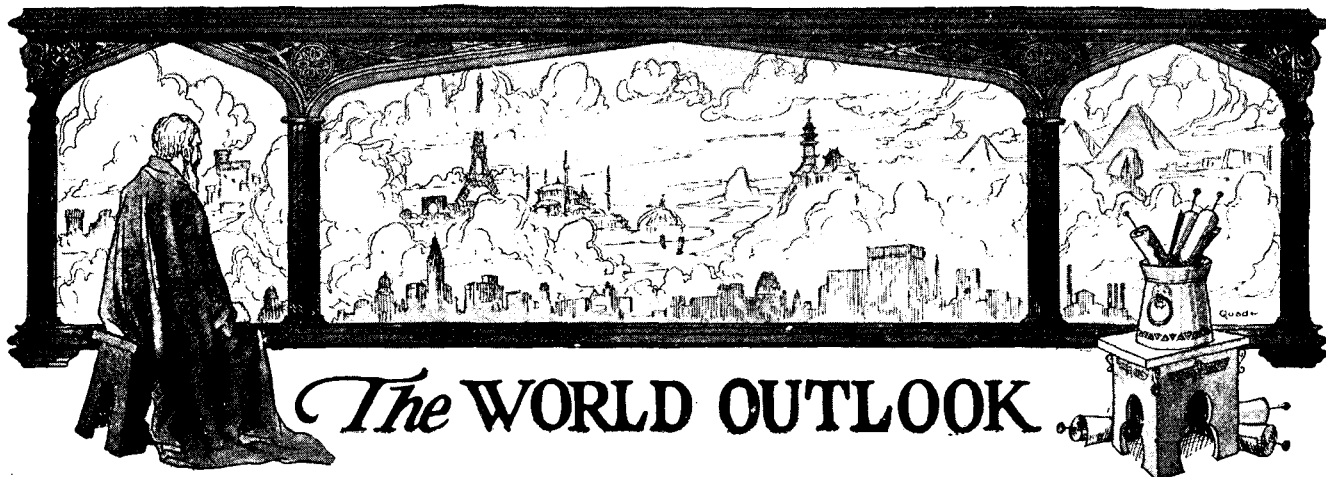
Diet in Relation to Disease

Diseases of the Stomach  
Diseases of the Intestinal Tract  
Diseases of the Heart and Blood Vessels  
Blood Diseases  
Diseases of the Respiratory Tract  
Diseases of the Liver and Gall Bladder  
Diseases of the Kidneys  
Deficiency Diseases  
Diseases of the Skin  
Infectious Diseases  
Diseases of the Nervous System  
Diseases of Metabolism  
Diet in Surgical Conditions  
Infant Feeding

### What a Prominent Physician Says:

"I want to say that I am most highly pleased with the book and its arrangement, and the invaluable information that it contains. I have never seen anything quite so concise, so scientific, and so practical put together within one small compass. It does great credit to the author and the publisher, and I wish to congratulate you most highly on the production of this valuable asset to health literature."—W. A. Ruble, M. D.

Pacific Press Publishing Association, Mountain View, California.



### Consider the Bulgarians

**B**ULGARIANS have long held the palm for longevity. Although the population of the country is less than that of New York City,—five and a half million,—yet there are 3,139 men and women one hundred years old and more.

These modern Methuselahs can teach us many a lesson. Whereas in America there are but four centenarians to each 100,000 of our population, Bulgaria has 58, or 16½ times as many per 100,000.

Dr. Cyril Popoff, a Bulgarian statistician, has given us some interesting observations on this host of centenarians, and their manner of living. Here are some of them:

Only fourteen have ever needed to consult a doctor.

They eat mainly vegetable food and milk products, usually sour milk and buttermilk.

All showed that their lives were characterized by a placidity of disposition, a freedom from worry, and a contemplative bearing.

All are of a friendly disposition, optimistic, fond of singing in their youth and in their old age.

They seldom smoke.

They are all industrious, early risers, and sleep uncovered as long as possible.

Their domestic life is characterized by moderation; they have married late, usually after 30, and have had from five to ten children.

Almost all of them live in the open, and are farmers.

Their calm, moderate, natural way of living, their simple diet and a life in the open air, indicates the way to health and longevity. What a contrast to the hurry-scurry, artificial, highly seasoned lives most of us are living! **B.**

### Remote Control

**I**N THE Roman Catholic diocese of Rhode Island, twelve of the churches recently became dissatisfied with the way in which the presiding bishop (see accompanying photographs) had administered the parish funds. Under the leadership of a member who is an attorney, they asked the bishop for an accounting.

The bishop refused to explain the use of the church moneys. Under the corporation law of that state, they then asked for an accounting through the civil courts.

The bishop then appealed to Rome to help him in his dilemma, and the papal secretary of state, Cardinal Gasparri, cabled him authority to excommunicate all those Catholics who had a hand in the affair.

This carries us back to medieval times when the pope was supreme in state as well as in church, and when the right of excommunication was wielded over high and low. In that heyday of the church, men would cross Europe and its winter snows on foot, to kneel before the pope in order that the papal ban might be lifted.

To a Catholic, excommunication means that he is cut off from the church entirely, that he will burn eternally in the agonies of hell fire, and that the Catholic members of his own family and his Catholic friends in the social and the business world will shun him as if he were a leper. Excommunication is the heaviest penalty the pope can inflict.

Now it does seem an anomalous thing that a man on the Tiber can dictate the course of those who are but seeking their evident rights in the United States. Perhaps after all, and in spite of the affirmations of Governor Smith and others to the contrary, the pope can greatly in-

fluence the actions of Catholics in the United States, even in the civil sphere. At least this incident would lead one so to conclude. **B.**

### Isn't It Queer?

**J**UST the other day the morning's paper brought us the story that \$750,000 worth of narcotics, about to be smuggled into New York City, were seized by Federal detectives.

So far we have not heard that Clarence Darrow, Nicholas Murray Butler, Arthur Brisbane, the *Chicago Tribune*, or any of the other militant anti-Prohibitionists had declared that we should do away with the law against the use of morphine, cocaine, heroin, *et cetera*. But why shouldn't they?

The argument of those against the Volstead Act is that because it is being flouted in many places, we should rescind the act. The laws against bootlegging in narcotics, against the smuggling of aliens across our borders, against bringing merchandise into the United States without the payment of duties, are likewise being broken scores of times every day. Why not do away with these laws?

And if it is true, as the proponents of alcohol allege, that it is a denial of the right of personal liberty to take away one's hooze by law, then why is it any more justifiable to deny those who love to lose themselves in the smoky intoxication of an opium pipe, or whose greatest pleasure is the hypodermic needle, the right thus to enjoy themselves?

No, it isn't a question of personal liberty or law enforcement at all. It is simply that those who love their liquor are only childishly angered, because the majority of the voters of America decided that the country would be better off economically, socially, and morally under Prohibition, and they think they can get their liquor back if they only make a noise like a spoiled baby crying for candy.

Prohibition has its attendant ills, and some of them serious ones, too; but the good outweighs the bad. As a nation, we are hundred times better off than we were back in the saloon epoch. Prohibition is here to stay. **B.**



INTERNATIONAL PHOTO

Cardinal Gasparri (left), papal secretary of state, and, right, Bishop William A. Hickey of Rhode Island. Some members of Hickey's parishes have haled him into court on the score of financial irregularity. He appealed to Rome, and Gasparri sent back word to excommunicate all those who demanded an investigation.