

SIGNS *of the* TIMES

THE WORLD'S PROPHECIC WEEKLY

Ten FACTS About the

Original Man

IF THE popular theory of Adam's ape ancestry be true, we are left in utter confusion and ignorance as to the origin of man and the purpose and plan of God concerning him. We are made to treat the Bible record as untrue and worthless, and to supplant divine revelation by human reasoning. In this way every vital and fundamental truth is jeopardized, and ignorance, error, and falsehood are invited.

The truth concerning the origin of man, his nature, his home, and his fall is clearly and fully stated in the following scriptures in a setting that can not be disturbed without doing violence to the revealed plan and purpose of the divine Creator:

1. Adam's creation took place in a day; it did not require incomprehensible ages. "This is the book of the generations of Adam. *In the day that God created man, in the likeness of God made He him.*" Genesis 5:1.

2. Adam was God's ideal, made after a definite pattern, or model, and with forethought, as indicated by the words, "God said, Let Us make man *in Our image, after Our likeness.*" Genesis 1:26.

3. Adam had a perfect beginning, for he was made in the "image" and "likeness" of God and of Christ, God's only-begotten Son. The words of another prophet are, "God hath made man upright." Ecclesiastes 7:29.

4. Adam was a son of God by creation. The genealogy running from Christ, the second Adam, back to the first Adam closes with these significant words: "Which was the son of Enos, which was the son of Seth, which was

EDWIN K. SLADE

the son of Adam, which was the son of God." Luke 3:38.

5. Adam possessed superior intellectual power, which enabled him appropriately to name all the living creatures that God had made. "Out of the ground the Lord God

formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Genesis 2:19, 20.

6. Adam lived to a great age, indicating a life and an energy far superior to that of men of to-day. "All the days that Adam lived were nine hundred and thirty years: and he died." Genesis 5:5.

7. Adam and his immediate descendants were of great stature, and possessed a physique only slightly impaired by sin. One student of anthropology, who is a firm believer in the Bible record of creation, has made this declaration: "Adam was more than twice as tall as men now living upon the earth, and was well proportioned."

This statement accords with the discovery of fossilized bones and skeletons of a race, doubtless those of antediluvians, of a stature far superior to that of men of our time.

8. Adam was given dominion over the newly created world. (Genesis 1:28.)

9. God made a woman to be a companion and wife for Adam. (Genesis 2:21-25.) This act shows that marriage, the home, and the provision for peopling the earth were in God's plan and purpose.

10. "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Genesis 2:8.

If we reject these simple, vital, and plainly stated facts about the origin of man, we



EWING GALLOWAY PHOTO

The sublime, awe-inspiring grandeur of God's creation.

Read "THE HELL TRAIN," pages 8, 9

rob ourselves of that which is basic and all important to the understanding of what has been revealed concerning this world and God's purpose, plan, and provisions for the human race. Not only may we know that God made a perfect man in the beginning, but we can be equally certain that He made for him a perfect and beautiful home.

THE KIND OF WORLD GOD MADE

God's creation was not a failure. He "saw everything that He had made, and, behold, it was very good." Genesis 1:31. These words signify the Creator's satisfaction with having achieved what was in His mind. Such a world as He had planned had been made. A home suited to the needs and happiness of the newly created "sons of God" had been perfected. All nature was radiant and vibrant with undimmed beauty and abounding life, fresh from the hand of the Creator.

Nothing could be more absurd and unreasonable than the theory that nature has been perfecting itself by a process of evolution, during a period of many millions of years. There is nothing to indicate that either man or nature is making general progress to-day toward perfection; nor can the most optimistic evolutionist claim that the world as it now is could hope for or claim divine approval.

The superiority of Adam over the men of to-day gives an idea of the state of the Edenic world as compared with ours. Perfection was then seen in all nature. The landscape was beautiful and entrancing. The trees, majestic and symmetrical, were untouched by decay. We are, indeed, strangers to the beauty, perfection, and loveliness of the foliage, flowers, and fruits of the un-fallen world. The atmosphere was pure and healthful, and there was no sickness, no death. There were no extremes; no vast waste of sea or extensive, arid desert; no intense cold or unbearable heat; no rocky, rugged mountains or boundless, monotonous plains; no destructive hurricanes or depressive calms.

God "finished" the work of creation that first week. (Genesis 2:1.) Owing to the blight of sin upon man and nature, the trend has been away from rather than toward perfection. It is not as conceived by a recent writer, who, in describing various forms of bread served at a banquet, said that the wheat used was a worthless weed some five million years ago when Adam and Eve were advanced but little above the ape state. Such conceptions of man and nature are wholly without foundation and grossly false in the light of revelation and true science. Adam and Eve, in their perfection, as well as the Eden home that was theirs to enjoy, represented the highest conception of the Creator when they were brought into existence.

The present animal kingdom shares with man and all nature in its far removal from the perfection of the original creation. Many species have come into existence through the disarrangement, confusion, and degeneracy resulting from the curse of sin. In the original animal kingdom, the carnivorous, treach-

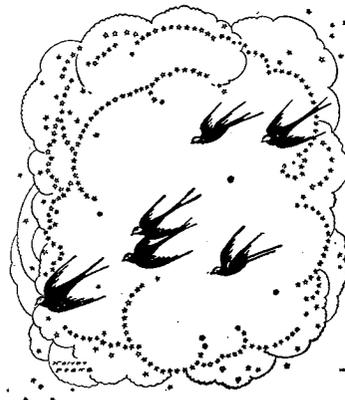
erous, vicious, and poisonous types were not to be found. God made perfect and companionable beasts, birds, and fishes to inhabit the earth. In size, beauty, and disposition they were in keeping with the original perfection. Not only have inferior and confused species come into existence since the beginning, but it is a proved fact that many of the original species have become extinct. The frozen regions of northern Siberia have yielded abundant specimens signifying the former existence of animals of a type and size unknown in any part of the world to-day. The existence of fossils in great numbers, found deposited in Flood-formed strata of the earth, bear testimony to the fact that there have existed, doubtless, as far back as the Flood of Noah's day, many animals vastly superior in size and type to anything known in modern times. In this we find revelation and geology in perfect agreement.

Our aim at brevity will permit no more than a brief outline of the original creation. Our desire is to set forth briefly in these ar-

ticles the importance of knowing what God has said in the face of the foolish and faith-destroying theories of Darwinians and modernists concerning the original man and all nature. Such scriptures as the following show that man needs ever to retain an undimmed and constant knowledge of the true and living personal God, whose wisdom, power, and glory are ever revealed in His creation:

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength." Isaiah 40:25-29.

Do YOU Want to Be HAPPY?



Here's the recipe

DONALD
PREDMORE

look, every action, every word, is bearing fruit for good or for evil. And not only does it produce seed after its kind in the lives of others, but that seed ripens and produces still other seed.

Not only do we reap the kind of seed we sow but we reap according to the amount we sow. "He which soweth bountifully shall reap also bountifully." 2 Corinthians 9:6.

We may sow continually the seeds of joy, and thus our cup of happiness will be filled. Or, if we sow the seeds of discouragement, dishonesty, hatred, and envy, we shall reap just those things. If we want to reap "the fruits of the Spirit," we must sow the seeds of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We may sow the seed, arrange favorable growing conditions, but we can not make it grow. Christ does that.

Jesus, therefore, is the ultimate source of all joy.

You have been praying, sighing, and doing almost everything possible to get happiness. Turn your attention to the source of all joy. Sow some seeds of joy. Arrange the conditions and circumstances properly, and joy will come. To every action there is a contrary and an equal reaction. While you are ministering to the needs of others, sowing seed in some one's soul, casting a ray of sunshine in some gloomy heart, almost unperceived, a wellspring of joy will spring up in your soul. You will so cast light all around that men will love to be in your presence. You will have real joy in living. You will not be chasing butterflies that always elude your net.

MANY people to-day are chasing butterflies—butterflies of dollars, it is true; but, more than that, butterflies of joy. They are seeking happiness in pleasure; but they will never find it there, for real happiness—true joy—does not come that way. Christ gave to His disciples the recipe for joy when He told them to *bear fruit*.

Some people do not have joy because they never once planted a seed of joy. And some who have planted seeds have so little sunshine in their hearts that the plant never grows to maturity. Strange to say, the seed must be planted in the life of some one else; "all who joy would win must share it. Happiness was born a twin." Christ did this as He walked daily among the throng; "He went about doing good." He constantly sowed seeds of compassion, sympathy, and love.

It is a law of God that every seed brings forth fruit after its kind. If Christ had sown seeds of selfishness, self-love, and self-esteem, He would not have had the joy He wished to impart to His followers. How careful we should be, as to the kind of seeds we sow, for "whatsoever a man soweth, that shall he also reap." Galatians 6:7. Every

Jesus— a Strong Tower

JESSIE F.
MOSER



Fleeing to the
city of refuge

DURING the World War, in order to provide as much protection as possible from the bombs, the strongest buildings in London were marked with a red cross and the words, "Air Raid Shelter," so that the people might know where to flee when the raid came. In one of London's streets, "Long Acre," was a large printing establishment, six stories high. Because of its having to support so many heavy presses and other machines and a huge water tank on the roof holding thousands of gallons to be used in case of fire, it had been exceptionally well built. Each of the floors was composed of thick concrete, supported by steel joists. Altogether, the building was considered as nearly solid and fireproof as a building could be made. Its basement, therefore, was a favorite place of refuge while bombs were dropping, and the building was plainly marked with the red cross and the accompanying sign—"Air Raid Shelter."

WHEN THE SHELTER WAS BOMBED

One night a bomb, known as an aerial torpedo, dropped from a great height, squarely struck the roof of this building, penetrated every single floor of solid concrete, and exploded in the basement, where several hundred people were crowded together for refuge. As a result of the explosion, the building took fire; the floors, shattered by the force of the explosion, collapsed; the huge tank of water on the roof burst and precipitated its contents into the cellar; the heavy machinery from the various floors followed after; and, within a brief space of time, the whole massive building was a complete wreck, from which scarcely any of those who had taken refuge therein escaped with their lives. Instead of being sheltered, they had not only been *blown up*, but they had been *burned*, and *drowned*, and *crushed*—under tons of concrete and heavy machinery—the

very shelter itself having helped to destroy them.

How thankful we should be that the Lord has provided a better shelter than that for the one who is fleeing before the enemy of his soul!

After the Israelites had settled in the land of Canaan, the Lord tried to teach them about this wonderful Tower of Refuge, by having them set apart six cities, as cities of refuge—three on one side of the river Jordan, and three on the other side. They were to be "so distributed as to be within a half-day's journey of every part of the land. The roads leading to them were always to be kept in good repair; all along the way, signposts were to be erected bearing the word 'Refuge' in plain, bold characters, that the fleeing one might not be delayed for a moment. Any person—Hebrew, stranger, or sojourner—might avail himself of this provision."

If a man accidentally killed another, and the kinsmen of the deceased sought to avenge the death of their kinsman by slaying the murderer, the man-slayer could flee to one of these cities, and find refuge until his case could be investigated and judgment passed by the congregation. If found "not guilty" of willful murder, he was delivered out of the hand of the avenger of blood, and the congregation restored him to the city of his refuge, whither he had fled; and he could there find safety—if he remained within the appointed refuge. But if he should "wander away beyond the prescribed limits, and be found by the avenger of blood, his life would pay the penalty of his disregard of the Lord's provision." (Numbers 35:6-28.) If the man, however, was proved "guilty" of willful murder, even the city of refuge could not save him; he was delivered up to be slain. At the death of the high priest, all who had sought shelter in the cities of refuge were at liberty to return to their homes.

What a beautiful symbol these cities were of the One to whom the transgressors of God's law may flee and find refuge. (Psalm 18:2; Hebrews 6:18-20); that is, those who are suddenly and unexpectedly attacked by Satan, and overcome. If, however, they are found guilty of stubbornly and willfully breaking God's law after they have "received the knowledge of the truth" (of Jesus, who *is* the way, the truth, and the life, or refuge), they have really refused to enter into the only refuge which God has provided; and therefore Jesus Himself can not save them from the enemy of souls and the second death. (Hebrews 10:26; Revelation 20:14.) But no one can pluck the soul out of His hand that flees to Him for pardon (John 10:28), whether that soul is a Hebrew, a Gentile, or a sojourner; for God is no respecter of persons (Acts 10:34). And Jesus Himself promises, "*Him that cometh to Me I will in nowise cast out.*" John 6:37.

He who fled to the city of refuge could make no delay. He did not dare to stop even long enough to say farewell to his friends or to loiter a moment by the way, lest the avenger might lay hold of him and take his life.

In like manner, the transgressor of God's law is in danger of eternal death until he hides in Jesus. (1 John 5:11, 12.) He dare not delay or loiter by the way one moment; for Satan is on his track, and will certainly finish the work which he has begun, if the sinner does not find a safe and sure retreat. (1 Peter 5:8.) Since "*all have sinned*," or transgressed God's holy law (Romans 3:23; 1 John 3:4), we *all* need to flee to Jesus, the sinner's refuge—as much as the manslayer in ancient times needed to flee to the city of refuge.

THE UNSAFE SHELTERS

Sad to say, there are many unsafe shelters recommended for sinners—as unsafe as the "Air Raid Shelter" in London. Men make lies their refuge, and hide under falsehoods, and the very shelter itself joins with their adversary, and helps to destroy them. (Isaiah 28:15, 18.) We need, therefore, to be very careful to flee to Jesus only; "for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Another thing should not be forgotten: It is not enough for us to hide in Jesus for a day, a week, a month, or even for a year; it is only those who *abide* in Him continually and endure to the end that shall be saved. (John 15:6, 7; Matthew 10:22, last part.)

As the end of the world draws nearer and nearer, Satan's wrath becomes greater and greater, "because he knoweth that he hath but a short time." Revelation 12:12. We can not afford, therefore, to be outside our refuge one day, or one moment of the day, lest he take advantage of that moment and

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Why Have all the INVENTIONS



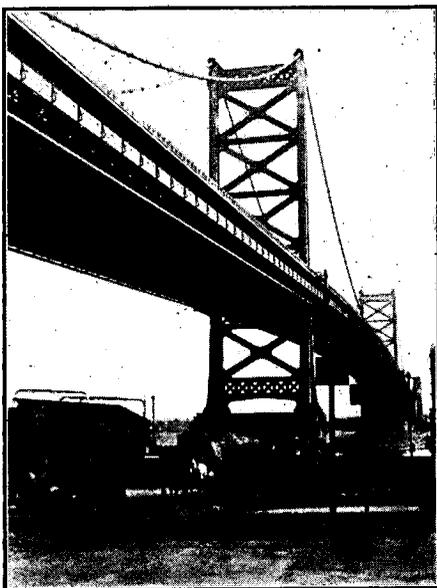
METHUSELAH, during his 969 years on earth, did not see one thousandth of the advancement in material progress that the man to-day has seen, who is now one tenth of his age. In fact, if Methuselah, instead of dying just prior to the Flood, had lived on through four more additional lifetimes of 969 years each, down even to the year 1800, he would not have seen as great an increase of knowledge as the man who has been living since 1830.

The last one hundred years truly represent an epoch of invention, knowledge, and progress, markedly unique in the annals of human history. "It is something more than a merely normal growth or natural development. It has been a gigantic tidal wave of human ingenuity and resource, so stupendous in its magnitude, so complex in its diversity, so profound in thought, so fruitful in its wealth, so beneficial in its results, that the mind is strained and embarrassed in its efforts to expand to a full appreciation of it."

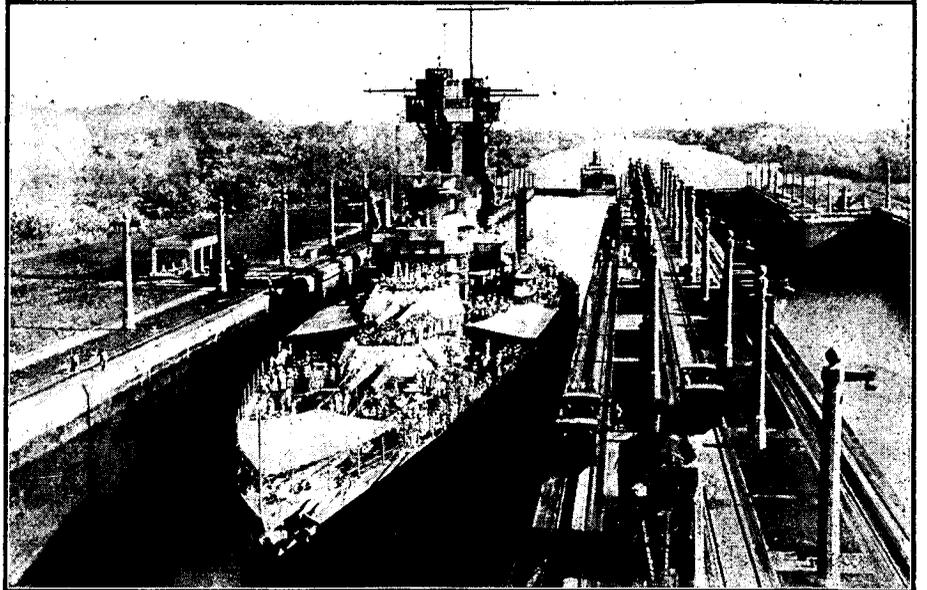
THOSE MONOTONOUS MILLENNIUMS

For thousands of years the world seemed to run along in the same beaten path. There was but little change. The son did about as his father and grandfather before him. The spirit of improvement or advancement was scarcely known.

Up to the close of the eighteenth century when "the time of the end" began, the methods of industrial production, transportation, and communication were essentially what they had been from the dawn of history. Dr. J. S. Schapiro, Professor of History in the College of the City of New York, recently said that Hammurabi, Pericles, Julius Cæsar, or Charlemagne would have been quite at home in the social and economic Europe of Louis XIV, Frederick the Great, and George III.



H. ARMSTRONG ROBERTS
The great Delaware River Bridge, connecting Philadelphia and Camden, a monument of this age of invention and increased knowledge.



INTERNATIONAL PHOTO

The U. S. Battleship "West Virginia," passing through the Panama Canal

Prof. James Harvey Robison, of Columbia University, declares in one of his recent books that the people of Europe, in the time of Queen Anne, continued to till their fields, weave their cloth, and saw and plane their boards by hand, much as the ancient Egyptians had done. Merchandise was still transported in slow, lumbering carts, and letters were as long in passing from London to Rome as in the reign of Constantine. Could a peasant, a smith, or a weaver of the age of Cæsar Augustus have visited France or England eighteen hundred years later, he would have recognized the familiar flail, forge, and hand loom of his own day.

SUPPOSE THEY WERE GONE

But what an amazing transformation has taken place since the dawn of the nineteenth century! There have been so many astounding changes and unusual developments that if you should take a man of the present day and suddenly thrust him back one hundred years in life he would find himself embarrassed at every step he took. He could do hardly anything as he does it to-day.

Suppose you were to take away from our homes all the conveniences and appliances that have been put in them by this great increase of knowledge during the past one hundred twenty-five years, what would we do without them? Our wives would have to learn the art of housekeeping all over again. We would scarcely know how to live.

If you were to take away from the farmer, the business man, and the physician all that science and invention has given them since 1800, they would hardly be able to follow their respective vocations.

If men who died one hundred years ago could see the wonderful inventions in daily use, of whose possibilities they had never even dreamed in their day, it would be hard to convince them that this was the place where they once lived. Just imagine their amazement if they could see our "lightning-express" trains, our "ocean greyhounds," electric lights, automobiles, wireless tele-

graph, radio, wireless telephone, airplanes, vitaphone, wireless transmission of handwriting and photographs, and the endless procession of wonders that this generation has produced!

All this indicates most clearly that since the close of the eighteenth century there has been such a wonderful advancement of human knowledge that the world of human activities to-day is singularly different from every other age in the past. A new order of things has claimed the day.

Up to the beginning of the nineteenth century when the time of the end was ushered in, men traveled by land in about the same way and by the same method as Abraham, nineteen hundred and twenty-one years before the birth of Christ, journeyed from Ur of the Chaldees to the Land of Promise—on the back of some beast or in some cart, chariot, buggy, or coach, drawn by a domesticated animal. For thousands of years no other mode of travel had been devised.

GEORGE WASHINGTON AND PHARAOH

George Washington, the first President of the United States, had no swifter means of travel at his command than had the first Pharaoh of ancient Egypt, four thousand years before. The horse-drawn stagecoach of our great-grandfathers was no improvement in speed over the chariots of old King Tut of long ago. Have you ever stopped to think *why* man ran along in the same old rut with the same power hooked to his chariot without any change for forty centuries?

Speaking of rapid transportation as being of comparatively recent invention, Lord Avebury, writing for the New York *Times* late in 1913, said:

"Though not eighty, I am older than any railway company in the world, any gas company, steamboat company, and telegraph, telephone, or electric light company."

Any person who is thirty-five at the time of this writing (1928) is older than any automobile company in the world, any aviation company, wireless or radio company.

COME IN OUR DAY?

METHUSELAH, with all his 969 years, never saw a sewing machine, telephone, tractor, locomotive, airplane, automobile, or any other of the wonders that make our time a distinctive epoch in history.

J O H N L . S H U L E R

The millions of people who boarded the trains here and there on Sept. 27, 1925, little realized that exactly one hundred years before that, to the very day, the first passenger train ever built made its initial run. On Sept. 27, 1825, six hundred people in England did something that no one in the world before had ever been able to do. And what was it? They took a twelve-mile ride from Darlington to Stockton on the first passenger train in the world.

The engine and the passenger cars used on that train were made by George Stephenson, a young engineer of Killingworth. The train consisted of six loaded wagons, a passenger carriage, twenty-one trucks fitted with seats, and six wagons filled with coal. The speed of this first train was frequently twelve miles an hour, and in one place on a downhill stretch, for a short distance, it was fifteen miles an hour. That day will always stand out as one of the most memorable days in the history of transportation.

PASSENGER TRAIN'S BIRTHDAY

Sept. 27, 1825, was the birthday of the passenger train. Sept. 27, 1925, was celebrated in England as the centenary of railways. This first railway passenger locomotive built by George Stephenson may now be seen in the Darlington railway station.

We live in such a wonderful day of knowledge and achievement that we have come to regard the marvelous developments of recent decades as very commonplace. We are so used to many of these wonderful inventions now that it seems as if man had always had them. But there never has been anything like it before.

More advancement has been made in scientific attainments, richer and more prolific discoveries have been made, grander achievements have been realized, since 1800, than all that was accomplished for four thousand years previous, put together. Think of it! The last one hundred years has brought an advancement above that of the previous forty centuries put together! All this has a tremendous meaning, which you must not miss for your very soul.

STUDY THESE FACTS

Pause now and consider how recently these things all around us have come into use. Everything that makes for improvement in transportation and communication, for swift advancement in manufacture, for convenience in the accomplishment of the various duties of life in the home, on the farm, and in the office have been invented or brought to practical perfection since the

dawn of the nineteenth century. In fact, nearly all the great inventions have come within the memory of living men.

Turn back for a moment the hands of the old clock on the stairs to 1798, the beginning of "the time of the end," and consider what has taken place. The advancements in rapid transportation have come as follows:

Steamboat in 1807.
Railway locomotive in 1814.
Railway cars in 1825.
Ocean steamship in 1838.
Electric railway in 1879.
Automobile in 1890.
Airplane, first successful flying, Dec. 17, 1903.

The story of the advance in communication has been marked out on this wise:

First successful telegraph line in 1844.
First ocean cable in 1858.
Telephone in 1876.
Wireless telegraphy in 1896.
Transcontinental telephone in 1915.
Wireless telephone in 1915.
Radio broadcasting in 1921.
Transatlantic photography, Dec. 1, 1924.
Radio Beam wireless in November, 1926.
Transatlantic wireless telephone, Jan. 7, 1927.

Some of the principal inventions and discoveries of modern times in the field of medicine, in the art of industry and business, are as follows:

Anæsthesia by ether in 1846.
Anæsthesia by chloroform in 1847.
Röntgen or X ray in 1895.
Radium in 1902.
Cast-iron plow in 1800.
Reaper and mower in 1833.
Gas for lighting purposes in 1798.
Steel pen in 1803.
Steam printing press in 1811.
Revolver in 1818.
Lucifer match in 1829.
Electrotyping in 1837.
Photography in 1839.
Sewing machine in 1846.
Gatling gun in 1861.
Monitor warship in 1862.
Typewriter in 1868.
Automatic airbrake in 1872.
Electric lighting in 1876.
Phonograph in 1877.

The shadows mark an irrigating canal near Heliopolis (city of the sun), Egypt.

Seismograph in 1880.
Linotype in 1885.
Steam turbine in 1888.
Motion pictures in 1895.
Monotype in 1896.

ALL IN "TIME OF THE END"

It will be noticed that none of these inventions antedate 1798. Go back to that time, and the world stood about where it was in the days of the patriarchs. For thousands of years there seemed to be scarcely any advancement in knowledge. But suddenly with the beginning of "the time of the end" at the opening of the nineteenth century, the world awoke from its sleep of centuries, and a new era of knowledge and invention dawned upon mankind.

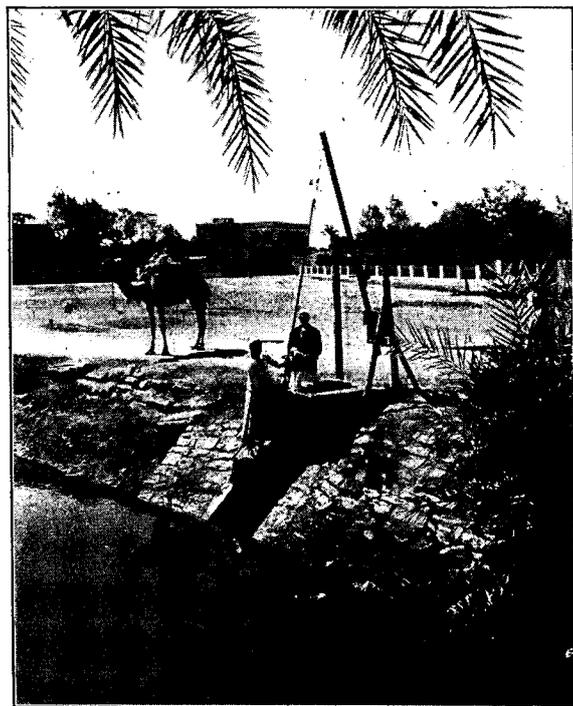
This came exactly in accordance with the prophecy of Daniel that in "the time of the end" "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

Have you ever stopped to consider why all these inventions have come since 1798? Why should the world go on for thousands of years with little change, and then suddenly be completely revolutionized in the short space of a lifetime in our day? Why hardly a ripple of improvement for centuries, then a gigantic tidal wave of surpassing advancement in this last century? Why fifty-nine centuries of twilight, and then one century of the most extraordinary noonday light of discovery, invention, and knowledge?

You can read the answer in Daniel 12:4, as quoted above. It was to fulfill this prediction, that in the last days knowledge was to be increased. It was to distinguish our day as "the time of the end." We live in a marked time—a time marked on heaven's time-table as "the last time." Every great invention, discovery, and achievement of these nineteenth and twentieth centuries tell us very plainly that we are living in "the last time."

This marvelous increase in knowledge, this tidal wave of inventive achievement, in our day, was predicted twenty-five centuries ago in Daniel 12:4, that, when that time was

(Continued on page 14)



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Ask the *B* DOCTOR

CONSTIPATION WITH EMACIATION

"In the 'Signs' you recommended olive oil instead of mineral oil for constipation with underweight. How much should I take, and when? Age 29; 4 feet 4 inches; 91 pounds. About five years ago I was at a tuberculosis sanatorium. Weighed 86 pounds. Was there five months. Had meat twice a day. My stomach was not used to it, and ached most of the time. When I got home, my doctor said I had ulcer of the stomach. When on milk diet three weeks, I became very weak. Everything I eat seems to turn to gas. Will it be right to take the olive oil?"

To answer by mail is not easy. Try the olive oil on beans or other vegetables. Make a mayonnaise dressing, using egg yolk to make the emulsion. Use this dressing on your foods cautiously at first—on salads, if you can use them. Be careful to eat very slowly, masticating your food to a fine pulp.

Use eggs freely if you can. Try milk in different forms. It is possible that you can even take it with lemon juice, a teaspoonful to a cup of milk, stirring it well. For ulcer of the stomach, milk is a most important article of diet, and oil acts to lessen the irritation.

I suppose you understand the great value of sunlight and fresh air, the sunlight *undiluted* either by window glass or by clothing. The best part of sea bathing is that which is taken on the beach in the sunlight. It will not be a bad plan to get yourself well tanned, but go at it gradually, a short exposure at a time, perhaps only five minutes, and gradually increase, so as to avoid sunburn.

CLIMATE FOR ARTHRITIS

"In a chronic arthritis case of middle age would it be advisable to remove the patient to a hot, dry climate? The patient has been confined to bed for eight months under the constant care of physicians, with absolutely no turn for the better."

Possibly; but it is not at all certain that you would not be disappointed; and unless you have money to spare, it might not be advisable to try it.

You might get some results by thoroughly alkalinizing the patient's diet in accordance with the inclosed list.

LATE TEETHING

"All our children have gotten their teeth in due time, except the youngest, who has no sign of a tooth though he is a year old. He has been weaned for four months, and has been fed cows' milk, oatmeal gruel, baked potato, rice, and occasionally a poached egg, Graham bread, and cream prune and apple sauce. He does not take tomato well. Of late we have added a teaspoonful of lime water to his milk each meal. Until he was weaned, he did not gain very well. Now he is fat, happy, and apparently healthy."

Perhaps the child is lacking in vitamin D. The cows furnishing his milk may not have had sufficient sunshine, and the child may not get enough sunshine on his skin,

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.

direct, and not through window glass. While the sunshine is very weak in ultra-violet rays in your latitude at this season (winter), you should if possible have the child have a few treatments of ultra-violet rays.

Then, as soon as you get favorable weather, expose the child to sun out of doors. Begin gradually. Expose the bare arms, say, the first day, for five minutes. The next day, expose the arms for five minutes, and then, with the arms still bare, expose the legs to the knees for another five minutes, making ten minutes for the arms. The next day, bare the arms five minutes, then to the knees five minutes, then to the hips five minutes, making fifteen minutes for the arms, ten minutes below the knees, and five minutes above the knees. In this way gradually increase the exposure from day to day until you are exposing practically the entire body for one or two hours or more, and till the child's skin is well tanned. In hot weather, you would not want to have the exposure too near noontime.

This treatment with proper food should give the child an abundance of vitamin D, and help in the matter of its teeth.

TONSILLITIS; RHEUMATISM

"A boy of fourteen has rheumatism in his joints, with fever each night. He has been ailing some time. Had tonsillitis, but that is better now. Has glandular trouble, one in groin nearly size of an egg. The doctor wants to remove the tonsils, but the boy feels too weak for the ordeal. Is removal necessary? What is the nature and cause of this condition?"

Rheumatic fever is an infection, the same as a cold or pneumonia or smallpox. It usually comes from infected and diseased tonsils. And with such diseased tonsils, he is likely to have repeated attacks of rheumatic fever, and a crippling heart disease— to mention only a few of the possibilities.

By all means have the tonsils removed. I could not say when, but it should not be delayed too long.

GRINDING TEETH

"What shall we do for a child that grinds its teeth during sleep?"

This is usually a symptom of worms, especially roundworms, though it may be present with other worms.

I am inclosing direction for the treatment of pinworms if any are found in the stools.

For roundworms, the remedy is santonin, but as this is a poison, it is best administered by a physician.

There are other things which may cause grinding of the teeth, such as chorea and epilepsy, also some other conditions which are not very likely to be present in this case.

PAIN IN THE CHEST

"I have a soreness in right side of chest which seems to be pretty deep-seated, and covers a small area. It is extremely tender, and hurts when I raise my arm over my head. I am twenty-six, have good digestion, and do not feel in the least sick. Please tell me the cause of this soreness."

You should have a personal examination. A diagnosis from the recital of a few symptoms is worth nothing and might lead you on the wrong-track, and prove very costly to you in the end.

This year a national campaign is being conducted to have people examined early for the possibility of tuberculosis. In order to make this examination more effective, in many places physicians are being given postgraduate courses in the newer methods of examination for tuberculosis, as early tuberculosis can not be detected by the older methods, and in order that treatment may be successful, and not be so prolonged as to prove very costly, it ought to be detected in this very early stage when the patient *seems* to be in good health. In many places there are free clinics for the examination of tuberculosis suspects and contacts. If you know of no such clinic, write to your state board of health, or to some tuberculosis hospital, and you will probably be directed to your nearest clinic.

The pain or soreness of which you complain may be rheumatism, or neuralgia, or it may be a pleurisy pain, which last would probably be tuberculous in nature.

DIGITALIS

"Please tell me if digitalis may be taken by a man sixty years old to benefit a heart with badly weakened muscles. And tell me something about the use of it. The rate of his pulse is sixty to seventy."

Digitalis, the right kind of preparation, when rightly administered, is a benefit in some heart conditions. In other cases, digitalis would only increase the heart trouble. There are different lots of digitalis, some good, and some worthless. It is a drug that should not be used except under a doctor's instructions.

If there is a tendency to heart failure (shortness of breath, blue lips, etc.); the best thing is rest in bed, with ice applications over the heart, and nourishing food, continued until the heart is stronger. Nothing will do a damaged heart so much good as rest.

A base-forming diet may contribute to the lowering of the blood pressure, and thus make easier work for the heart. I am sending you a diet slip.



EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



BREAKING AWAY FROM GOD

AS MEN break away from God, they become cruel and heartless, and devote themselves to every kind of evil deed. This has been the history of the world from the very beginning, and it is becoming alarmingly apparent to-day. God's word utters tremendous warnings against this time, and that word is so exceedingly plain that anyone may understand it, and may know definitely the meaning of present conditions, and what will be the sure outcome. If you are in doubt in regard to this matter, try reading the Sacred Book without bias or prejudice, and you will see for yourself. For God has Himself declared, "The opening of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

And the personal feeling of the psalmist is expressed in the verse which follows: "I opened wide my mouth, and panted; for I longed for Thy commandments."

But while the word of God gives light to those who are seeking it, those who turn away from God and from His word are doomed to grope in darkness, and ultimately to land in the very depths of despair. God's Sacred Book is filled with illustrations of His dealings with the iniquities of men, and of His mercies bestowed upon those who turn away from sin.

The twenty-first and twenty-second chapters of Ezekiel are important scriptures for men to study in this time. The warnings of these chapters were directed toward the last king of ancient Judah, and the wicked companions that were associated with him. Every heart was called upon to melt because of the tidings of evil that were coming over the nation in that time. Every spirit was faint, for the sword of the strong hand of Nebuchadnezzar was being brandished, and the people were in terror because of what was coming. But despite all this, they refused to turn away, and finally God sent the great message:

"Thus saith the Lord Jehovah: Because ye have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until He come whose right it is; and I will give it him. . . . And say thou, A sword, a sword is drawn, for the slaughter it is furnished, to cause it to devour, that it may be as lightning; while they see for thee false visions, while they

divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, whose day is come in the time of the iniquity of the end. . . . And I will pour out Mine indignation upon thee; I will blow upon thee with the fire of My wrath; and I will deliver thee into the hand of brutish men, skillful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I, Jehovah, have spoken it." Ezekiel 21:24-32.

The list of the iniquities of Israel of that time is given in the twenty-second chapter of Ezekiel. And it was because of these incorrigible sins in the Israel of that day that God threatened her with His vengeance, and later caused her destruction, so that she was, as foretold, delivered "into the hand of brutish men, skillful to destroy."

It must not be forgotten that in one of the most beautiful passages of the Bible, the apostle says of the Christ: "Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:9.

Jesus Christ loved righteousness, and His love of righteousness was no more infinitely deep than His hatred of iniquity. For through the inspired wise man, the Lord has told us, "The fear of Jehovah is to hate evil: pride, and arrogance, and the evil way, and the perverse mouth, do I hate." Proverbs 8:13.

And in the sublime words of the Hebrew poet, God calls upon us, "O ye that love Jehovah, hate evil." Psalm 97:10. And through the prophet Amos we are exhorted, "Hate the evil, and love the good, and establish justice in the gate: it may be that Jehovah, the God of hosts, will be gracious unto the remnant of Joseph." Amos 5:15. And Paul exhorts us in his letter to the Romans, "Abhor that which is evil; cleave to that which is good." Romans 12:9.

Now the God who hates evil, and who has inspired His prophets and apostles to exhort us to the same thing, may be counted upon to deal in a very definite way with the sins of this hour. And He is doing it, and if we will heed the warnings of His word, we may know it for ourselves, and turn to the shelter that He so abundantly provides.

Because of the sins of those evil days of Zedekiah, God sent His prophet with the warning that the people, let it be repeated and emphasized, would be given "into the hand of brutish men, skillful to destroy." The people of this age are sinning in the face of the clearest light ever bestowed on any generation of men. And no age has ever been threatened with such devices as the present that are "skillful to destroy." The facts of this day and hour should lead the soul to the most thoughtful reflections.

T.

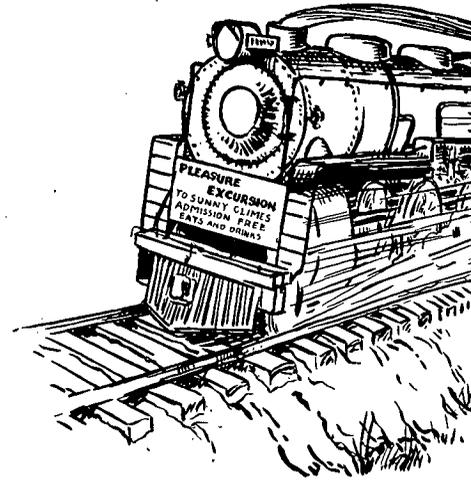
The HELL TRAIN

AN ALLEGORY
IN SEVEN PARTS
PART ONE

*The train arrives and
the crowd goes aboard*

JOHN H. REED

(All rights reserved)



As I slept on an upper porch in an old armchair, I dreamed. I heard an unusual noise. So, to satisfy my curiosity, I arose and opened a window, looked out, and was astonished. Before me was a long, long train. It extended as far back as eye could see. It encircled hills and mountains, rose out of valleys, and touched at every city, town, and country village in the world; and lo, it was Hell bound! Moreover, it was loaded down with human beings from among all nations, kindreds, and tongues on the globe; and, to my amazement, it was headed for my own town.

Now as this most wonderful train drew nearer, my interest in it deepened, for I could see plainer. It was drawn by two of the largest locomotives I had ever seen, with smaller assistants at certain distances.

Also, in front of the foremost engine, right under the headlight, sat the devil himself, with several of his imps at his feet, all in a great glee because of their success in soul traffic. He kept himself well out of the sight of the crowd, however, unless he was well disguised.

Now it was Satan's plan to deceive all on the train, so just above his head was a sign, placed there by himself, in order to deceive the nations. This sign read as follows:

"PLEASURE EXCURSION TO SUNNY CLIMES. ADMISSION FREE. EATS AND DRINKS."

But up above the headlight was this text in letters of pure gold:

"THE WICKED SHALL BE TURNED INTO HELL, AND ALL THE NATIONS THAT FORGET GOD." PSALM 9:17.

I noticed that attempts had been made to deface this divine writing. But as the text was ordained of old, to make men responsible for their choice in life, and was predestined to outlast the world, and stand forever, it shone brighter and brighter. See 1 Peter 1:23.

This Hell Train entered my town with great pomp and glittering splendor, with every indication of doing a record business. I watched the proceedings from my window until a thing happened that drew me down into the fight, for I perceived that it was not the will of Him who created all things to allow this train to sweep the earth without

protest and opposition; and though I found my weak efforts inadequate to check its course, I was soon to be acquainted with One who could cope with the situation.

TRAIN INCREASES CARGO

Now of all the surprises of my life, I experienced the greatest as the Hell Train ran into my town. I was astonished beyond measure at the class of people that embarked. In some instances, entire churches, with their pastors, took passage. Among the crowd now entering was the Rev. Mr. Att Ease, and nearly all his followers. The Rev. Mr. Worldly Jones led his flock to reserved seats. Four deacons of my own church, with untold numbers of other people, who stood high in church and society circles, rushed for the Hell Train. Nearly all the fraternal orders lost the majority of their membership. In the rush were merchants, doctors, mechanics, and many rich men with their entire families; and nearly all the lawyers of the city took Pullmans. And last, but not least, an innumerable host of the poor and ignorant came aboard, not so much from desire as from the mighty influence wielded by the upper classes and best people of the town.

Now, as I looked on, I soon saw something that I could stand no longer, for in another crowd that came up to go aboard were two of my mother's own children! Then I thought it was time for me to bestir myself, and I immediately went down, intending to stop them; if there were no other means, I would use force.

CALLED A YOUNG PREACHER

So, on reaching them, I began to tell them that this train was Hell bound, and dangerous to be on; and, behold, they laughed, and moved on, saying, "We see no danger." This so grieved me that I concluded to use force, and compel them to desist; but just then the devil, who was by this time dressed as the conductor, perceived that I was speaking against his train, and he gave me one of the blackest looks I have ever got, and disputed every word I had said.

He called to a young clergyman to address the people. No sooner said than done; and at the suggestion of the boss, a fine-looking young man, dressed as a clergyman, stepped to the front and said:

"I perceive that some one who knows

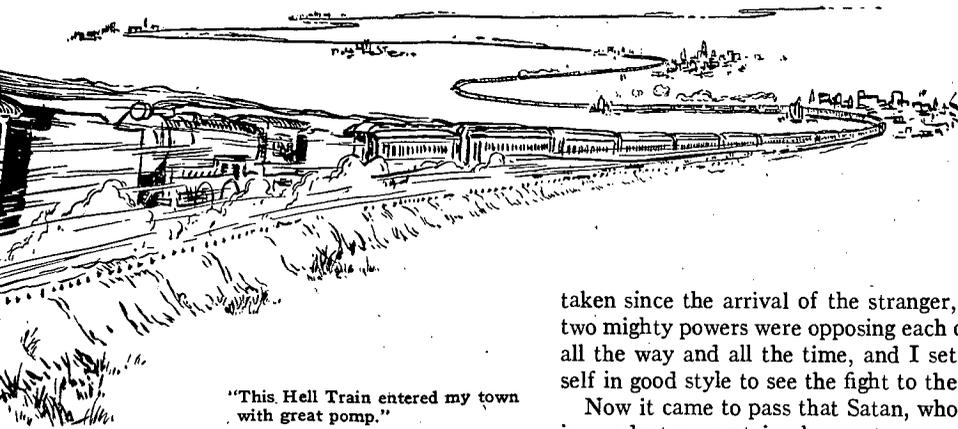
nothing is trying to disturb your tranquillity. Don't be alarmed. This train has been on the road these six thousand years, and has always made her time, notwithstanding the fact that opposers have ever attempted to dissuade people from it in all ages; but at no time in its history has its cargo been more flourishing than to-day. Should anyone here doubt my word, in less time than it takes to tell it, I can show him that this train, at this moment, has on it some of the richest, most refined, and most accomplished people in the world, and the best brain of the whole earth, as well as the finest ministerial orators of the globe. Don't be burdened with a doctrine that will place the cross on your shoulders. 'Tis true our forefathers bore the cross, but we of to-day have learned better than to be worried about religion. Have your time, and go to heaven too. It can be done, only stay away from such ministers as teach about the Narrow Path and the troublesome cross. Remember that God is love, and that He is too good to make Hell. But if there is a Hell, don't be uneasy, for, after this life, if any should be lost, another chance will be given. Have a good time, and never let your right hand know what your left hand is doing, for all souls will be ultimately saved, it matters not what they do."

A YOUNG LADY SINGS

Now as the "nifty" young minister concluded his speech, he called to one of the prettiest young girls I have ever seen, to sing, and as she made her way to the front, the masses marveled greatly, for she was indeed a wonder. Her singing was in the best class of expert training of the day,—but it appealed to the flesh rather than to the soul. I perceived that the singer was a good girl; she had been educated and trained wrong. A Professor Newtimes played her accompaniment.

"All aboard!" the captain said; and almost the entire town entrained, except myself and a few others who knew the train was bound for destruction. But instead of pulling out as I thought he would, he, with a picked crowd, gathered around us who refused to go aboard, and said: "Either retract what you have said or die!"

Then to our surprise, two of our little company left us when they found out that the cross meant fight. So, rather than risk



"This Hell Train entered my town with great pomp."

or expose themselves, they willingly recanted, saying: "If we fight and risk our lives, we don't know whether God will help us or not." So, in order to play safe, they stepped out from us, and crossed to the other side.

THE GREAT STRUGGLE AND THE RESCUE

We refused to retract, so they pitched into us with swords and staves, and for a time it seemed that our end had come; but as the end neared, a stranger appeared on the scene with a most beautiful sword, which he used on our enemies, scattering them right and left. All of them greatly feared it, for it was known of old to cut right and left, dividing the joints and marrow, even discerning the thoughts of the heart. Then we who had been rescued thanked the Lord, and joined the stranger who had rescued us from death. But unto this day we don't know how he got there; we only know the Lord has a way to save those who trust Him.

Then the stranger encouraged us, saying: "Well done, you faithful servants; stand fast in the liberty with which Christ has made us free, and be not entangled again in the yoke of bondage. Fight the good fight of faith, quit you like men; for I say unto you, ye shall receive beauty for ashes, and the joy of gladness for your sorrow."

Then he turned to the crowd and said: "Be not deceived, God is not mocked, for whatsoever a man sows, that shall he reap. Sow unto the flesh, and you shall reap corruption; for God has set a day in which He shall judge the world, and this old earth shall burn as an oven. Even the rocks in the mountains shall melt as wax before the fire, and every transgressor shall appear in judgment to give an account of the deeds done in the body, even to the thoughts of the heart. This is the word of God, and it can not be refuted; and though you allow yourselves to be deceived, you shall give an account to God in that day; and great will be the slaughter. Therefore I warn you to flee for your lives."

MANY CAME BACK

Now as the stranger spoke these words, many trembled and wept; hundreds turned, for his words were with great power. The two who had left us wept and turned again. Then we sent up a mighty shout for the stranger whom God had sent to us.

I now perceived, by the turn things had

taken since the arrival of the stranger, that two mighty powers were opposing each other all the way and all the time, and I set myself in good style to see the fight to the end.

Now it came to pass that Satan, who also is conductor, captain, boss, etc., gave his engineer, one Mr. Wreckless, orders to pull out of my town; and he obeyed, bound for one Sport Town. Moreover, I noticed that that stranger was the center of attraction since his arrival, and was the most bitter

enemy the boss had; one could plainly see by the captain's crestfallen countenance that something was wrong, for I learned here that the powers of darkness and evil have no use for truth and light. I noticed, too, that every one on the train who desired to live right, joined the stranger. And on the other hand, every one who practiced evil, though ever so secretly, stood by the boss. I never knew till then that what one did had power over his choice. For no one can do right and choose false, neither can one practice evil and choose right. For though a man swear that he will stand by the right, and mean every word of it, if he lives wrong, he won't. Here, I perceive, is where the false pretender in church makes his fatal mistake. He did not mean to be false, but the sins committed, open or secret, had power to make him deny his choice and betray his trust against his will.

(Next week the train arrives at Sport Town)

A Little Sanctuary

ROY F. COTTRELL

THE Bible tells of the dwelling place of God in heaven, the tabernacle erected by Moses, and the temple of Solomon,—all of which are termed sanctuaries; yet no one of these is indicated in the promise, "Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Ezekiel 11:16.

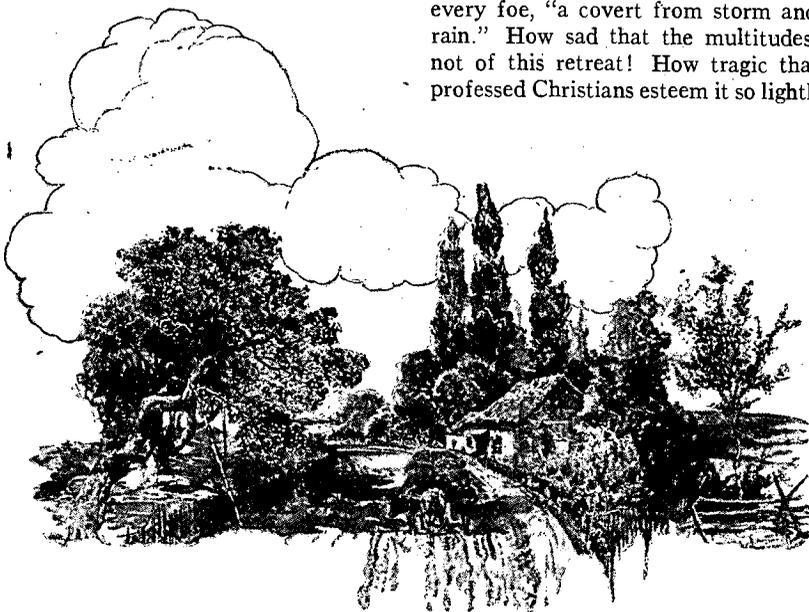
Israel had rebelled against God, mocked His messengers, and despised His prophets till "there was no remedy." 2 Chronicles 36:16. Then marched the victorious king of Babylon to the conquest of Judea. Thousands were slain; the temple was burned; Jerusalem was laid waste; and multitudes were deported to distant lands. It was in this extremity that the loving Father gave to each disobedient yet penitent captive the pledge of "a little sanctuary," to cheer his exile home.

For those both near and afar that promise

still holds. Jacob in Padan-aram, Moses in Midian, David in the mountain fastnesses, Daniel in the gilded palace or the lions' den, John on lonely Patmos, Luther in Wartburg Castle, Roger Williams in the wilderness of Rhode Island, and a myriad of other witnesses testify that God is a sanctuary and refuge indeed.

From the time our first parents were driven from Eden, every child of God has considered himself a pilgrim and a stranger upon the earth, an exile from the heavenly fatherland. Accordingly, our Lord has made provision for each heart and home to possess "a little sanctuary,"—not one built of wood and stone and precious metals; not a miniature shrine or image to be carried about as an object of worship; but the hallowed place of prayer and meditation.

The audience chamber of the Most High is portable; and, following the example of righteous Enoch, we may ever carry it with us. In the gift of "a little sanctuary," how marvelous a provision is made for the needs of man! Here he may find a sure refuge from every foe, "a covert from storm and from rain." How sad that the multitudes know not of this retreat! How tragic that even professed Christians esteem it so lightly!





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.

MAN IN DEATH AND ALSO THE FOUNDING OF THE PAPACY

Mrs. J. C. Payne of Sidney, Vancouver, wishes to know if certain New Testament texts do not indicate the conscious state of the dead; and also about the date of the founding of the Catholic Church.

The Bible clearly states that when we die we remain dead, unconscious, without life in the grave until the day of resurrection. We do not go immediately after death to either heaven or hell. (Psalm 115:17; Ecclesiastes 9:5, 6; Acts 2:29, 34.) Therefore, Luke 23:43 can not mean that Christ expected to see the thief in Paradise the day He died on the cross. That Jesus did not go to heaven that day is shown by His statement to Mary, on the day of His resurrection, three days later: "Touch Me not; for I am not yet ascended unto the Father." John 20:17. Further, death by crucifixion was not immediate. Those executed in that way would linger on for hours before death came, and it was rarely that they died the same day. The fact that the Roman soldiers broke the legs of the two thieves crucified with Jesus shows it was most improbable that the repentant thief died on the day of the crucifixion. See John 19:31, 32.

What, then, is the meaning of this promise of Christ to this malefactor? That when our Lord would come the second time in His kingdom, answering the thief's request (see Luke 23:42); this man who believed before it was too late would find his place among the redeemed. (Matthew 25:31; Daniel 7:13, 14; 2 Timothy 4:1.) There would have been no difficulty concerning this scripture had the translators put the comma in the right place. Putting the comma before "to-day," as it appears in our English Bible, gives the idea that Christ promised entrance to Paradise to the thief that day. If the reader will put the comma after "to-day," he will get the proper understanding of the passage. In other words, what Christ said, in answer to the thief's request, was, "Verily I say unto thee to-day, thou shalt be with Me in Paradise."

This is fully in harmony with the original Greek. It must be remembered that the original language of the New Testament was not punctuated. Letters, words, and sentences ran together without separation. The context and evident meaning of the given scripture alone determine how the punctuation should be. Our English translators arranged the sentences, punctuation, etc., as given in our Bible; but inasmuch as this was not by divine inspiration, it is not surprising that mistakes have been made in punctuation.

As to the transfiguration of Jesus recorded in Luke 9:30: If the questioner will begin reading with the twenty-seventh verse of this chapter, he will have no difficulty in understanding the significance of this occurrence. As M. C. Wilcox well writes in his "Questions and Answers," Vol. II, pages 170, 171: "The transfiguration of our Lord was

a miniature representation of His coming and kingdom. When our Lord comes, there will be first His own glorious person, and then His people, some of whom will have been raised from the dead immortal, and others changed to immortality without tasting death. See 1 Corinthians 15:51-54; 1 Thessalonians 4:16, 17. These two classes were represented at the transfiguration. Jesus the King was there, 'transfigured before them: and His face did shine as the sun, and His raiment was white as the light.' Matthew 17:2. He was not alone; for 'there talked with Him two men, who were Moses and Elijah; who appeared in glory.' Luke 9:30, 31. Moses stood as the representative of those who will be raised from the dead. See the reference to his resurrection when Michael, or the Son of God, raised him from the dead. (Jude 9.) It is the voice, of Christ, the Archangel, that raises the dead. (1 Thessalonians 4:16; John 5:28, 29.) Elijah represented those who will be translated without seeing death. (2 Kings 2:1, 11, 12.) Peter, who was present, declares that this scene was a manifestation of 'the power and coming of our Lord Jesus Christ.' See 2 Peter 1:16-18. Each one of the Gospel writers who records the transfiguration—Matthew, Mark, and Luke—speaks of it in connection with the promise of Jesus." From this it can be readily seen that this event in the life of the Master does not prove that the righteous go to heaven as soon as they die. Contrariwise, it does prove that they will not have life until the Saviour appears the second time. The special exception in the case of Moses is a telling proof of the applicability of the general rule: the righteous dead will not live until the day of resurrection.

Probation after death is not indicated by 1 Peter 4:6. All this verse means is that the gospel was preached to those who lived in the past (for example, through Noah. 2 Peter 2:6; Hebrews 11:7) as well as it is being preached to us in the present. It was proclaimed to them when alive as it is to us who are now alive.

The questioner is correct when she states that the Catholic Church claims an "unbroken apostolic succession." My statement is also correct that "Catholic historians themselves do not claim that their church as an organized and accepted body appeared before the fourth or fifth century." Apostolic succession is one thing; church organization and ecclesiastical structure is another thing.

The questioner is wrong when she seems to give validity to the papal claim that the words of our Lord, "Thou art Peter, and upon this rock I will build My church" (Matthew 16:18), prove that church's authority. If the margin of the American Revised Version be consulted, it will be noted that the words "Peter" and "rock" are two different Greek words, showing they refer to two different individuals. According to Roman Catholic theology, Peter and the rock are here one and the same person. In that case, the words in the Greek should be the

same. The fact they are not, upsets plainly this papal dogma.

The word for Peter is *petros*, and *petros* means a small, movable stone. The word for rock is *petra*, and means a large boulder, an unmovable foundation stone. We can see at once what great truth Christ is teaching. By reason of his sublime confession, a confession which indicated his whole-hearted faith and confidence in Christ as His Lord and Redeemer, Peter became one of those who, as believing stones, are built upon the great Foundation Stone, Christ. This is what Jesus meant when He said: "Thou art Peter [the believing stone], and upon this rock [Myself as the Foundation] I will build My church; and the gates of Hades shall not prevail against it." The very fact that Peter himself understood it to be this way conclusively settles the matter, for in his first epistle we read: "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be put to shame." 1 Peter 2:3-6. Paul also declares that Christ is the "Rock," the Foundation Stone. "For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Corinthians 3:11. Neither Peter nor any pope is the head of the church. There is only one head of the church, and that is Christ. See Ephesians 1:22; 4:15; Colossians 1:18.

When Peter denied His Lord three times, the "gates of Hades" certainly "prevailed against" him; so he could not have been the "rock" spoken of. Further, the apostolic record gives not the slightest hint that Peter was regarded as the leading disciple after the ascension of Christ. It rather shows that James held this position, which certainly would not have been the case had the Lord named Peter to be the leading church official. See Acts 12:17; 15:13; 21:18.

WAS THE SABBATH CHANGED?

Mrs. Charles Herzog of Pennsylvania wishes to know if Christ's resurrection changed the Sabbath from Saturday to Sunday, and if Christ kept the Sabbath merely because He was a Jew.

There is absolutely no proof in the Scriptures that the Sabbath was changed from the seventh day of the week to Sunday, the first day of the week. Christ kept the seventh-day Sabbath, not because He "was a Jew," but because He obeyed the Ten Commandments, even as we are required to obey them. (Psalm 40:6-8; James 2:8-12.) It is also to be remembered that the seventh-day Sabbath was given as the rest day long before there ever was a Jew. See Genesis 2:1-3.

Why Was the True Sabbath Abandoned?



CARLYLE B.
HAYNES

Which shall it
be, Christ or
Diana?

THE chief reason why the true Sabbath was abandoned and the false Sabbath substituted in its place was the apostasy in the church, which resulted in Roman Catholicism. Sunday observance among Christians originated in that apostasy, belongs to that system, and has no rightful place in the church and the faith of Christ.

The reasons which prompted this apostate movement to discard the Sabbath of the Lord and to adopt the day of the sun worshipers were twofold; namely, a desire to avoid being identified with the Jews, whose bigotry and downfall had made them unpopular; and an equally strong desire to win the friendship of the pagan sun worshipers, and gain their adherence to the church.

Even in the days of the apostles the great apostasy began to develop. Paul wrote: "The mystery of iniquity doth already work." 2 Thessalonians 2:7.

He declared again: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

This departure from the faith would widen and grow to great proportions; according to the apostle. A great "falling away," or an apostasy, would ultimately disclose "that man of sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4.

"This," according to the apostle John, "is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1 John 4:3.

CHANGING TRUTH INTO ERROR

Fulfilling these predictions, Christian faith and Christian polity changed their entire aspect between the days of the apostles and the professed conversion of Constantine, the emperor of Rome. Truth was changed into error, and perversions of the true faith multiplied with astonishing rapidity and success.

"Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into

use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic."—*The Ancient Church*, William D. Killen, D. D., Preface to original edition, pages 15, 16.

Among these strange, new, and false observances which were brought into the practice of the fallen church was the festival of Sunday.

Regarding this apostasy, the origin of Sunday observance among Christians resulting from it, and the reasons back of the adoption of this pagan festival day, a great mass of historical testimony can be introduced. That which is here submitted is taken from the writings of those only who have been and are observers of Sunday, for their admissions regarding the origin of this observance will be of greater weight than charges which might be made by Sabbath keepers.

ONLY A HUMAN ORDINANCE

Augustus Wilhelm Johann Neander, the great German theologian and historian of Heidelberg, whose "History of the Christian Religion and Church," is of such value and merit as to have gained for him the title "prince of church historians," frankly declared:

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Translation*.

The observance of the seventh day was not discontinued by the early Christians for a considerable time after Christ's ascension. Hundreds of years had elapsed before the might and power of the papacy were able to

drive it out of the church. As a matter of fact, it has never been entirely discontinued, as there has always been, even in the darkest ages of persecution, a righteous seed who have remained true to the day of God.

Mr. Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derive this practice from the apostles themselves."—*Dialogues on the Lord's Day*, page 189.

Prof. E. Brerewood, of Gresham College, London, of the Episcopal Church, says:

"The Sabbath was religiously observed in the East church three hundred years and more after our Saviour's passion."—*A Learned Treatise of the Sabbath*, page 77.

OBSERVANCE OF THE SABBATH NOT DISCONTINUED

The careful and candid theologian and historian, Lyman Coleman, says:

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chapter 26, section 2, page 527.

Socrates, a Greek church historian of the fifth century, whose work was a continuation of that of Eusebius, "the father of church history," says:

"Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."—*Ecclesiastical History*, book 5, chapter 22, page 404.

Sozomen, another historian of the fifth century, says:

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome."—*Ecclesiastical History*, book 7, chapter 19, page 355.

On this point that Sunday was not known

as a rest day in the early centuries these statements occur in Smith and Cheetham's "Dictionary of Christian Antiquities":

"The notion of a formal substitution by apostolic authority of the Lord's day for the Jewish Sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity. . . . The idea afterward embodied in the title of the 'Christian Sabbath,' and carried out in ordinances

of Judaic rigor, was, so far as we can see, entirely unknown in the early centuries of Christianity."—Article "Sabbath," page 1823.

Prof. Hutton Webster, Ph., D., in his "Rest Days," has this to say:

"The early Christians had at first adopted the Jewish seven-day week, with its numbered week days, but by the close of the third century A. D. this began to give way to the planetary week; and in the fourth and fifth centuries the pagan designations became generally accepted in the western half

of Christendom. The use of the planetary names by Christians attests the growing influence of astrological speculations introduced by converts from paganism. . . . During these same centuries the spread of Oriental solar worship, especially that of Mithra [Egyptian sun worship], in the Roman world, had already led to the substitution by pagans of *dies Solis* for *dies Saturni*, as the first day of the planetary week. . . . Thus gradually a pagan institution was ingrafted on Christianity."—Pages 220, 221.

(To be continued)

"This Generation"

Matthew 24: 34

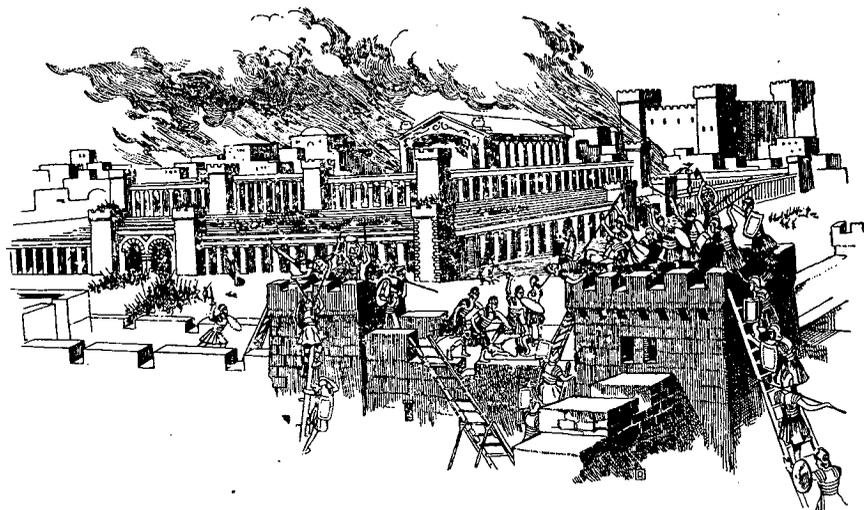
MILTON C. WILCOX

THE question often arises, What did Jesus mean by "this generation"? Did He not mean the generation in which He lived as a man, the generation in which Peter and Andrew and James and John lived? The question is worthy of answer; and in its study take into consideration these particulars:

1. That discourse which Jesus gave in Matthew 24 was a prophecy of His second coming and of the signs and omens which should precede that coming. It was an answer to the question of His disciples, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The reply of Jesus, therefore, referred not to that generation alone, but to all other generations down to the time of His second advent.

2. It was the Spirit of Christ that inspired the prophets. (1 Peter 1:10-12.) Therefore Jesus must have taken into consideration all the various prophecies and precursors of that event. The Bible is one book; the prophecies have all the one object—the second coming of Christ and the fulfillment of God's promises in Him. And, therefore, again, in this great literal prophecy that is recorded in Matthew 24, Mark 13, and Luke 21, our Lord not only gave various literal signs of His second coming, but also presupposed more or less knowledge of other omens, warnings, precursors, pointing to the same climax, on the part of those who would live just before that coming.

3. Jesus knew, because His Spirit spoke through the prophets, that all the prophecies given through Moses, Isaiah, Joel, Amos, Malachi, and others, and many more to be given after His death by Paul, Peter, James, John, and Jude, would be preached prior to His second advent; that the message of Joel would be proclaimed: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: . . . for the day of Jehovah cometh, for it is nigh at hand;" that the 2300 days of Daniel 8:14 would reach their ending in 1844; in short, that all the great lines of prophecy were culminating in, and converging to, the one center in these last days,—the triumphant coming of the Son of man. He knew that these things would be proclaimed in obedience to His command by His faithful servants, so that all the world could hear the message of His coming; and



"When shall these things be"?

these signs which He noted in this great discourse, some of them a repetition of past prophecies, would be mighty corroboration of all the other prophecies and signs given in the Holy Scriptures.

4. Therefore "this generation" would apply not to the generation of people who listened to His spoken words, but to that generation in which all these prophecies culminated, climaxed. All the prophecies of the coming King, who died on Calvary's cross, are focused by Him on "this generation."

"THIS" MAY BE FUTURE

5. The demonstrative adjective, "this," does not necessarily apply to the thing then present. The present tense and things expressing present time are often used for the future. For instance, in Exodus 12:2, we read, "This month shall be unto you the beginning of months." That, of course, was at the very beginning of that first month, Abib. Instruction is then given regarding the Passover. Note verse 12, which applies fourteen days later: "I will pass through the land of Egypt *this* night, and will smite all the first-born." The "*this* night" does not refer to the night when the Lord talked with Moses, but to fourteen days later and whenever that night should come in future years. There is another expression, found in Psalm 2:7: "Thou art My Son; *this* day have I begotten Thee." The "this day" of this text does not refer to one thousand years before Christ, when the prophecy was spoken, but to the time of our Lord's resurrection and His seating—His enthronement—on the right hand of the Majesty of heaven, as king-priest. That time of Jesus' triumph was the "this day" of Psalm 2:7. These instances, and others might be given, show conclusively that the adjective "this" is used to refer to the future as well as to the present.

Our Lord carried His disciples down through a variety of signs, some of which

would not at all indicate that His coming was near, some of which would increase in intensity as that day approached, and three of which, in prophetic light, would indicate that the beginning of the end was at hand. See Luke 21:28. These, then, are the darkening of the sun and of the moon, May 19, 1780, and the falling of the stars,—a meteoric shower,—November 13, 1833. These would be noted, not by the physical eye but in the light of prophecy, just as Abraham saw the day of Jesus. (John 8:56.)

There have been other darkenings of the sun and of the moon and other fallings of the stars, or meteoric showers; but those to which the Master refers came at particular times predicted. They aroused the world to study the word of God and to know they were nearing the time.

MUST FOLLOW THESE SIGNS

Now these signs must be seen in the light of our Lord's prophecy in order to be signs of the end of the age; and therefore they could not be seen as such until after that great meteoric shower of November 13, 1833. Greet these three striking signs as the beginnings, showing that redemption draws nigh. (Luke 21:28.)

But the message that is to bear to the world the tidings of Christ's coming, which is to stir awakened, anxious souls into the necessity of preparation for that event, can not be said to go forth until it could go forth in its fullness at the end of the 2300 years of Daniel 8:14. That is the beginning of the time of that great threefold gospel message of Revelation 14:6-14, the first part of which bears the positive announcement that "the hour of His judgment is come."

Can we, then, come to any other conclusion than this, that "this generation" to which our Lord referred is the generation of the last great threefold message, with all its

(Continued on page 14)

Does God Expect Christians to Keep the Ten Commandments?

DURING the last decade the religious bodies of the Occidental world have been experiencing radical and surprising changes. There have been decided revolutions in some of the hitherto most unquestioned doctrines of the church; these, in the opinion of many, are as disastrous as they are radical.

Among other things, the teaching is fast gaining ground that obedience to the law of God, commonly known as the Ten Commandments, has somehow been displaced by a new and more liberal state of gospel freedom that eliminates many of the more strict requirements of the old-fashioned Decalogue. And the old argument, used in former years by the Nicolaitanes, whom Christ so strongly condemns in the second chapter of Revelation, is taken, namely, that all who are "under grace" are under no further obligations to keep the law. Thus we see that from the first there have always been some who were ready to take undue advantage of the gospel of the forgiveness of sins, and to use the glorious liberty of the grace of Christ as a license to indulge in lust and lawlessness.

WESLEY AND MOODY TESTIFY

It was not so considered by John Wesley, for he says: "The moral law, contained in the Ten Commandments, and enforced by the prophets, He did not take away. This is a law which never can be broken, which 'stands fast as a faithful witness in heaven.' The moral law stands on an entirely different foundation from the ceremonial or ritual law,—every part of this law must remain in force upon all mankind and in all ages, as not depending either on time, or place, or any other circumstance liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other."

Moody says: "The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation."

Now, if the law be not done away with, what does Paul mean when he says, "Ye are not under the law, but under grace"? Romans 6:14.

When man was created and put in the Garden of Eden, he was put "under law." As long as he obeyed, he was under the blessing and protection of the law; but if he disobeyed, he was under the curse, or penalty, of the law. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

"UNDER THE LAW"

To be "under the law" is to be dependent on perfect obedience to law for life and liberty in the land governed by that law. Every one in the United States is "under the law" of the United States. As long as one obeys the law, one is entitled to life, liberty, and the protection of that law. But when a man

Immediately some will answer, "No, we are not under law, but under grace." But is that an adequate answer to this important question?

GERALD E. HIBBARD



breaks that law, he comes under the curse, or penalty, of the law, which is the forfeiture of property, liberty, or even of life itself.

The penalty of God's law is death. "The wages of sin is death." Romans 6:23. "Sin is the transgression of the law." 1 John 3:4; Romans 7:7. Therefore, when Adam sinned, being "under the law," he passed under the death sentence. Now the only way God could save Adam from the penalty of the law was to take him out from "under the law" itself, and put him "under grace."

In some states when the governor sees fit to pardon a criminal, there is written across the pardon, "Saved by grace." Grace means "unmerited favor," "pardon," "forgiveness." If there were no law, there could be no breaking of the law, consequently there would be no need for forgiveness or possibility of pardon. So when we say we are "under grace," we say we are pardoned sinners, and thereby we establish the fact that there is a law. Paul says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

COST HIM HIS SON

Now God's law is so holy, and so necessary for the well-being of the universe, that He could not in safety to His throne and the government of heaven pardon man for its transgression without providing a substitute on whom the penalty might fall. The only one in the universe who was worthy or acceptable to be a substitute was the Son of God Himself. So "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Galatians 4:4, 5. Thus, by substitution, the

Son of God lived the perfect life man should have lived, died the death man would have died,—which life and death were set forth to redeem poor fallen man.

Christ was "under the law," not "under grace." He did not require grace, because He never sinned! There was no one to pardon Him if He should have sinned, for He says in Isaiah 43:11: "I, even I, am the Lord; and beside Me there is no Saviour."

What an infinite love to take such an infinite risk for the redemption of guilty man! "Wonder, O Heavens, and be astonished, O Earth!" How can any bought with such a price still desire to continue violating a law so holy that God must give His only Son rather than risk a change of a single command?

GRACE AND OBEDIENCE

So now we who are no longer "under the law," but under His grace, "enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Hebrews 10:19, 20. "Not by works of righteousness which we have done, but according to His mercy He saved us; . . . that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7.

Now that we are "under grace," we are not released from obedience, but are under a far deeper obligation than ever to respect God's holy law. The very first word of the gospel message, "repent," is, in fact, a call to return to obedience to God's law. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14. And the penalty for despising such a gift is even greater than it was before the gift was proffered. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:28, 29.

"Under the law" man endeavors to keep the law in order to be saved. After a man is saved by grace, he keeps the law because he is saved. A non-Christian keeps the letter of the law through fear or hope of reward. A Christian keeps not only the letter but also the spirit of the law through love. "If ye love Me, keep My commandments." John 14:15. "This is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world:

and this is the victory that overcometh the world, even our faith." 1 John 5:3, 4. Thus we see that love, rather than superseding the law, enables us to keep the law, and in this way "love is the fulfilling of the law." Romans 13:10.

John also makes plain the fact that although we do not keep the law to be saved, yet it is still our unchangeable rule of life. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Paul makes this even stronger: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews 10:26.

This also answers the question concerning the Christians who have died in ignorance of the true Sabbath. Was it a sin to keep the wrong day? God has graciously made provision for this. "If the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the . . . elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord." Leviticus 4:13-15. If when the people found out the truth, they refused to reform, then their sin of ignorance would have become a willful sin for which "there remaineth no more sacrifice."

So we see that even the grace of Christ can not atone for one who continues in willful sin. To do this removes us from "under grace" and puts us back "under the law." "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God" (margin, "fall from" grace). Hebrews 12:14, 15.

In the world to-day are two classes. One class seek salvation by "works of the law," if at all. The other class seek it by faith in the gospel, salvation from sin and death by His grace. The only way a man can come under grace is by faith in the blood of Christ. "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in His blood." Romans 3:24, 25.

From the time of Adam these two classes have existed. There never was a time when people were justified by law. Before Christ salvation came through faith in a Saviour to come. Now it is through faith in a Saviour who has come. Then it was by looking forward to the cross, now it is by looking backward to the cross. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

"The grace of our Lord Jesus Christ be with you all. Amen."

"DON'T pray, 'Lord, use me'; God is using you to the utmost of His power; pray rather, 'Lord, make me usable.'"

WHY HAVE ALL THE INVENTIONS COME IN OUR DAY?

(Continued from page 5)

reached, men might realize by this sign our position in the stream of human history. There is another point involved in this world phenomenon of increased knowledge. We shall find that many of the most notable, the most useful, and the most highly perfected of the inventions of this time are particularly and peculiarly adapted to assist in quickly giving "the gospel of the kingdom" to all the world in these last days. Such a new era of advanced knowledge must of necessity come during "the time of the end," to provide facilities for the speedy accomplishment of this final work of the gospel.

JESUS—A STRONG TOWER

(Continued from page 3)

destroy us. David warns us to "trust in Him at all times." Psalm 62:8. See also Psalm 46:1.

Jesus, our Refuge and Saviour, stands with outstretched hands, saying, "Come unto Me, . . . and I will give you rest." Matthew 11:28. And to the soul who accepts this invitation is given this marvelous promise:

"He shall cover thee with His feathers, and under His wings shalt thou trust: His



Sure Dwellings

ROBERT HARE

They are building fair mansions of steel plate and stone,
Building them proudly for proud men to own.
"Concrete won't burn," at least so they cry;
But everything burns when God passes by.
It did in the days of the long, long ago.
When Jehovah, on Carmel, His glory would show,
His fire descended, and stones disappeared
In the altar of test Elijah had reared.

They are building fair mansions in hope they will last
Till dark days of sorrow and trial are past.
But the best and the brightest will surely go down
Before the rebuke of Heaven's dread frown.
No matter how proudly or grandly they stand,
No part will be left when destiny's hand
Sweeps down in its ruin, and trinkets of clay
Are all found but dross in the great judgment day.

They are building fair mansions, forgetting the home
Where glory is gilding each palace and dome
With splendor no sunset ever can dim
In sight of the throne and its cherubim—
In sight of the sea with its stormless tide,
Where infinite peace must forever abide.

Ah! vainly, yes, vainly, they are building below,
Where life is a flower, its palace a show,
While mansions up yonder, resplendent, all shine
And measure their age with the lifetime divine.
Oh, mortals, why weep over tinsel and clay?
Time visions depart; eternal ones stay.

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

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truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, *Because* thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee." Psalm 91:4-10.

"THIS GENERATION"

(Continued from page 12)

accompanying signs, given not simply in the three chapters of the synoptic Gospels, above noted, but in all the great Bible prophecies of this time,—a message that develops a people thus described in the prophecy: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus?" Revelation 14:12.

Now, just as the generation to which Enoch, Methuselah, and Noah bore witness of the coming Deluge did not pass till the great event foretold occurred, just as the generation to which the Son of God first came heard the message of that coming, just so truly will the last generation to which is borne the message of His coming in glory witness that transcendent event.

He delays long that the world may hear and have opportunity to repent. The vision sometimes seems to tarry, but the assuring divine word is, "Though it [the vision] tarry, wait for it; because it will surely come, it will not delay." Habakkuk 2:3, A. R. V.

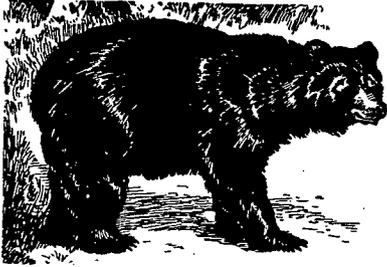
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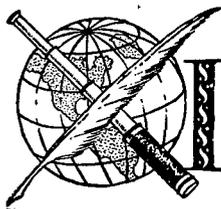
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The WORLD OUTLOOK



Harpooning Catholics

THE other evening we had the privilege of listening to a two-hour address by Senator J. Thomas Heflin of the State of Georgia on "Dangers Which Threaten America." Senator Heflin is the Congressman who made repeated attacks on the Catholic Church last winter.

Senator Heflin in his address went into considerable detail in explaining the Catholic danger in America as he sees it. In our opinion, the majority of his statements are unassailable so far as the facts he presents are concerned. Patently, he knows much of the inside story of the influence of the Catholic Church over the public press. He cites many statements from the decretals of the pope and the church to show that it has no time for those who differ with it doctrinally, and will persecute and bring them into line whenever it has the power. He also proved from the documents of the church that it holds that it is not ideal for the church and state to be separated, and whenever the church gains numbers and prestige enough it should dominate the state.

The Senator further asserted that the very indifference of millions of our country to "the Catholic issue" is in measure responsible for the growth of Catholic power. While the good man of the house sleeps, he said, the enemy sows his tares.

We believe from our study of Bible prophecy that Roman Catholicism is due soon for a great revival of power and prestige the world over. We believe that the pope will again proclaim his temporal power, and will in time seek to coerce the consciences of men as the church did in its medieval heyday. We know that a time of conflict with the papacy is imminent, and will be no child's play when it comes. We know that the church will manifest her old-time intolerance again.

But, despite our convictions on this score, we can not believe that anything is gained in becoming bitter and hard as we state the Protestant side of the case. Jesus Christ was forced to pass some most severe strictures on the scribes, Pharisees, and others in His day, but He always did it with tears and tenderness. Even when He was forced to drive the money changers from the temple, He did so with a tender heart, and anger, as we commonly regard that word, found no place in Him.

We are nearing a day of acute religious conflict, and we must pray daily that God will give us two things: First, courage to state our convictions without hedging or equivocation; second, that, with this

courage, heaven will grant us a spirit of love that will enable us to state hard facts in a compassionate manner. We must learn to love the sinner though we denounce his sin, and to treat Catholics with courtesy though we may violently disagree with the papal system. B.

Blue-Law Strategy

THE Sunday blue-law forces planned on putting over their Lankford Sunday Bill in the winter session of Congress, but the efforts of all lovers of religious freedom in getting petition signers against the bill were so fruitful that approximately 8,000,000 individual signatures of adult citizens were poured upon Congress. The names were printed in the *Congressional Record*, and as many as 35,000 signatures against the blue laws appeared in one day's issue.

Congressmen at once began to realize that the high conception of true Americanism and the belief in the principles of separation of church and state which the founding fathers of this republic bequeathed us, have not altogether died out. Senators and Representatives told the Sunday-law lobbyists that so many of their constituents "back home" were against the blue-law legislation they did not wish the Lankford Bill pushed until after the fall elections.

Lankford, Bowlby, and their associates, thereupon decided to say nothing more about their bill until the short session of Congress beginning next December, after the elections are over. This summer, however, they are working might and main to line up their forces for a mass attack when Congress convenes again. They have greatly increased their list of lecturers and agitators, and are making a big campaign right now among the churches to work up sentiment for blue-law legislation. They likewise are getting signatures to petition Congress, and all these petitions are being assembled at the headquarters of the Lord's Day Alliance in Pittsburgh, Pennsylvania. They plan to hire a special car or train to carry a large delegation and all their petitions, and to swoop down on Congress shortly after it meets.

All who believe that America is justified in granting to every citizen the right to worship God according to the dictates of his own conscience must be on their guard against the malefic designs of those who would destroy America that they might force their conception of religion down the throats of every one who disagrees with them. They want to make everybody religious by law, and to jail all those who do not worship according to their particular prescription. And although the large majority of the people of this country are not in sympathy with blue laws, yet these zealots may put over their program in Congress because of the complacent belief entertained by many that no such calamity could ever befall America.

We should continue to get signers to the petitions against the Lankford Bill, and to hold these signatures until Congress convenes again, so that we can offset the petitions that the blue-law leaders will present. And we must be most conscientious and scrupulous in getting these signatures too; for we want our work to stand out in contrast to the methods of the blue-law proponents. They are allowing preachers to sign up for their entire congregations; and other such condemnable practices are being freely indulged in. Of course these things will all be exposed in Congress at the proper time by non-blue-law representatives; and we want our own records to be clear and every signature a valid one.

Eternal vigilance is the price of liberty; and, unless we want the chains of religious legislation forged around our necks, we must not go to sleep on the present issue.

B.



INTERNATIONAL PHOTO
Joseph F. Berry, widely known bishop of the Methodist Church. Bishop Berry presided at the Quadrennial Conference of that church, held in Kansas City in May.