

# SIGNS *of the* TIMES

THE WORLD'S PROPHECIC WEEKLY



The extinct, long-haired, thin-haired mammoth



AMERICAN MUSEUM OF NATURAL HISTORY.

## Noah's FLOOD as recorded in the Rocks

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THIS is the first of a series of articles on the scientific evidences for the Flood and for creation as taught in the Bible. You will want to preserve these articles in your scrapbook.

IF YOU were with McClellan or Amundsen and other arctic explorers in the north-polar regions, what would you think if you found a huge animal, like an elephant, only much larger and with long, thin hair, called the mammoth, with its flesh still fresh in cold storage, with fresh tropical plants in its stomach, and sometimes even in its mouth, unchewed and undecayed? These creatures are as though they had been quietly feeding in a tropical or nearly tropical climate when sudden cold fell upon them "as of a single winter's night, never again relenting."—James G. Dana, "Manual of Geology," page 1007.

The bodies of these mighty animals are found throughout the frigid zone by the millions. There was a big trade in ivory tusks from the Far North as early as the 10th century, and as early as 1872 it was estimated that at least 1,630 tusks had been brought into Europe that year alone. China and Japan, however, have been the principal users of ivory from earliest history, and no figures are available for the immense quantities brought to them. But it is known

that less than half the tusks found are fit for use, and all of them are uncovered by chance cave-ins of bluffs or banks of rivers or washouts along the seashores. They have been found in all parts of the world, but have been preserved only in very rare cases except in the perpetually frozen Far North.

Where their bodies are found fresh in the frozen soil or ice, the wolves and dogs greedily devour the flesh. It has even been cooked and eaten by explorers and scientists, some of whom scoff at the idea of a universal flood. The hair of the mammoth was long, but too thin to be any protection except in mild weather. The skin has been very carefully examined, and is found to contain neither sweat glands nor sebaceous glands. Sebaceous glands secrete oil for the outer skin. This lack is characteristic of many tropical animals, and significantly true of the elephant to-day in the tropics of India.

One of the cold-storage mammoths was skinned, the flesh eaten by dogs, and then the bones and the skin were carefully mounted and stuffed at the natural museum in Leningrad, Russia. It is there yet, if the

Bolsheviks have not destroyed it. (M. H. Neuville, Report of Smithsonian Institution, 1919, page 332; Prof. Geo. M. Price, "The Fundamentals of Geology," page 132; and "The Phantom of Organic Evolution," pages 51, 52; the *Review and Herald*, August 13, 1925, page 3; H. H. Howorth, "The Mammoth and the Flood.") It must be remembered that the references I cite are only for the facts, and not, except in some cases, for the meaning of those facts or the conclusions. Many of the authors whose facts I cite do not share my conclusions.

The body of the elephant killed in water, unlike all other known animals, floats from the first, and floats high, easily supporting two or more men. Other animals sink till the gases of their decaying bodies raise them to the surface. When these frozen mammoths are found, the veins of the head are clotted with blood. In all animals drowned the blood rushes to the head.

These bodies are seldom found in clear ice, but in beds of gravel, clay, or other soft material in undisturbed sheets or layers, in such a way as to show plainly that they were buried by the same water at the same time,

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like floating logs, and not trapped in fissures or crevices.

Their bones and bodies are found more in northeastern Siberia and in the islands of New Siberia, away to the north of there, than elsewhere. So far as the cold is concerned, this is the real north pole, for it is the coldest spot north of the equator. Their preservation seems to have been in proportion to the coldness of the climate.

The soil of Bear Island and the Liakhov Islands is said to consist as much of elephant bones as of sand and ice. Even in northern Alaska, wherever the bones are dug up, when the soil thaws out it has the odor of a freshly disturbed grave. Bones of other animals are also sometimes found with them, but this is not general. They are those of tropical animals mainly.

#### SUDDEN CHANGE TO FRIGID

Here we have four inseparable things: (1) drowned tropical animals that float high; (2) floods of waters to drown them, float their bodies till almost all other forms of life and vegetation were buried, and then bury them, often deeply, in great masses of earthy materials; (3) the descendants of these animals still living in tropical climates; (4) overwhelming evidence that the change from tropical to frigid was sudden, and at the time of drowning or within a few hours thereafter, and has never let up since.

In many places in Europe and America, and especially in the Far North, many rhinoceroses, saber-toothed tigers, and other animals are found among the mammoths. They met the same fate. (H. H. Howorth, "The Glacial Nightmare and the Flood;" Prof. Geo. M. Price, *Watchman*, February, 1924; Dr. Geo. G. MacCurdy, "Human Origins," Volume 1.)

Their bones are found in many parts of the world mingled with the bones of prehistoric men. Does anyone imagine that these millions of animals may have floated from the tropics by ocean currents the many thousands of miles to where they now are? This would have taken many months, or years, even if there had been ocean currents to carry them. Besides, flesh decays twenty-five times faster in ocean water than in fresh water, and they are found far inland, all over the mountains, and high above sea level.

#### CORALS WITHIN THE ARCTIC CIRCLE

But reef corals are buried within the arctic circle also, now dead, of course, about as thickly as in any other part of the world. The average temperature in Arkansas is 42° F. in winter and 79° F. in summer. The reef-forming corals that once lived in the arctic seas and left great coral rocks and reefs there, almost as abundantly as anywhere else in the world, require that the water never go below 68° F. They thrive up to 78° F., and can live up to 88° F. Therefore the Arkansas winter, mild as it is, averages some 26° F. colder than the very coldest these corals could stand, and of course the extremes in our winters are occasionally much colder than the average. But even our summer average is only 1° F.

warmer than the warmest temperature at which these corals thrive best. Therefore the climate within the arctic circle the year round must have averaged about as warm as our Arkansas summer climate, though without the extremes, in order to maintain

the water at the proper temperature for reef corals, for the water must never have gotten below 68° F., nor much above 78° F., and never above 88° F.

#### CAN NOT BE DENIED

It is a fact also that these corals grew much deeper in the oceans all over the world than they now grow, the deeper waters being now much too cold, for the old dead reefs are found far below where they can live today. (Prof. Geo. M. Price, "New Geology," page 386.)

No one has ever been able to deny these facts, and many, many other equally thrilling facts, as I shall show in this series of articles on "The Flood Recorded in the Rocks." So far as the animals and plants left imprinted or petrified in the rocks are able to show, the earth was beyond question once not only a veritable universal Garden of Eden (the Bible only barely hinting at its grandeur and fullness and beauty), but it was most suddenly and tragically destroyed by water.

I hope to convince every earnest reader and searcher for truth that the Flood story asks no better evidence, if given due thought and attention, than the actual, visible results it accomplished,—the work it did. Any flood, and especially the gigantic one described briefly in the Bible, is bound to leave its marks on everything; and the marks of floods are always easy to read. To read them is our very pleasant task, for the evidences pointed out are mostly such as every person has seen or can see, and they are related and assembled in a way to test the reliability of the Flood story of the Bible.

(Continued next week)

#### "INFANTILISM"

MAN'S wisdom is not characterized by humility. Man loves to believe that he can discover, by his own wisdom, all he needs to know for his spiritual life and growth. And so man denounces the wisdom of God, which is the only true wisdom. What is called "Fundamentalism" is the acceptance, unquestioningly and without reservation or unbelief, of all that God has said is true. George Bernard Shaw, the brilliant Irish philosopher and novelist, now denounces Fundamentalism as "Infantilism." Without knowing it, Shaw has paid Fundamentalism a high tribute, and has uttered a truth real and vital. Yet he does not hear the Lord Jesus Christ saying, Except ye be converted, and become as a little child, Bernard Shaw, ye shall not enter into the kingdom of heaven. Again, God says: "I will destroy the wisdom of the wise. . . . For . . . the world by wisdom knew not God." But the good news is that Bernard Shaw, and all others who are willing to recognize the helplessness of their own wisdom and listen to the word of the Lord Jesus spoken to one of the "wise" men of His day, "Ye must be born again," can indeed start life all over again, as veritable infants, through the new birth by faith in Christ as Saviour.—*Sunday School Times*.



## Listen!

M. A. HOLLISTER

ALTHOUGH—

"Sin is the transgression of the law."  
1 John 3:4.

AND—

"The wages of sin is death." Romans  
6:23.

STILL—

He came not "to destroy the law."  
Matthew 5:17.

BUT—

"He was manifested to take away our  
sins." 1 John 3:5.

AND—

To "taste death for every man." He-  
brews 2:9.

THAT—

"Whosoever believeth in Him should  
not perish, but have everlasting life."  
John 3:16.

THIS—

"Hope maketh not ashamed." Romans  
5:5.

THEREFORE—

"I am not ashamed of the gospel of  
Christ." Romans 1:16.

FOR—

"Whosoever believeth on Him shall not  
be ashamed." Romans 9:33.

AS—

"He is not ashamed to call them brethren."  
Hebrews 2:11.

NOR—

"God is not ashamed to be called their  
God." Hebrews 11:16.

FOR—

"He hath prepared for them a city."  
Hebrews 11:16.

AND—

"Israel shall be saved in the Lord."  
Isaiah 45:17.

HENCE—

"Ye shall not be ashamed nor con-  
founded world without end." Isaiah  
45:17.

BECAUSE—

"He shall see of the travail of His soul,  
and shall be satisfied." Isaiah 53:11.

# WILL YOU DIE TWICE?

**I**N THE story of the creation of Adam we have the complete account of the building up of man. In the death of Adam we have the record of the unbuilding of man. As this case was the first, and the most illustrious, we may look to it as a precedent upon which to establish the rule for the human family.

The story of creation is simple and consistent. "God formed man of the dust of the ground." Into this perfectly organized body, God "breathed . . . the breath of life." Genesis 2:7. "The breath of life" set the machinery of the body in motion. Immediately Adam could think and act. Man was God's crowning work of creation. He was not a mere machine, but was given a mind, capable of thinking, capable of choosing, capable of mental development.

God expected obedience from man. True obedience can come only from spontaneous love and voluntary and willing submission. God placed Adam on trial to test his loyalty. "The Lord God commanded the man, saying, 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." Verses 16, 17. The requirements were clear and plain. The penalty could not be misunderstood. Then came the temptation and the fall. Now just what is involved in this penalty, and what effect does Adam's transgression have on the human race?

"Thou shalt surely die." This is the penalty incurred by Adam for his disobedience. After he had disobeyed God, he was a sinner. This was not the punishment for his sin, but the result. "Thou shalt surely die" could not mean that Adam should suffer the punishment of eternal death. If this were true, Adam could never accept the atonement provided.

That which we call temporal death was the penalty for Adam's sin. The result of this sin was far-reaching. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Verse 14. No one would be guilty of charging God with meting out eternal punishment, or death, on all the people from Adam to Moses. That literal death was the penalty passed upon Adam, and through him upon the entire human race, is evident.

There are two deaths spoken of in the Bible: the death that comes as the result of Adam's sin, and the death spoken of as the "second death." Revelation 20:6. None of the human family die the second death because of Adam's transgression. Those who experience the "second death" do so because of their own sin.

## TEMPORAL DEATH AND SLEEP

Death in the Bible is often spoken of as sleep. This figure is used by many of the Bible writers both in the Old and in the New Testament. Now just what is the con-

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## M. LESLIE RICE

dition of man in sound sleep? He is lost to all consciousness, time goes by unmeasured, and the mental functions which are active during consciousness are suspended for the time being. In this respect, then, death is like sleep; that is, the *dead are unconscious*. There is an analogy between a state of sleep and a state of death. The ancient prophet wrote, "Many of them that sleep in the dust of the earth shall awake." Daniel 12:2. Some other expressions in the Bible are: "Many bodies of the saints which slept arose." Matthew 27:52. When Stephen was stoned to death, the Bible says he "fell asleep." Acts 7:60. Christ is called "the first fruits of them that slept." 1 Corinthians 15:20. Paul in his first epistle to the Thessalonians (1 Thessalonians 4:13, 14) writes that he would not have them ignorant "concerning them which are asleep." He speaks of them "which sleep in Jesus," and in the sixteenth verse of this same chapter explains what he means as asleep, by calling them "the dead in Christ."

When on earth Jesus spoke of death as sleep. He is good authority. In the eleventh chapter of John we have the record of the death and resurrection of Lazarus. Here is a case where a man was sick and died. But what did Jesus call his death? "Our friend Lazarus sleepeth; but I go, that I may awake

him out of sleep." The disciples did not understand this language. They thought Lazarus was recovering from his sickness. "Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spoke of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

That the dead are unconscious is clearly taught by the Scriptures. "In death there is no remembrance of Thee." Psalm 6:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Ecclesiastes 9:5. "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Verse 6. The following facts are shown by the foregoing texts of Scripture:

1. Dead people do not even remember God.
2. At the very moment a man dies, his thoughts cease, his mental activities stop.
3. A dead man's sons may gain great fame, but he would never know it. If they should sink to the lowest depths, he would not know it.
4. The dead "know not anything,"—not a thing.
5. The dead have nothing to do with things on this earth in any way, shape, or form.
6. As long as people remain dead they will never have any contact with those on this earth.

It is possible that you may have, during some period of your life, been hit accidentally, and perhaps knocked unconscious. If not personally, you no doubt know of others who have been. In this unconscious state you knew nothing. Your mind was absolutely a blank. Is it possible, if you had been hit a little harder and killed, that you would have known everything? It sounds ridiculous to make this suggestion; yet many have been taught to believe that the dead are conscious and know everything.

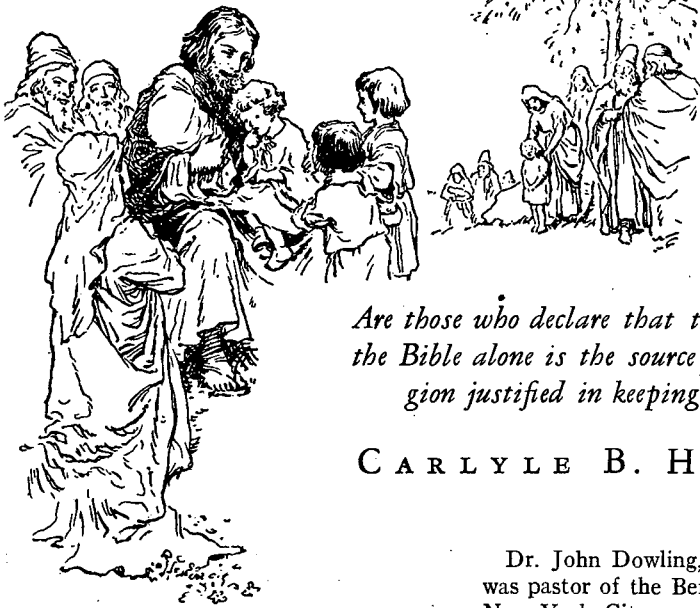
## WHERE ARE THE DEAD?

We have found that death and sleep are, synonymous terms according to the Scriptures. We have also found that the dead are unconscious. The next question is, Where are the dead? Are the good in heaven and the wicked in hell? On this subject the Bible is not silent. "In death there is no remembrance of Thee: *in the grave* who shall give Thee thanks?" Psalm 6:5. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me *in the grave*, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time

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# Protestantism



*Are those who declare that the Bible and the Bible alone is the source of their religion justified in keeping Sunday?*

CARLYLE B. HAYNES

THE position of Protestantism with reference to the Sabbath is greatly confused. A multitude of voices is raised, arguing on all sides of the question, and advancing arguments that are mutually destructive.

From an examination of the official teachings of the various denominations of Protestantism it becomes apparent that Protestant Christians, in observing Sunday, are engaging in a practice for which there is no defense in valid Protestant teaching, and which, if the Protestant principle of "the Bible and the Bible only" is adhered to, must be discarded. Protestant practice is not in accord with Protestant teaching.

Protestantism took its rise in a protest against the teachings of Romanism, and appealed to the Bible as the sole authority in matters of Christian faith and practice. Chillingworth, in his famous statement, set forth the Protestant platform in words which have been, ought to be, and are, indorsed by all true Protestants. He said:

#### THE BIBLE AND THE BIBLE ALONE

"The Bible, I say, the Bible only, is the religion of Protestants! . . . I for my part, after a long and (as I verily believe and hope) impartial search of 'the true way to eternal happiness,' do profess plainly that I can not find any rest for the sole of my foot but upon this rock only. I see plainly and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age. . . . There is no sufficient certainty but of Scripture only for any considering man to build upon. This therefore, and this only, I have reason to believe; this will I profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this; God hath said so, therefore it is true."—"The Religion of Protestants a Safe Way to Salvation," page 463.

Dr. John Dowling, who for many years was pastor of the Berean Baptist church in New York City, wrote a "History of Romanism," in which he repeated this statement of Chillingworth's, and added:

"The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. . . . Hence if a doctrine be propounded for his acceptance, he asks, is it found in the inspired word? Was it taught by the Lord Jesus Christ and His apostles? If they knew nothing of it, no matter to him, whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed." "He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."

In the light of this great and true principle we direct-attention to the practice of Protestant people in observing the first day of the week instead of the true Sabbath of God, which is the seventh day. How are these things to be reconciled?

#### THE LAW NOT ABOLISHED

There are some religious teachers to-day who claim that the Ten-Commandment law has been nullified, abolished, set aside, nailed to the cross, by Christ, and therefore no Christian is under obligation to keep the Sabbath. Not even their own denominational faith will justify them in such a claim, to say nothing of the clear teaching of the Holy Scriptures. The official teaching of the various Protestant bodies regarding the perpetuity of the law of God, is set forth in clear pronouncements in their manuals, disciplines, confessions of faith, and in the words of their recognized leaders. Not one of them, so far as we have record, takes the position that God's law has been set aside and is no longer binding upon men. Indeed, their united testimony is exactly contrary.

In both the Church of England and the Protestant Episcopal Church in the United

States it is customary for the minister, in celebrating the Lord's Supper, to recite the Ten Commandments, and for the people, in response, at the conclusion of each commandment, to say, "Lord, have mercy upon us, and incline our hearts to keep this law." Certainly these branches of Protestantism do not officially teach that the Ten-Commandment law has been set aside.

#### ETERNAL AND UNCHANGEABLE

The official teaching of the Baptist denomination is set forth in the "Baptist Church Manual," and there certainly is no teaching of the abolition, or even of the alteration, of God's law in this strong statement:

"We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."—Article 12, page 55.

That Christians are under greater obligation to observe the precepts of the law than any others is emphasized by the Baptist Publication Society in its "Tract No. 64," which declares:

"To prove that the Ten Commandments are binding, let any person read them, one by one, and ask his own conscience as he reads, whether it would be any sin to break them. Is this, or any part of it, the liberty of the gospel? Every conscience that is not seared as with a hot iron must answer these questions in the negative. . . . The Lawgiver and the Saviour were one; and believers must be of one mind with the former as well as with the latter; but if we depreciate the law which Christ delighted to honor, and deny our obligations to obey it, how are we of His mind? Rather are we not of that mind which is enmity against God, which is not subject to the law of God, neither indeed can be? . . . If the law be not a rule of conduct to believers, and a perfect rule too, they are under no rule; or, which is the same thing, are lawless. But if so, they commit no sin; for *where no law is there is no transgression*; and in this case they have no sins to confess, either to God or to one another; nor do they stand in need of Christ as an advocate with the Father, nor of daily forgiveness through His blood. Thus it is, by disowning the law, men utterly subvert the gospel. Believers, therefore, instead of being freed from obligation to obey it, are under greater obligation to do so than any men in the world. To be exempt from this is to be without law, and of course without sin; in which case we might do without a Saviour, which is utterly subversive of all religion."—Pages 2-6.

Rev. Dr. John R. Sampey, in his "Syllabus for Old Testament Study," published by the Baptist World Publishing Co., says:

# and the Sabbath Question

"The Ten Commandments, while given primarily to the Hebrews, are of universal application. We shall never get beyond the necessity of knowing and keeping them."—*Page 51.*

Rev. Andrew Fuller, an eminent Baptist minister known as "the Franklin of Theology," says:

"If the doctrine of atonement lead us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the sovereign, which has been violated, and its very design is to repair its honor. If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it. . . . It is easy to see from hence, that in proportion as the law is depreciated the gos-

pel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life in opposition to the gospel, for which it was never given to a fallen creature, that the Sacred Scriptures depreciate it; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it; and if we are Christians we shall delight in it too, and shall not object to be under it as a rule of duty, for no man objects to be governed by laws which he loves."—*"Atonement of Christ," works of Andrew Fuller, pages 160, 161.*

Charles Spurgeon, that prince of Baptist preachers, in his "The Perpetuity of the Law of God," says:

"Jesus did not come to change the law, but He came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law He confirmed it; He could not have meant to abolish it, or He would not have needed to expound it.

. . . That the Master did not come to alter the law is clear, because after having embodied it in His life, He willingly gave Himself up to bear its penalty, though He had never broken it, bearing the penalty for us, even as it is written, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' . . . If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands? I am sure He would not. But because the law asked only what it ought to ask, namely, perfect obedience, and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,—death under divine wrath,—therefore the Saviour went to the tree, and there bore our sins, and purged them once for all."—*Pages 4-7.*

"The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. . . . No human lawgiver could have given forth such a law as that which we find in the Decalogue."—*Spurgeon's "Sermons," page 280.*

(Continued next week)

## WILL YOU DIE TWICE?

(Continued from page 3)

will I wait, till my change come." Job 14: 12-14.

Job is held up in the Bible as a very righteous man. He expected to be buried and remain "in the grave;" "till the heavens be no more." In Job 17:13, he says: "If I wait, the grave is mine house: I have made my bed in the darkness." He did not expect to go to heaven at death. David is spoken of in the Scriptures as a man after God's own heart. Peter gives us information respecting David's death and burial. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "David is not ascended into the heavens." Acts 2:29, 34.

Paul speaks about the dead being resurrected when Jesus comes. Then they must now be in their graves,—returned to dust. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thessalonians 4:16.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:51-55.



Jesus did not come to change the law, but He came to explain it.





# 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.

## MINISTRATION OF DEATH; THE "SCHOOLMASTER"

*A reader in the state of Washington wishes to know about the "ministration of death," in 2 Corinthians 3:7, and the "schoolmaster" of Galatians 3:24.*

The "ministration of death," of 2 Corinthians 3:7, will be understood if we catch the meaning of the context of this chapter. In striking figures, Paul is presenting the contrast between the old covenant of works (representing our own endeavors), which spell failure, and the new covenant of faith (representing overcoming power through the abiding Christ), which means success to the believer. If this contrast is kept in mind, the questioner will grasp Paul's argument. The key is found in the sixth verse: "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

In other words, if we endeavor to keep the Ten Commandments, which are the basis of the covenant, in our own strength and by our own endeavor, we shall fail; for our naturally sinful natures make commandment keeping impossible. See Deuteronomy 4:13; Romans 3:19, 20. This is to put ourselves under the old covenant, to get merely the "letter" of the law; and as Paul says, "the letter killeth." It is to be under the "ministration of death," which, while it deals with the law as "engraven on stones," and was given to God's people with "glory," did not bring the life of victory over sin. And because "the wages of sin is death," we can see why this faulty old covenant is termed the "ministration of death." See Ezekiel 18:4; Romans 6:23; 1 Corinthians 15:56; Galatians 3:10; 1 John 3:4.

The purpose of the gospel of our Lord Jesus Christ is to make it possible for us to keep the Ten Commandments through faith in our Saviour, through the abiding presence of the Holy Spirit in our lives (Romans 8:1-4). Contrary to the serious misconception that the gospel of Christ releases us from the obligation to keep the law of God, the gospel was given to do the opposite thing, make its obedience devolvent upon us. Instead of making the law's claims less binding upon us, the gospel of Christ makes the keeping of the Ten Commandments more binding upon us. That is why Paul writes: "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." Romans 3:31. See also Jeremiah 31:31-33.

The same contrast between the old and new covenants is given by Paul in Galatians 3:15ff., only here, to bring out more beautifully the love of God for us, unworthy as we really are of divine grace, Paul calls the new covenant the "promise," "promises," "the promise by faith in Jesus Christ." "Promise" significantly infers that there is nothing we can do to merit salvation; it all comes whole-heartedly from God's love for us. Given to Abraham because of his faith, we shall, by being Abraham's children through the same faith, enter into the glo-

rious "promise" of the blessed eternal new covenant. (Verse 29.)

As to what law was "added" (verse 19), Paul undoubtedly means the tables of stone of the Decalogue given in glory on Mt. Sinai (Deuteronomy 33:2), through angels (Acts 7:53. Deuteronomy 33:2 in Septuagint has: "On His right hand were His angels with Him"), "by the hand of a mediator" (Moses, Exodus 31:18).

However, while Paul does emphasize here the Ten-Commandment law, it must not be maintained that in his argument he has only that law in mind. In harmony with the principle about which he is writing, *legalism, human attempt to comply with God's requirements* as the only way to salvation, Paul is thinking of any law which legalists might propose as a means of redemption, be that law the Decalogue, the ceremonial law of Moses, or any other spiritual code. To stoutly argue for one Scriptural law as against another in the Pauline argument here and in other places in the Pauline writings, is entirely aside from the main point. Paul is thinking of law in its qualitative sense, in its essential quality, so to speak, of requirement, ordinance, statute; and not in its quantitative sense of code, legal system. The fact that in the Greek he frequently omits the article before *nomos* (law) shows this qualitative element rather than the quantitative.

If we take into consideration the historical background of Paul's time, and the fact that he was opposing the false claims of the Judaizers as to efficacy of legalism to obtain God's favor, it must be patent that he was dealing first with the Mosaic ceremonial, Pharisaically worked out Jewish religious laws, and not directly with the majestic superior Decalogue, God's own code of human conduct. Paul, however, is not confining himself to any particular code or legal system. What he is doing is to strike at law, not the particular law, as a means of salvation in contradistinction to the gospel means of salvation which comes by *grace* through faith. See Romans 6:14, where the article before "law" is omitted, showing that Paul is not confining himself to any particular divine code but *law* as the avenue to God.

Relative to the "schoolmaster" in Galatians 3:24, it is unfortunate that the King James Version translates this Greek word thus. The American Revised Version does no better when it substitutes "tutor." Both words suggest the law as a teacher of Christ, which is not the correct meaning here. Goodspeed properly translates this verse: "So the law has been our attendant on our way to Christ, so that we might be made upright through faith." Moffatt reads: "The law thus held us as wards in discipline, till such time as Christ came, that we might be justified by faith."

The Greek *paidagogos* (pedagogue) had general charge of the boy (from about six to sixteen years of age) given to his care. While undoubtedly the pedagogue did some instructing of his "ward," his essential duty was to watch the boy's outward behavior, to

attend him whenever he went from home, say, to school. Therefore, what Paul means is that so long as we try to get salvation through our own works, we are in our spiritual *boyhood*, so to speak, under the law's *restraint* and its *watching*, a watching that is unto condemnation. When we come to Christ, we are no longer under this restraint unto *death*, but are now in the full *liberty* of our *manhood* unto *life* through faith in Christ, and, consequently, through divine power, truly obedient to every principle of divine law.

## VICARIUS FILII DEI

*Mrs. W. P. Webster of California wishes to know if the words "Vicarius Filii Dei" are on the pope's tiara, and if they really have the numerical value of 666.*

While there is a question whether the words "Vicarius Filii Dei" are on the pope's tiara, some maintaining they are and others maintaining they are not, the *essential* fact is that the pope claims this title. And inasmuch as the numerical value of these letters (v:5, i:1, c:100, i:1, u:5, i:1, l:50, i:1, i:1, d:500, i:1) is "666," Revelation 13:18 very clearly indicates he is the one referred to.

## PROBATION, CONSCIENCE, AND FEAR

*Mrs. Edna Hodges of Florida wishes to know about the close of probation, the conscience when one sins, and what to do with our fears.*

I regret I am unable to write how people will act when their probation closes. The Bible does not inform us, and to speculate would be possibly to deceive.

Our consciences are tender, or, better, condemn us for doing wrong, so long as we have not committed the unpardonable sin (Matthew 12:31, 32). When we have fallen into this sorry state of complete separation from God, our consciences become or grow callous, without feeling, as a "conscience seared with a hot iron" (1 Timothy 4:2); and, as also happens in branding, we are *indelibly marked* in God's sight with our guilt.

It is natural for human beings to fear, but, thank God, it is the purpose of the gospel to remove us from these fears. There is much meaning in the words of the angel to the shepherds on Bethlehem's plain: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2:10. In a true, Scriptural sense these shepherds represent the whole human race; and therefore as the gospel was to remove fear from them, so it is with us. Through this Redeemer we can enter into the experience of Psalms 23:4 and 27:1.

I would appeal to the questioner not to become discouraged if her prayers are not answered as soon as she would like to have them answered. God knows what we do not know, and His time is always the best time for us. Let us preserve our confidence in Him as the One who does all things well.



# EDITORIAL

ASA OSCAR TAIT  
ALONZO L. BAKER



## IS THE GOD OF THE BIBLE CRUEL?

PERHAPS one among the most frequent questions that come to a minister of the gospel or the editor of a religious paper is concerning the supposed cruelty of the Old Testament Scriptures.

An individual, especially one who has not studied the Bible closely for himself, may be honestly perplexed over statements in the Old Testament; he may really believe that they can not be made to harmonize with the beautiful and merciful teachings of the Lord Jesus Christ as expressed in the New Testament. But if one would but thoughtfully consider what Christ Himself says upon the subject, he would certainly recognize that the Lord Jesus made no apologies for the Old Testament Scriptures and expressed the fullest confidence in them. But why not turn to the Old Testament to read God's own expressions concerning His character.

Going back to the book of Exodus, we find the children of Israel encamped at the base of Sinai. While Moses was in the mountain receiving the Ten Commandments, the people urged Aaron to lead them in the making of a golden calf such as was worshiped in Egypt. When Moses returned and found this awful departure from God and this outbreaking idolatry in the very camp of Israel, he took drastic measures to suppress it. In the midst of it all Moses uttered most earnest prayers to God for His mercies upon the people who had so grossly sinned against Him. Moses' prayers were answered. And in view of this rich experience on the part of Moses, gained through his fervent prayers in the face of such rebellion and apostasy on the part of Israel, he was again called up into the mountain, and God thus spoke to him:

"Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." Exodus 34:5-7.

Now, give just a little thought to what this text actually says. God is proclaiming His own name and consequently His character. He affirms of Himself that He is "merciful" and "gracious," that He is "slow to anger," and that He is "abundant in loving-kindness and truth." And, furthermore, He keeps "loving-kindness for thousands," He forgives "iniquity and transgression and sin," but He will "by no means clear the guilty." Observe with care also that His loving-kindness is for "thousands," signifying not merely thousands of people, but thousands of generations of

people, as is indicated in the Ten Commandments themselves. But His visiting of iniquity upon the children reaches only to the third or fourth generation.

Medical science is demonstrating more and more fully that the physical sins of a father that may be transmitted to his offspring will come to an end in three or four generations, unless the offspring perpetuates those sins by committing them over again himself. God's mercy is thus emphasized in His own expression of His character.

No human ruler that ever lived on earth would have borne with rebellious subjects as God bore with ancient Israel. He was continually calling them to enjoy His mercies and loving-kindnesses, and He withheld His punishments from them to the very last. It was only when sin reached such awful proportions that there was no further hope for the sinner that God would visit him with the judgments that he so justly merited.

The people of Old Testament times, it must ever be remembered, represented a pagan civilization. Not until the Christian era have we had anything of a semblance of what we to-day call a Christian civilization. And our lack in this time is in measuring things under the enlightened conditions of to-day without taking into account the perversity and the cruelty of the men that God was dealing with in the days of Moses and the rest of the old prophets.

Solomon gave this as one of his proverbs: "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Proverbs 12:10. As we study the times of the Old Testament characters, we realize more and more the force of this text, that when the wicked undertook to be tender and merciful even their tenderest and most merciful impulses were cruelty as compared with the loving-kindness of the great God. And then we must take into account as expressed in another proverb: "He that soweth iniquity shall reap calamity." Proverbs 22:8.

No individual can read the psalms without being impressed with God's expression of His loving-kindness for His children. Read thoughtfully, for instance, the one-hundred-third psalm, and note how God speaks of crowning us with "loving-kindness and tender mercies;" that His "loving-kindness" is "from everlasting to everlasting upon them that fear Him."

We trust that the reader will be impressed with the thought of reflectively reading what the Old Testament itself has to say concerning the loving-kindness and the tender mercies of our God.

Next week we shall have something to say in regard to the real Person who worked with and through the great characters of Old Testament times. A review of these facts will help us to see God's mercies and kindness all the way through.

T.

# The MILLENNIUM—World



ATTACHED to the word millennium is one of the greatest delusions of all time. So deep-seated is the belief that it stands for, or is the name of, a future period of peace and perfection in this world that the word has become practically synonymous with such words as righteousness, peace, and perfection.

The word has been adopted to name the period mentioned in the first, second, and third verses of the twentieth chapter of Revelation, which read: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Taken alone, the passage has been supposed to teach that Satan is forced to discontinue his wicked work and that, as a consequence, all men become good and amiable and unwarlike. This has led to the conclusion that the world must be growing better, and all other scriptures have been interpreted to conform to this basic error.

## WAR AND WICKEDNESS, NOT PEACE AND PERFECTION

That the trend of the world is downward is evident from every viewpoint. Speaking of last-day conditions immediately before His second coming, Jesus said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

The Lord has taken these two incidents of outstanding wickedness and ungodliness, which called for punishment and purification by flood and by fire from heaven, as a means of conveying to us a correct knowledge of conditions that would exist just preceding His second coming. The conditions that existed just before the Flood are thus described: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

In the face of a peace-and-safety movement, the end is to come. "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall

Most people have a faulty idea of what the millennium is; but the Bible teaching is plain.

say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:1-3.

Wickedness and war will be at their height at the time of the judgment hour and Jesus' coming, as seen by the words of God's spokesmen: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

"They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16:14, 15.

Thus we find that the conditions in the world are to be directly opposite to what is hoped for and looked for by those who have been deceived and deluded by the false theories of a millennium.

## EVENTS CONNECTED WITH THE MILLENNIUM

It is not difficult to determine the location of the millennium, for there are five great events marking the beginning of that period, and five more that occur at its close.

Just before Christ's return the seven last plagues are poured out as predicted in the sixteenth chapter of Revelation.

The second coming of Christ follows, and, associated with that event is the resurrection of the righteous dead, as stated in the following passages: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:22, 23. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

It is at the time of the second coming of Christ that Satan is bound, for it is then that the first resurrection occurs, which takes place at the beginning of the thousand years.

One of the results of the coming of Christ is the death of all the unsaved. Paul makes



mention of this in these words: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thessalonians 2:8, 9.

Also, at the beginning of the thousand years, all the saved are translated. This includes those who are living, who meet the Lord in gladness when He comes, as well as those whom He calls from the grave at the first resurrection at that time. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

It is made very plain that from the beginning of the thousand years the world is without inhabitants. The wicked are all stricken dead. Only the righteous are called from their graves, and they, with the living righteous, are taken to spend the millennium with God.

## SATAN'S REALM

That there may be no misunderstanding concerning the condition of the world in this time which begins at the Lord's coming, we quote the following scripture: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4:23-27.



# Peace or World Catastrophe?

EDWIN K. SLADE



"Thus hath the Lord said, The whole land shall be desolate."

The ruined world lies at Satan's feet. His rebellion against the government of God has been the cause of it all. The destruction, death, and decay on every hand are the result of sin, of which he is the author. The beauty of the earth has departed, its proud cities have fallen, and all that a loving Creator had planned and provided for man has been brought to ruin. He who would rule or ruin has ruled to ruin, and now this is his realm for a thousand years. He is permitted to be king under these circumstances sufficiently long to find full satisfaction and to demonstrate his inability to lift either himself or the ruined world from this terrible downfall.

## HOW SATAN IS BOUND

During the whole period of the millennium the world is without inhabitants, for we read: "The rest of the dead lived not again until the thousand years were finished." Revelation 20:5. This situation brings Satan's work of tempting and deceiving to an end until the conditions are changed. There is no one to tempt or to damage or to deceive. His activities in this line are made to cease. He is bound by the circumstances that exist during the thousand years.

A fitting comment on the binding of Satan is found in these words: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness." 2 Peter 2:4. "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

The end of the millennial period is marked by the following events: the resurrection of the wicked, known as the "second resurrection;" Satan is loosed or unbound; the holy city descends; Christ and the saints appear; and Satan and the wicked are destroyed as they seek to wage war against the holy city.

## HOW SATAN IS LOOSED

The record is very specific in saying that the angel laid hold upon the devil and "bound him a thousand years," and that he "cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thou-

sand years should be fulfilled," and that "after that he must be loosed a little season." Revelation 20:3. As the removal of all mankind from the earth "bound" Satan and stopped his deceiving the nations, the peopling of the earth again would serve to "loose" him.

The seventh verse of Revelation 20 reads: "When the thousand years are expired, Satan shall be loosed out of his prison." Just how is it that he is loosed at the end of the thousand years? The fifth verse, by unmistakable implication, tells us what happens, in these words: "The rest of the dead lived not again until the thousand years were finished." At the end of the thousand years, "the rest of the dead," or the unsaved of the earth, are raised to life for a short period. This is how it is that Satan is "loosed a little season" to again take up his work of deception and temptation at the end of the thousand years. So we see that the millennium is definitely located as to time, clearly bounded as to beginning and ending by these many great events, and unmistakably described as to its nature.

## SATAN'S LAST STAND

The unsaved dead of all time are called from their long sleep at the termination of the thousand years. We read: "The sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them." Verse 13. A vast company, "the number of whom is as the sand of the sea," is given just this "little season" with their leader and deceiver, prior to the final punishment for sin, the "second death." The hour has arrived for the purification of the earth and for the final punishment for sin. The righteous who have had a part in the judgment are to witness this closing scene: "When the wicked are cut off, thou shalt see it." Psalm 37:34.

Christ, with the saved who have spent the thousand years with Him in the "place" which He had prepared for them, returns to execute the judgment that has been fixed. The last stand of Satan in this great controversy and warfare against God and His government, His truth, and His people is briefly mentioned in these verses: "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the be-

loved city: and fire came down from God out of heaven, and devoured them." Revelation 20:7-9.

This scene quickly follows the millennium. The men of earth of all ages are witnesses. The vast throng of the unsaved are with Satan and the fallen angels. The saved are with their Redeemer, safely sheltered in the New Jerusalem. All heaven is watching to see if there is any change in the purpose of Satan, if the thousand years of ruin and desolation have led him to turn from his rebellion and his warfare against God; and if the numberless host of fallen men have come forth from their graves with any desire to turn to God. It is not a second chance or an extension of probation, but all the intelligences of the universe are permitted to see the uselessness of a second probation. No sign of repentance is manifested. No purpose to turn from their rebel leader is seen. The same old spirit of hatred and war leads to a rallying of all forces to continue the fight against God that was interrupted by death. It is made clear to all that the Lord is justified in the destruction by fire that immediately follows.

## YOU ARE NOT EXCUSABLE

BECAUSE others about you do that which is sinful, shall you conclude that this provides a reason why you should disobey God? A thousand about you may steal, but does this provide a license for you to become a thief? Many, through hatred and in anger, may commit murder; but, because of this, are you given liberty to slay others?

There are people nearly everywhere who seem to have no scruples deterring them from telling lies. But even though this be true, does this make it right for you to falsify for gain or for any other purpose whatsoever?

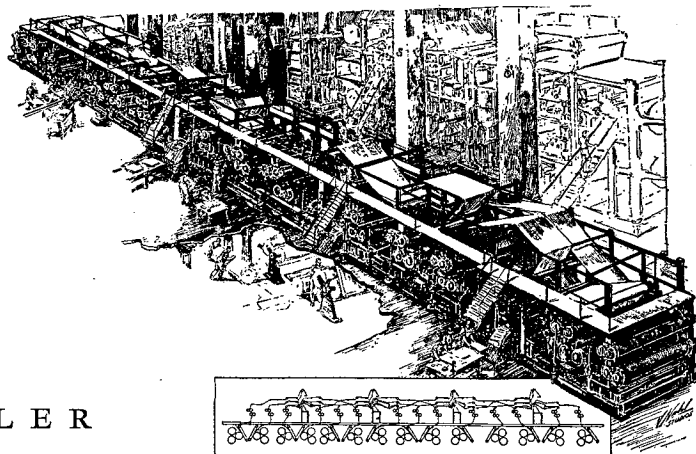
It may come to your knowledge that about you are those—men and women alike—who sin through disobedience to God's requirements laid down for us all, in the seventh commandment of the Decalogue; but shall you, because of their disobedience, commit adultery also?

"Very true," you say, "the sins of others provide no authority for me to disobey God." Then why, oh, why, should you undertake to soothe your conscience into believing that somehow, although you may not understand just how,—because everybody keeps Sunday for the Sabbath,—God will bless you in trampling under your feet every week His holy, consecrated, sanctified, and blessed Sabbath day, set apart for man, simply because others sin by disregarding the fourth commandment? Does their disobedience lessen your responsibility before God to obey His voice when He says: "The seventh day is the Sabbath of the Lord thy God"?

T. E. BOWEN.

# God *and the* PRINTING PRESS

JOHN L. SHULER



A mammoth modern press, printing, folding, and counting 336,000 sixteen-page papers in an hour

**T**HE harnessing of steam and electricity solved the problem of world-wide navigation, transportation, and exploration, while the perfecting of printing and paper making solved the problem of the world-wide diffusion of the word of God. The modern printing press is one of the most marvelous of all earthly agencies for the proclamation of God's message to every nation in the shortest time possible. From the time that printing was introduced it has had a powerful influence in the advance of the gospel message.

Without printing, the Reformation of the sixteenth century would have been impossible. Without printing, the Bible would not to-day be obtainable everywhere by the common people in all the principal languages of earth. Without the printing of the Scriptures and other religious literature, the extensive missionary work of the last century would not have been either successful or permanent in character.

## THE PRESS AND THE MESSAGE

It is a noteworthy fact that the development of the printing art to a place where the pages can be reeled off at express-train speed has been synchronous with the rise and development of the threefold message of Revelation 14. From the days of Gutenberg, the first printer of the Bible, there were no great strides for rapid printing until the coming forth of God's last message. It was in 1847 that the cylinder press was perfected by Richard M. Hoe of New York. This has been further improved in recent times, so that the press of to-day is turning out millions of pages in a single hour.

At the beginning of 1927 the Cincinnati *Enquirer* installed a mammoth press of sixteen units, which is capable of printing, folding, counting, and delivering to the mailing room 336,000 copies of a sixteen-page paper in one hour, or 5,376,000 pages. In the Curtis publishing plant in Philadelphia there is a press which is capable of hourly producing 576,000 copies of a twenty-four-page paper, or 13,824,000 pages in a single hour. If Gutenberg could be resurrected to see these presses, it would be almost beyond his belief that this modern method of printing was ever developed from his crude, slow hand type.

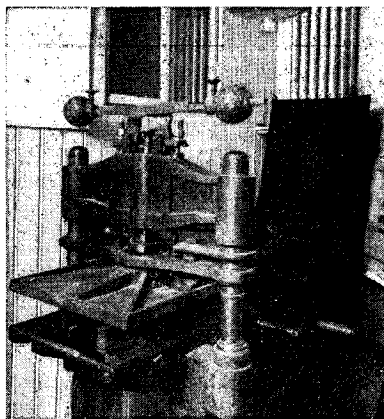
Along with these improvements in the printing press, there have come typesetting machines, folders, and book-making machinery, so that the printed page can be produced with marvelous rapidity. Is there not

a great outstanding providence in the fact that this marvelous advancement in the printing art has come in recent times? Surely all this is in keeping with God's own plan for His work to-day.

## IN THE ORDER OF GOD

Rapid printing has come in the order of God at the time when the last message was to be carried quickly to every nation and tongue. The Christian printing press is playing a major part in the fulfillment of the world-wide proclamation of Revelation 14:6-12. Literature teaching this last message in the form of tracts, papers, and books by the millions of pages is being distributed far and wide every year. Many souls are being saved, bands of Christians are being raised up, and streams of heaven-born light are being poured into many dark places by the circulation of such literature.

All the tribes, kindreds, and tongues of earth would doubtless not have an opportunity to learn the message of a soon-coming Christ, if the truth could be carried only by the spoken word of the living preacher. But the printed pages of truth speak to thousands, where the living missionary reaches but a few. The printed page goes where the living voice can not be heard. It can bring the truth of God to men in a million places



An old-style hand press, capable of only a few hundred impressions in a day

at one time, while the living missionary can speak only before the faces of men in one place at one time.

Think of the potential possibilities of the modern press for the speedy proclamation of God's message to all the world! One oc-  
tuplet Hoe Perfecting Press, running at ca-

capacity speed for twenty-six days, night and day, could print an explanation of God's message on one sheet of ordinary news print in sufficient quantity to place one in the hand of every person in the whole world; or a press of sixteen units, like those installed in the offices of some great dailies, could do this work in fourteen days.

The pamphlet, the tract, the magazine, and the newspaper are common and quick means to-day of disseminating ideas. The whirling cylinders of the printing press set the tempo of the civilized world. The newspapers printed in the United States would supply every day a copy for every two persons over ten years of age who are able to read. Every morning one newspaper is printed for every other family in the United States; every evening one newspaper is printed for every family. Think how quickly untold millions of people may be reached with the message of divine truth through the use of the secular press!

## PREPARED FOR SWIFTNESS

When the time comes for all these modern agencies to be fully set in motion in the giving of the last message to all the world, how swiftly the Master's last great work will be done!

The God who rules this world ordained that these stupendous developments should characterize the time when the angel of God was to go forth quickly with the everlasting gospel to every nation, tongue, and people. (Revelation 14:6, 7.) These unusual wonders in rapid transit, quick communication, and the speedy dissemination of information did not appear in this twentieth century as a casual incident. In the light of God's word these time-banishing and distance-annihilating inventions are tokens of the approach of the appearing of the Son of God from heaven.

They testify that this is the day of God's preparation. They have come to help speed the gospel of the kingdom into all the world, to prepare the way for the coming of Christ. They are intended to be the conveyors of God's truth to every nation, and will be mightily used of Him in the speedy finishing of His work.

As we contemplate all these developments that we have mentioned, is it not clear that the great preparation for placing a knowledge of the everlasting gospel before all the

(Continued on page 14)

# Why Did God Make Fathers and Mothers?

**T**HERE is a proverb which says, "God could not be everywhere; so He made mothers." Of course, that is not meant literally. Look into the heart of it, and you see this thought: Mothers are representatives of God. Their devotion, their care, their teaching, their love, all are expressions of the nature of God and His attitude toward us. In the character of motherhood we see the character of Godhood. It is a very true proverb.

It is a very true proverb if we will enlarge it to include fathers. Mothers are wonderful, but they are not all-sufficient: they require the complement of fathers. Somehow, in our age and time, fathers have lost out in the consciousness of the race, which saves all its homage for mother, and dedicates to her poems and flowers and toasts and memorial days. Without doubt, father is to blame for this. All too much he has dallied along the primrose path or played in the puddles of commerce, while mother marched forward with the burden of the home. He may blame himself if he is forgotten.

But in the beginning God made two, father and mother, to stand side by side in the home, His vicegerents in that miniature kingdom of God. And He said to them: Be here to your children in My stead. Guard them, guide them, teach them, as I have guarded and guided and taught you. Show them in yourselves what the love of God is, that they may come to know and to love Me.

## THE HOME STILL STANDS

Despite all the evil to which it has been subjected through the ages, the home still stands in human thought as the symbol of all that is most beautiful, most gracious, most pure, most holy. As the years are added to our lives, our memories ever go back with fond delight to the experiences of childhood in the home,—the love of mother and father, of brothers and sisters,

*Let the parents of all the innocents face the question. Let them make of all the deep mystery of life not a thing of shame, but a revelation of the love of God. In four articles this well-known writer upon the Christian home sets forth the divine purpose.*

ARTHUR W. SPALDING

the discipline of home duties and burdens; the joy of the family circle at fireside and board, the lessons of life there learned, the ambitions there formed and fostered. Why do such poems as "Snowbound" and "The Cotter's Saturday Night" appeal so deeply and persistently to us? Because they bring to mind the consciousness of what are, or are desired to be, the happiest, deepest, most sacred relations of life. The home, the family life, appeals to all that is truest and holiest in human experience.

Now the family and the home are built upon the fact and the functions of sex. In creating the human race in dual form, man and woman, and decreeing that by their union they should perpetuate the race, God had a great and high purpose. It was possible for the Creator to perpetuate life in this world without creating male and female. That is shown in the asexual propagation of the lowest forms of vegetable and animal life, though all the higher forms are bisexual. He also made the first of the human species by direct creation. God made Adam by speaking him into existence out of clay, and breathing into him the spirit of life. He made Eve by a similar process. Was it not possible for Him thereafter to bring into existence every human being by the same means, the direct word of creation? Certainly it was. But He did not do that. Instead thereof, He made these two individuals, identical in general form and characteristics, but each containing within itself something lacking in the other and complementary to the other; and God ordained that these two, by the union of the seed He gave them each, in which seed He placed the divine essence of life, should procreate—that is, create for Him—all succeeding life of their kind.

## THE HIGHEST NATURAL GIFT

Why did God do this? He did it in order that man and woman, God's offspring, might, through their own experience, share in the glory and delight of the divine Parent whose children they were. Evidently in no other way could God so effectively impart to man an understanding of His paternal love as by delegating His life-giving power to husband and wife, and letting them participate in the joy which was His in creation. The power of procreation is the highest natural gift God has given to man. In it, God shares with man, in a degree, His creative power. He takes us into His holy courts and makes

us there His priests, the ministers of life. God might have worked upon some other plan; but had He done so, there would have been in human experience no mother nor father, no home, and, so far as we can see, no experience of the love which is wrapped up in all this system of society.

The devil, it is true, has seized upon this great gift of God, as he has seized upon every other good gift, and, in the lives of thousands who yield to his purpose, has debased that which is holy into that which is vile. The race has suffered its greatest degradation through debasing two normal human instincts; namely, appetite and procreation. Following overindulgence and perversion of appetite, in gluttony, drunkenness, and addiction to poisons, there has come a great train of diseases and of mental and moral wretchedness. But even more deplorable have been the effects of the misuse of the procreative powers, resulting in some of the most virulent diseases, affecting not only the transgressor but his innocent companion and children, and in the debasement of all the finest qualities of mind and soul. Because of its shameful misuse, the very subject of sex has, to the average mind, become an obscene thing, not to be discussed nor even mentioned without attaching a suspicion of lascivious intent.

## THE VEIL OF IGNORANCE

Needless to say, such was not the purpose of the Creator in bestowing the gift. Neither was it His purpose that a veil of ignorance should be so cast over the subject that men and women and children should stumble through it into perdition. God meant that the mystery of conception and birth, which never human mind can fathom but which holds within itself, potentially, the deepest experiences of love and beauty, of truth and holiness, should be approached openly and with purity. While we can not ignore the conditions to which sexual sin has brought the race, nor flout the conventions which, in consequence, society has placed around the subject, we must, as Christians, be freed in our own minds from the false conceptions so generally held, and establish in our own lives an appreciation and a practice of the high and holy purpose of sex in all its relations.

The man or the woman who debases this precious gift to the gross gratification of passion, falls, like Lucifer, from the heights of heaven to the depths of hell. But the man and the woman who regain the high and holy conception of this gift that God means us to have, and by the grace of God conform their lives to it, are lifted again, in that respect, into fellowship with their heavenly Father.

[After reading the foregoing article you will be interested in turning to page 15 to read the advertisement of a book by the same author. Ed.]



KEYSTONE PHOTO

Our memories ever go back with fond delight to the experiences of childhood.



# Ask the *B* DOCTOR

## ANGINA PECTORIS

*"Last September I ran a half-inch splinter through a finger joint. A physician made three unsuccessful attempts to remove it. In October I began having attacks of angina pectoris. The splinter was removed in December, and the heart attacks ceased for two weeks, then renewed, but were less severe. Was the splinter a causative factor in the heart attacks?"*

The splinter may have had something to do with your heart attacks, but probably it served as "the last straw which broke the camel's back." You may have had arterial trouble with high blood pressure before that time.

## PROBABLY HIGH BLOOD PRESSURE

*"What advice for a man of seventy years who has had a stroke, and has a strained heart? What diet? Should he drink tea and coffee, and eat fish and other meats?"*

This seems to be a high blood pressure case, and you will get great benefit by the use of the low-protein, alkalizing diet.

Live a peaceful life and avoid all excitement and physical and mental strain, and especially any unnecessary strain on the digestive system. The nearer you can come to avoiding these things, the more likely you are to ward off another attack.

I should certainly drop tea, coffee, fish, and meats, as these tend to produce an acid condition.

## OFFENSIVE SKIN

*"How may one avoid unpleasant odor from the skin?"*

Perfume is often used. More æsthetic and hygienic are frequent bathing and change of underwear. In the places where there is a usual tendency to form offensive odors, as in the crevices of the body, it is a good plan to use borated talcum.

## PYORRHEA AND DROPSY

*"My feet and limbs swell badly, and have done so since I was a girl. I have pyorrhea, and have lost several back teeth. What can I do to save the rest of them?"*

Swelling of the feet and ankles may be due to kidney trouble or to heart trouble, or to the use of too much salt or perhaps too much water.

There is a possibility that the swelling comes from the condition of your mouth, for pyorrhea may poison the whole body. If it can not be remedied (and usually it has gone too far to remedy), it may be better for your health to have the affected teeth all out, and have plates.

## DIET FOR ARTHRITIS

*"Will an alkalizing diet cure an old case of arthritis?"*

I am afraid that the alkalizing diet alone will not help your arthritis. I may have sug-

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.

gested this to some who have tried everything else. But if you have bad teeth or infected gums, or infection in some other part of your body that is being carried into the blood stream, any amount of alkalizing diet is not going to help you in overcoming it.

Go to a dentist and have a complete examination, including X ray, to determine whether there is any mouth condition that is causing your trouble. If it is not there, a careful medical examination may locate the trouble.

I am sending you a list of alkalizing foods, but do not expect that this will help you unless you have the other matters attended to also.

## GALL-BLADDER TROUBLE

*"My brother has had gall bladder drained without benefit. Doctor says he is too young to remove the gall bladder. Is this true? He is twenty."*

There is a difference of opinion among surgeons as to whether to drain or to remove the gall bladder.

Give him a thorough trial with an alkalized diet as per inclosed slip. While this is not a cure-all, the fact is that the tendency to acidosis is common, and often is at least part of the cause of the patient's symptoms.

## INFANT CONSTIPATION

*"We have a baby that has been constipated practically all her life. She is four months old, seemingly healthy and growing normally. We often have to give her milk of magnesia to get a movement once in two or three days. Is milk of magnesia harmless? What remedy would you advise?"*

Milk of magnesia is perhaps as harmless as anything you could give her by mouth.

An enema for baby is not likely to form a habit, provided you give her coarse food when you wean her.

## CONDIMENTS

*"A boy of fourteen is fond of pepper, mustard, vinegar, and pickles. Please write me the effect of such things."*

All condiments, like pepper, mustard, and the like, tend to inflame the food passage, and will later cause indigestion. Moreover, they overwork the liver and the kidneys; and, sooner or later, if persisted in, will cause

disease of these organs. A boy who persists in eating such hot things can not be so healthy a man as he will if he lets them alone.

## NASAL CATARRH

*"What can I do for nasal catarrh? Is there any cure? Is it true that it may run into tuberculosis?"*

It is not likely to run into tuberculosis. It is curable; and you should have it cured.

You might do something by home treatment, but far more by having a regular course of treatments, even though you take only a few as a beginning, and learn from your doctor how to continue the treatments. It is not very easy by letter to tell how to give self-treatment.

## VOICE TROUBLE

*"What can be done for a voice which, though strong, is never clear? The person desires to prepare for the ministry."*

It may be something that should have immediate medical attention, or it may be something that can be remedied by a course of vocal culture when he is attending college.

## WOULD WEIGH LESS

*"I am thirty-seven years old, height 65 inches, weight 164 pounds. Would like to weigh 138 pounds or so, as I should at my age. I have always been in perfect health. Food and sleep have never caused me any worry."*

You have said nothing about how much you eat. In the usual case of overweight the person eats too much, and should eat less, especially of bread, potatoes, butter, and the like, and avoid all custards, cakes, and foods of that kind made up largely of flour and sugar; and especially avoid the use of sweets, candies, etc.

If you are already doing this and are still having trouble holding down your weight, it may be that some of your glands are not functioning right, and it may be necessary for you to get medical help.

## BASSWOOD TEA

*"I have heard that tea made from basswood or linden blossoms is healthful. Is it? What is the value or harm?"*

I have no definite information regarding the use of basswood blossoms in this way.

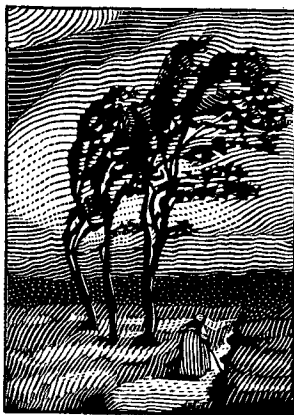
There are a number of teas made from native plants—sage, sassafras, catnip, and others. As a rule, medical men do not place much reliance on any of them, though they enjoy a wonderful reputation among many country folk. I think most doctors would be likely to say that any benefit they seem to have might be had by an equal quantity of hot water. And many a good grandmother who has cured the neighborhood by means of such simple remedies would say that the doctors "don't know it all."

# The SABBATH and EVOLUTION

*Did you know that there is a vital connection between the seventh-day Sabbath and the theory of evolution?*

*This is the first of three articles.*

GEORGE MCCREADY PRICE



But we might also study this question historically. That is, we might show from a study of the history of science how the modern form of the evolution theory has gradually developed, how it has been modified by the various scientific discoveries which have successively attracted the attention of the students of nature. By this study of the history of scientific discovery we might be able to show how certain ideas have naturally given rise to others, which in turn have had to be abandoned or modified because of definite discoveries which have been made either in the rocks or by observation under the microscope or by experiments in the laboratory or in the seed plot or the breeding pen.

By this historical study we shall see that the great truths represented by the Sabbath could never be appreciated by even the people of God while they were ignorant of the great facts in the natural world which have been discovered within quite recent times. We shall see that the people of even a hundred years ago were almost as densely ignorant of the great facts of the natural world as were the people of ancient Greece and Rome. And at the conclusion of this line of study we shall see that the modern proclamation of the Sabbath as a great and vital message to mankind has been providentially timed for this age of the world and could never appropriately have been given in any other age. We shall also see that if the Bible be true a message like this, which appeals to the world to worship the Creator of the heaven and the earth, must inevitably have been due in view of the universal modern apostasy which denies or attempts to explain away the great fact of creation of which the Sabbath is the divine memorial.

## ABOUT ORIGINS

When we speak of the origin of our world and of the things upon it, we can not entirely evade the problem of the origin of matter, that is, the origin of the various chemical ele-

ments of which our world is composed. Until very modern times anything like a real origin of the chemical elements was quite unthinkable. In the days when magic of all kinds was believed in, almost anything might be supposed to happen; and thus there was no problem presented by the beginning of matter *ex nihilo*. But the chemistry and physics of the early and middle nineteenth century seemed to lay with absolute firmness and security the great laws of the conservation of matter and of energy.

The first of these laws said that matter can neither be created nor destroyed by any means known to man. The inevitable conclusion from this was that matter has probably existed from all eternity, unless we suppose something that to the scientist of the nineteenth century was quite unthinkable, namely, the creation of something out of nothing. The conservation law of energy was of about the same order; and the Victorian man of science fondly supposed that these conservation laws represented the absolute wisdom of the natural world. On these two laws of the conservation of matter and of energy was built up a system of materialistic philosophy which furnished a very suitable background for those other theories which are more commonly included under the term "organic evolution." But without this background of materialistic chemistry and physics even the evolutionism of Spencer and Haeckel and Darwin could never have taken possession of the scientific world.

## SCIENCE OUTGROWS ITS THEORIES

But the science of the twentieth century has outgrown both these conservation laws. Matter we now know can be destroyed. It is being annihilated every day in hundreds of laboratories under the experiments connected with radioactivity and the manipulation of the X rays. Matter is now known to be continuously annihilated on a large scale in the distant stars. And if the various chemical elements, or at least some of them, can thus be absolutely put out of existence, why may we not hope some day to reverse this process by our experimental methods and actually bring matter into existence, that is, *create it*? Men like Sir Oliver Lodge are saying that we can not do this as yet,—no, not yet; and they imply that some day they may be able even to create matter.

But we must remember the many thousands of experiments that have utterly failed to produce perpetual motion, and the equally many thousands that have completely failed to prove spontaneous generation. And the Christian, who believes in the record of the Bible and who allows this divine record to shape in some measure his fundamental thinking regarding the things of nature, can not be blamed for indulging

It is a very noteworthy fact that the modern interest in the seventh-day Sabbath runs parallel in point of time with the modern phase of the doctrine of organic evolution. As these two ideas are completely antagonistic to each other, it seems quite evident that this modern revival of interest in the memorial of a literal creation has been providentially timed by God to counteract the false teachings of evolution regarding the origin of man and the plants and animals of our world.

The Sabbath came into prominence about the middle of the nineteenth century. And while Darwinism arose some ten or twenty years later, yet the evolutionary teachings of geology are very much older than this; and even if Charles Darwin had never been born, a naturalistic theory of development would inevitably have been taught before the end of the nineteenth century, because the germs of this anticreation theory were already planted in the natural science of the early nineteenth century.

## MEMORIAL OF A COMPLETED CREATION

The study of the relationship of the Sabbath to evolution might be pursued under two general heads. We might examine the logic of each proposition, and might thus show the direct antagonism between these two ideas. We might show how the Sabbath is a memorial of a completed creation, how it thus becomes a standing protest against the idea that creation is still going on. And we might show on the other hand how the very essence of the evolution theory lies in what has often been termed the supposed uniformity of nature. This idea is that the present is the measure of the past, and the measure of all the past; that what is has been; that there really never was any beginning of anything, but merely a continuous process of change and development, the present having grown out of the past by purely natural process, and being destined in its turn to grow into something different in the future.

## THE THEORY MODIFIED

But the Sabbath teaches us the folly of this method of reasoning. It does not deny the present action of natural law; it does not deny that plants and animals are now being reproduced and the various kinds perpetuated by the natural processes of growth and reproduction; it does not deny that these processes have been going on for hundreds and thousands of years. But it does declare very positively that if we follow back this line of development far enough into the past we will come to an absolute beginning of life and of the various kinds of life, so far as this world is concerned. Thus we might show that the Sabbath as the memorial of a completed creation is in direct contrast with the theory of organic evolution.



a very active skepticism regarding any efforts of modern science to originate either matter itself or those elementary forms of life which we can see only under the microscope. If the doctrine of the Sabbath be true, and if this divine memorial has been given to us to mark an absolute boundary line between creation and the perpetuation of life under natural law, then all such experiments designed to originate the living from the non-living must be foredoomed to failure. And the more men knock their heads against this great fact the more clearly will they bring out the truthfulness of that divine record given us in the first chapters of the Bible.

#### SCIENCE CHANGES FRONT

It would be interesting to follow up in detail the history of these very modern discoveries embraced under the general head of radioactivity. These studies have quite completely revolutionized the thinking of men of science in the three great departments of chemistry, physics, and astronomy. In all these fields men of science have become quite chastened and humbled. That old cocksure attitude of the late Victorian age under which the physical scientists thought they had discovered about everything that was worth knowing, is all gone.

The men of science now know that the larger part of what passed as materialistic science during much of the nineteenth century was not real science at all, but only bad materialistic philosophy which had picked up the lingo of the laboratory and was trying to broadcast its antichristian philosophy under the sanction of those real discoveries which had given mankind the electric light, the telephone, and the wireless. But we now know something of the difference between actual objective science and a false materialistic philosophy which posed as science. And we know that physical science has now quite completely repudiated this false philosophy which has so long masqueraded as the real thing; and we are justified in extending a suspicion to that feature of biology which for two generations has gone hand in hand with this materialistic philosophy now so completely discredited.

We might also find it profitable to consider briefly the sad fate of that nebular hypothesis which captured the imagination of the world a little over a hundred years ago. This, too, has gone the way of all the earth; even its successor, the planetesimal hypothesis, has proved so short-lived that it also is dead and gone, with nothing worth while to take its place. With these fantastic speculations regarding the origin of our solar system has gone also the related idea that our earth is a cooling globe, a thin crust on the outside, hiding a still molten interior. This view of the body of our world offered such a charmingly simple explanation of volcanic action that it enjoyed a considerable length of life. But modern discoveries in geology have quite completely disposed of the myth of a molten interior of the earth, so that we now know that the earth is as a whole more rigid than steel and does not in any way behave as it would if it were composed of hot or molten materials.

The baleful effects of all these false ideas might be considered, and we might easily show how these also have tended to obscure or to discredit that divine truth recorded in

the Bible of which the Sabbath is the memorial. But it is when we come to deal with the plants and animals and their history that we appreciate to the full the timeliness of the present Sabbath reform movement which has evidently been planned by the providence of God to counteract the great modern apostasy under which the descendants of the Reformers have almost to a man abandoned every fundamental principle of Christianity. This great modern apostasy may conveniently be summed up under the one word, "evolutionism," which is a term that covers a wide diversity of ideas.

But these ideas all center around that theory of organic development which is being almost universally taught at the present time. And the first stage in this supposed development must deal in some fashion with the transition from the inorganic to the organic. That is, it must deal with the way in which the non-living may become the living. In other words, it must deal with the subject of spontaneous generation. For however they may seek to dodge this issue, some naturalistic explanation of the origin of life is an integral part of every scheme of organic evolution, however much they may be ashamed of the vagaries which have so long been associated with the term "spontaneous generation."

But this subject of the origin of life may well be left over till another time. We shall see that this idea has a long and not very respectable history. And the disrepute in which this idea of spontaneous generation is held in modern times is sufficient to warn us that perhaps the theory of development based on this idea can not be wholly sound. If coming events proverbially cast their shadows before, surely the fate of this theory of spontaneous generation ought to be a warning of what is destined to overtake the whole theory of organic evolution. And the relationship of the Sabbath to this part of the general theory of evolution may also have its instruction for us.

But this is too large a subject to be discussed here and now. We must take this matter up again at another time.

(Continued next week)

#### GOD AND THE PRINTING PRESS

(Continued from page 10)

world in a very short time is well-nigh complete? Is this not a sure indication that we are near Christ's coming?

When we behold all these things, it is easy

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

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

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

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to see that we have come to the time when Heaven itself is employing every agency at its disposal to bring about a speedy consummation of its plans. In 2 Samuel 5:22-25 we learn how Israel watched for "the sound of a going in the tops of the mulberry trees," as the appointed signal that Heaven would work for them. The various developments of which we have been speaking are in reality the sound of a going in the mulberry trees to-day—a signal that Heaven is holding out to men that the time has come for God to speedily finish His work in the earth.

As we study further, we shall see that there was one more item of development necessary to make this grand preparation complete; namely, a prepared people through whom God can work to give this last message to all the world in the mighty convicting power of the Holy Spirit.

(Continued next week)

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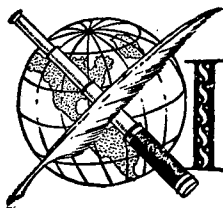
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# The WORLD OUTLOOK



## Secret Alliances Brewing

IT IS everywhere recognized that the vicious system of secret alliances which prevailed in Europe before the World War was one of the major factors leading on to that conflict. Woodrow Wilson championed the cause of "open covenants openly arrived at," and the world with expectation breathed a great sigh of relief that the old days of secret machinations behind closed doors were over. But alas!

The latest cables from Europe inform us that just prior to the signing of the Kellogg Antiwar Pact in Paris England and France concluded a secret agreement. Eugene J. Young writes thus:

"Having fathered the plan to outlaw war, what will America do about great military alliances? History shows that such alliances generally lead to war, and the bigger they are the bigger the war. The Kellogg Treaty has ruled out offensive ones, but at this moment Europe is actively engaged in constructing or strengthening defensive ones that can be equally dangerous. And how and where do we stand?"

"That question is being asked all over Europe—in fact, all over the world. It is emphasized by these facts:

"France, on the eve of the signing of the Kellogg Treaty, let Germany know that French and allied troops will not be withdrawn from the Rhineland until the questions of reparations and the neutrality of that territory are fully settled, with full guarantees.

"Germany believes that Britain backs France in this policy under the secret *entente* negotiated as part of the assent of these two countries to the Kellogg Treaty. Press organs in touch with the government say Britain has decided to work with France on world policies, and indicate the belief that France is to be given a free hand in Europe in return for support of Britain on the seas.

"Now Germany is again turning toward a close *entente* with Russia, and significant diplomatic and trade negotiations are under way toward this end. Italy, which has been checked in the Balkans by the new *entente*, may again turn to Germany. . . .

"Our distrust of the Anglo-French *entente* is shared by Germany on a different basis. It is generally agreed that the British, in return for French support of their sea plans, have assented to the French idea that any disarmament agreement shall not include limitation of 'trained reservists.'

"As things stand under the Versailles and other treaties, Germany and the other defeated powers are forbidden to have large standing armies, and there is no limitation on France and her allies in Central and Eastern Europe. Consequently Germany and the other defeated ones have no way of training their young men for military purposes, except secretly. But France and her allies can turn out all the trained men they want, and have them as reserves for their regular armies.

"Thus, as long as the Paris peace treaties stand, France can be in a position to dominate the Continent. . . .

"And the flood of vague denials and explanations that are coming from British and French statesmen do not dissipate such distrusts, for underneath them all lies the undisputed fact that military and naval men have held technical consultations and agreed on their policies; and it is quite evident that they would not have agreed had they not been assured of mutual support for the essentials of what both call 'security.' To each set of military men that means superiority over any probable enemy."

This *résumé* of present European diplomacy tells us in no uncertain tones that the signing of the Kellogg Treaty was only a matter of form with many nations, and that they are to-day pursuing the same course which led on to the debacle of 1914-1918. Like causes produce like results.

B.

## Shall We Desert the Cause?

THERE are some good people who are advocating that Christians should eschew all connection with the Prohibition movement because it has a political tinge. Is such a position tenable?

Now, of course, we eagerly avow that churches as such and religious periodicals such as the SIGNS OF THE TIMES are not to commit themselves to partisan politics or to make any sort of profession of party affiliations. Their mission is the advancement of the cause of the kingdom of God, and not the fortunes of the Republican, Democratic, Socialist, or any other party whatsoever.

However, there are times when moral questions arise which inevitably become involved politically. In such a crisis, the path of the church is sometimes difficult to determine; but the guiding principle that the Christian should at all times make his influence felt by voice, pen, and vote on moral issues will indicate the course to be followed.

On the matter of Prohibition, the Christian will vote for it no matter what its party affiliations for the moment may be. By so doing, the Christian does not declare himself for that party first, last, and always, but merely registers himself in favor of the moral issue involved at the particular moment. In the election following, he may, for the same reasons, vote with the opposite party if it should champion the moral issue at stake.

Before the 18th Amendment was written into the Constitution, the temperance issue usually appeared on the ballot as an item wholly separate from any party consideration. The duty of the Christian was then unmistakable. But since Prohibition has become the law of the land, the question of its enforcement or repeal has become more or less bound up with party politics, and will become more so, perhaps, as time goes on. If the Christian is to continue to support temperance, he can not do it now without recognizing these involvements. Henceforth he must use a party as the channel for his vote. That does not mean that he will necessarily vote for any other item on the party ticket. He may single out the one which affects temperance. His one consideration is the moral issue.

The vital question is, Shall the church, which is largely responsible for the dry status of America, desert the cause of Prohibition, and allow the country to go back to the open saloon simply because it now is forced to vote for Prohibition on a party ticket?

B.



WIDE WORLD PHOTO  
Aaron Saenz, governor of the state of Nuevo Leon, and the leading candidate for Obregon's place as President of Mexico