

SIGNS *of the* TIMES

THE WORLD'S PROPHECIC WEEKLY



"God has placed signals along the end of the track of time that every sober man who will may read."

Heaven's RAILROAD SIGNALS

OSCAR B. GERHART

A FREIGHT train had pulled up on a siding to await the passing of an on-coming express. The engineer was leaning out of his cab window, looking first at the traffic that fearlessly crossed the tracks just in front of his locomotive, and then at the green signal just beyond, glimmering through the darkness.

In due time the signal flashed red. But to the average autoist that warning meant nothing. He neither knew nor cared that the speeding express would soon be racing over the very rails he was then crossing. Why should he care? He would be across before then.

A moment more, and the bell began to ring. To the average autoist that meant something. That was a language he could understand. That spelled imminent danger. The cars began to line up to await respect-

fully the passing of that great mass of steel.

The express was coming. But above the throbbing of his own engine, above the roar of the on-coming express, the freight engineer heard the sound of wild singing and reckless laughter. A car came careening down the road, passed the line of waiting cars, and—a chorus of screams, a display of fireworks, a sharp crash, and six mangled corpses were picked up in the darkness a few moments later. Broken flasks told the whole story.

Yes, my friend, you sigh and exclaim, "What fools!" True, but hold; "Take heed to *yourselves*, lest at any time *your* hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon *you* unawares."

A man asked me not so long ago: "Why all this hullabaloo lately about Christ's

second coming? If He's coming as soon as you seem to believe He is, what of it?" Ah, I'll tell you the fearful reason for our agitation of this subject: There are millions of drunken men and women on the track, and the train of God's wrath is about to sweep them into eternity.

No one but a man "overcharged with surfeiting, and drunkenness, and the cares of this life" will attempt to tell himself, "Christ may come to-day, or He may not come in a thousand years." God has placed signals along the end of the track of time that every sober man who will may read. One hundred fifty years ago it might have been comparative folly to preach the return of Christ. There were no imminent warning signals in that day. Since that time earth and sky have been thickening with strange and ominous signals.

The Son of God Himself told us regarding these signs, nearly two thousand years ago: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." To-day we are living in the space of time following the signs in the heavens just mentioned. There remains but one thing to complete the fulfillment of this prophecy—the appearance of Christ in the clouds of heaven.

True to the prophecy, seven years after the last public execution of the Dark Ages, the sun was darkened on that memorable day, May 19, 1780, and the moon was darkened the following night. Viewing this event from a distance of seventeen hundred fifty years, as Christ did, the darkening of the sun and moon occurred "immediately after the tribulation of those days." Fifty-three years later, on the night of November 13, 1833, the stars fell from heaven in a shower never paralleled in all history.

NINETY-FIVE YEARS HAVE PASSED

Ninety-five years have passed since the last of these signs occurred. Men are planning great things for the future generation—a generation which the Almighty has decreed shall never exist. "When ye shall see all these things," He warns us, "know that He [margin] is near, even at the doors." Nor has He left us to speculate as to the meaning of that expression, "even at the doors." God is very specific in His explanation. "Verily I say unto you," He continues, "This generation shall not pass, till all these things be fulfilled."

Then, seeing as He did that His coming would be delayed to the frazzled-out end of this generation, and knowing that some would say, "It has been ninety-five years since the last of those signs was blazed in the heavens," He reassuringly adds, "Heaven and earth shall pass away, but My words shall not pass away." Christ wanted us to know He had not overstated the truth. He wanted us to know that when He said "this generation" He meant just that. "This generation shall not pass."

But this generation is attempting to pass. Pick up any current magazine or daily paper; there is scarcely a copy that does not contain some speculative promise regarding a future that God has plainly stated shall never exist. This generation is careening drunkenly along, woefully indifferent to the solemn truth that it will meet the long-promised King of kings at the crossing, unprepared.

"AND HE HASN'T COME YET"

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." We are warned not to look for much atten-

tion to our message from this generation. Noah's generation paid very little attention to his message, and the last generation will regard our warning of "Prepare to meet thy God" in the same indifferent manner.

The lady who recently said to me, "You people have been preaching the second coming of Christ a good many years, and He hasn't come yet," expressed the satirical attitude of thousands of others. Poor Noah must have had to contend with a lot of that sort of remarks. "Why, Noah, you've been talking flood for nearly a hundred twenty years now. Granting that such a thing were

possible (which our scientists say isn't), you'll have to admit there isn't any more sign of that flood of yours to-day than there was when you first began preaching it a hundred twenty years ago."

But one day something happened. The people stopped their dancing and merrymaking long enough to cast some wondering glances over at Noah's ridiculed ark.

"Look at all those birds flying into the ark," some one may have remarked.

"Yes, and look at the animals going into the ark, will you?"

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A LITTLE PAST HISTORY



for the
Present
Situation

MILTON C.
WILCOX

WE ARE often told that the Roman Catholic Church is not in politics; and religion has naught to do with her attitude any more than it would with Protestants or nonreligionists interested in political matters. In the discussion of the question in the *Atlantic Monthly* and in *Current History*, we are repeatedly told that the Vatican and all it represents are interested in politics purely as citizens of the United States and not as adherents to the head of their church, the pope. It may be well, in view of this, to recall some events in this land from 1889 to 1895.

Mgr. Francesco Satolli was sent from the Vatican to the United States to attend the centenary of the hierarchy at Baltimore, in 1889. In November of that year he delivered an address at the inauguration of the Catholic University of America. In 1892 he again visited America, and on November 16 presented at a meeting of archbishops in New York fourteen propositions for the solution of school problems yet unsettled. He made his residence in the Catholic University of America, in Washington, D. C., an institution "under the supreme authority of the Holy See" (Catholic Encyclopedia). January 24, 1893, the "Apostolic Delegation in the United States was established at Washington, and Satolli was appointed first delegate. He was created cardinal-priest 29 November, 1895." Thus much to show the confidence reposed in him by the Vatican.

His mission was under the authority of "the fisherman's ring," all his acts were confirmed by the pope. His headquarters in Washington were known as the "papal legation" and the "embassy." On his visit to the Chicago World's Catholic Congress as papal ablegate, Satolli delivered a message from

the pope to the Catholics of America. Among other things he said: "In the name of Leo XIII, I salute the great American Republic; and I call upon the Catholics of America to go forward, in one hand bearing the Book of Christian truth, and in the other the Constitution of the United States. . . . Bring your fellow countrymen, bring your country, into immediate contact with that great secret of blessedness—Christ and His Church. . . . Here you have a country which will repay all effort not merely tenfold, but aye! a hundredfold. This no one understands better than the immortal Leo; and he charges me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the Book of Christian truth—the Bible—and in the other the Constitution of the United States."

While the address was to the Catholics of America, it is also obviously a bid for government favor.

It need scarcely be said that the Bible to Roman Catholics is not as it is printed, but as it is interpreted by the traditions of the Catholic Church. And if Rome had the power and should take the same liberties with the Constitution of the United States that she has with God's great moral constitution, the rights assured and protected by our organic law, if contrary to the purposes of the Vatican, would, under her interpretation, become a mere memory of what was.

At the jubilee of Cardinal Gibbons, held in Baltimore, in an address delivered at that time, Archbishop Ireland said: "I preach the new, the most glorious crusade—church and age! Unite them in mind and heart, in the name of humanity, in the name of God. Church and age. . . . Monsignor Satolli, the church and the age! . . . Rome is the church; America is the age."

On the following evening the same great prelate gave further expression to the long-cherished hope of the papacy: "I do not know whether or not you appreciate the full value of the union you see typified here tonight—the union of the Catholic Church and America; the fraternity between the church and the non-Catholics of the nation. The Vice President of the United States comes here, and takes his seat alongside the cardinal. The spirit of fraternity between church and state thus typified is the result of the work of our American cardinal."

Much more might be said, and may be at a later time. But let me say to my readers, it is well to read the events of to-day in the evidences of the past. Rome never changes.

The CRISIS in the MISSION FIELDS

THE outposts of Christianity are to-day facing problems more beset with dangers than at any time since Carey, Judson, and Taylor began to write the story of modern missions. The old inertia and self-satisfaction of the East, the differences between the Eastern and the Western mind, the corrupting influence and irritating example of the old-time white trader, the coercive activities of the Western governments with ambitions for empire—these problems have been present from the beginning. Without in any effectual way providing a solution of these old problems, the events of the past few years have added grave new ones.

THE NEW PROBLEMS

These new problems fall into two classes, those arising within the mother churches themselves and carried to the field by mission personnel, and those due to the changing mind of the mission lands.

Concerning the first, it is very evident that the liberal modernistic movement that seeks to change Christianity over from a crusade for righteousness to a system of social reform, and to substitute ethics for *vox Dei*, would have a representation in the mission fields. The theological seminaries are seeing to that. Many of their recent graduates are going over with the idea that the people for whom they are to work must so far as possible be made to "think white" before the gospel is given to them. That is, civilization is to come first; the "good news," second. This, of course, applies to those peoples whom we class as uncivilized.

It is also very evident that the vogue of a tolerance so broad that all philosophy and ethics are revered by it as of divine origin will, in the advanced mission fields, take the direction of an alleged discovery in Buddhism, Confucianism, and Mohammedanism, of eternal truths in quantities that would have astonished the older missionaries. This is now the case. Notable Christian leaders are taking the position that it is presumption for the West to propose to the ancient East the scrapping of the latter's religions *in toto* and the acceptance of the Western version of Christianity. "Is it not better," they ask, "to leave to the Orient its religions, adding to what they already possess such truths as are inherent in Christianity?" This plan would graft Christ on the heathen tree, and convert, in a sense, the religions of the East instead of the people.

THE NATIVE RELIGION

This statement of the problem is not to be understood as a defense of the type of missionary who entirely ignores the native religion or who is lacking in tact, like the one reported from Ceylon, who taught his converts to sing a translation of the old hymn,

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile."

It is intended that the reader shall consider the difference between giving a robust heathenism a weak injection of Christianity, and that sounder policy of taking whatever there is of truth in heathen systems and using it

KELD J. REYNOLDS

simply as an approach to the great, profound, and exclusive truths delivered by Christ and the prophets and apostles.

For the conditions we have described, modernism is not alone to blame. There is another cause. Fortified by "the great commission," the early missionaries set out with splendid courage to Christianize the world. But Christ's commission does not promise, even by implication, the Christianization of the world. "Go ye into all the world, and preach the gospel," and "I am with you always," He says. It is possible for the message of salvation to go to all the world, even in one generation. But the conversion of the world is another thing. Failing to make the expected progress, many missionaries decided that their methods had been faulty and that their mission was to bring the culture and the material civilization of the West to the East, at the same time putting what they could of Christian principles into the Eastern religions. To this end they established in the mission countries educational systems on the Western plan.

SCIENTIFIC-MINDEDNESS

At first it appeared that this fostering of a state of scientific-mindedness in the East would lead the people to see for themselves the advantages of Christian ethics and doctrine over their own. But it has not turned out so. Buddhist and Mohammedan leaders have modernized their religious concepts



INTERNATIONAL PHOTO
"Holy(?) men of India"

and practices, and have adopted the devices of Christian evangelism. The East has gone to school to the West. It has adapted its teachings somewhat to the age, and has then resorted to popular preaching, religious education, and social programs in order to compete with the missionary. All this is being done without essentially altering the old.

This competition has led some missionary societies, on the other hand, to resort to mass conversion in order to make the nu-

merical progress desired. In India these societies are encouraging the baptism of whole villages and requiring the barest minimum of Christian belief, on the theory that this is insulating the village from heathen influences and that afterwards Christianity, as a regenerative process, can be brought in by gradual education.

This, then, is the one element in the crisis of Christian missions; the liberalizing tendencies from within which give to the Eastern religions recognition and an opportunity, and the speed and effectiveness with which this opportunity has been seen and grasped. This condition, in turn, has led a large number of missionaries to adopt a tolerance which is disastrous to the success of missions, for it does not see Christianity as a crusade but as a cumulative philosophy and as a program of social reform.

GROWTH OF NATIONALISM

The second factor in the crisis is the growth of nationalism in Oriental mission lands. "We face," says Sherwood Eddy, "a new world that will no longer submit to imperialism; an increased nationalism, an awakened Orient, and the 'Revolt of Asia.'"

This awakened nationalism has been accompanied in many lands by a renaissance of Oriental culture, an intense national patriotism, a new appreciation of their own religions. At the same time, in reply to our imperialism they have turned the searchlight of exposure on the evils of our Western civilization. In every awakened country they are demanding an indigenous leadership . . . of missions."

The reason for this demand and the attitude behind it was clearly stated recently by a Mohammedan leader. "The Christian missions," he said, "began their work with the kindly, beneficent obsession that failing to convert the world would mean leaving it to perdition. That obsession still remains with many of your sincere and devoted field workers; but back of the field workers and with the management of the modern missionary movement, that obsession has given way to the idea of possession.

"The missionaries are being used as forerunners for selling agents by teaching the East to use and to want the manufactured products that add so much to the creature comforts of the West.

"You offer the religion of Christ as a Western religion and stress the simplicity of Jesus and His blessings on the poor and the weak. Then in the same breath you ask the East to accept Christianity because of what it has done for the West, and you cite all your material progress as proof of it. Jesus rode on an ass, not in a luxurious motor car."

It is through the operation of causes over which he has no control that the missionary, in most cases, is made to appear an agent of trade or imperialism. But his innocence does not simplify his problems when racial antipathies are working. And when we remember that, in addition to the difficulties already pointed out, the Oriental sees every missionary against a background of gunboats and marines, forced treaties and

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The Bible's Two RESURRECTIONS

THE Bible not only gives testimony for a belief in the resurrection, but it also shows the necessity for the same. Without a resurrection, there is no future existence for the human family. The plain declarations of some of the Bible writers are that there will come a resurrection.

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26. This ancient servant of God expected to see God in his flesh (resurrected) even though his body would be destroyed in the grave. He further states that his Redeemer would stand on this earth in the end of time.

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15. David looked forward to the time when he would be awakened in the likeness of Christ.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19. Isaiah says plainly that the dead shall live, and that there will be a resurrection of the body, and, further, "the earth shall cast out the dead."

A NEW TESTAMENT THEME

In the New Testament we find the subject of the resurrection to be one of the central themes. Here are a few texts out of many that might be noted: "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God *which raiseth the dead.*" 2 Corinthians 1:9.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the *resurrection of the dead.*" Philipians 3:10, 11.

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Romans 8:11.

"Even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our body.*" Romans 8:23.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

The resurrection is an absolute necessity because of the following facts: The dead are in their graves. (Job 17:13.) The dead are unconscious. (Ecclesiastes 9:5.) Death is compared to sleep. (1 Thessalonians 4:13, 14.) Without a resurrection, all the Christians who have died are perished. (1 Corinthians 15:16-18.)

The apostle Paul deals with the subject of the resurrection at some length in the fifteenth chapter of 1 Corinthians. In a most masterly manner, he gives his conclusion in verses 16-18.

If you are ever resurrected, in which resurrection will you be?

M. LESLIE RICE

"If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The only hope for a future life depends on the resurrection.

CHRIST'S OWN WORDS

The Scriptures teach that there will be two resurrections. These two resurrections are one thousand years apart. At the first resurrection, only the saints—those that have died believing in the Lord Jesus Christ—are

raised. In the Bible this resurrection is spoken of as the "resurrection of the just," "the first resurrection," and "the resurrection of life." In the second resurrection all the dead that were not in the first resurrection are raised. This includes all those that have been judged unworthy of eternal life. They are brought forth to receive their reward—eternal destruction.

That all, both good and bad, would some day be resurrected was taught by Christ when upon earth. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

The first general resurrection takes place at the second coming of Christ. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For 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 4:14-17.

These Scriptures plainly state that when the Lord returns "from heaven," and "the trump of God" is sounded, "the dead in Christ shall rise first." Then, following the resurrection, the people that are living on the earth that are righteous are "caught up together with them in the clouds, to meet the Lord in the air," and this is the hour of translation for those living.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20:6. Those who are spoken of as having part in the "first resurrection" are "blessed and holy."

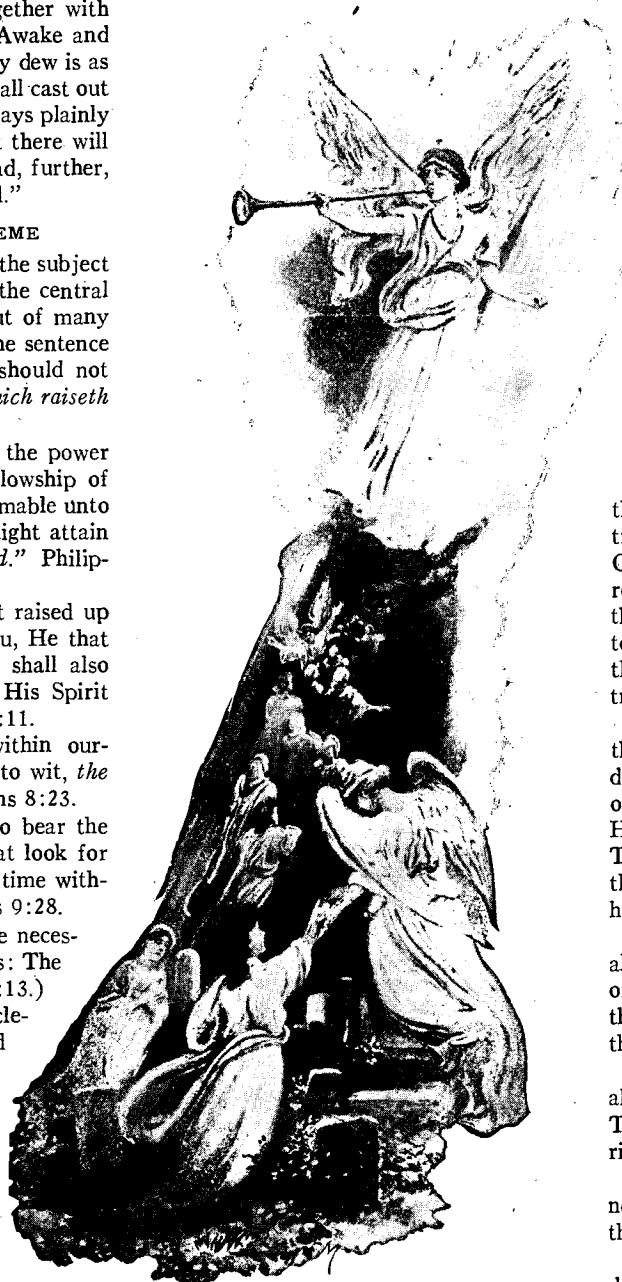
"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's *at His coming.*" 1 Corinthians 15:22, 23.

It is at the second coming of Christ that all shall "be made alive" who are Christ's. This is possible by the resurrection of all the righteous.

There are four prominent events connected with the second coming of Christ and the resurrection:

1. The resurrection of all the righteous dead. (1 Thessalonians 4:13-17.)

2. Translation of the righteous living. (1 Thessalonians 4:16, 17.)



"All that are in the graves shall hear His voice, and shall come forth."

THE LAW OF SERVICE



God made fathers and mothers because He would have no self-centered sons and daughters. In parenthood is most deeply experienced the rule of heaven, the law of service.

ARTHUR W. SPALDING
Secretary Home Commission of the General
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3. Destruction of the wicked that are alive at that time. (Luke 17:26-30; 2 Thessalonians 1:7-9.)

4. Giving the rewards to the faithful. (Revelation 22:12.)

When Christ comes and the righteous dead are raised and the living righteous are "changed," or translated, at that same time the living wicked are destroyed. "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." 2 Thessalonians 2:8.

The prophet Jeremiah gave the following description of this earth and the inhabitants on it following the second coming of Christ: "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." Jeremiah 4:23-26.

In this chaotic state the earth remains until the second resurrection. Every unregenerated man is dead. The righteous living, together with the resurrected righteous, have been taken to heaven.

At the time of the resurrection Christ gives the redeemed their reward. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

WICKED RECEIVE WAGES

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. The reward for the righteous is eternal life. The wages for the sinner is death. The righteous receive their reward at their resurrection. The wicked receive their wages, or death, after their resurrection. The penalty for sin is spoken of as "the second death."

At the end of the thousand years following "the first resurrection" all the wicked are raised to life. They shall live on this earth again for "a little season." Revelation 20:3. Then the judgments of God are visited upon them. "Fire came down from God out of heaven, and devoured them." Revelation 20:9.

One of the ancient prophets describes the destruction of the wicked in the following language, showing that they are completely destroyed: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. It will be observed that this scripture does not say that the wicked are scorched, singed, or tortured, but that they are burned up. The prophet Obadiah, in describing the destruction of the wicked, says, "They shall be as though they had not been." This is their wages for a life of sin that has never been confessed or forgiven.

"God give me hills to climb,
And strength for climbing!"

THESE are two prime impulses in life, answering to two supreme needs of the race. One is to eat; the other is to beget. To eat is necessary to the sustaining of the individual life, and if men did not eat the race would perish. Yet even so, there is an end to every individual life, and though men ate and nothing more, they would not continue the life of the race. Therefore life must be passed on from the old individual to the new individual; and that is begetting. Unless the individuals of one generation bestowed their life upon another, the race would shortly end.

These two functions, nutrition and reproduction, while aimed at the same racial need, are, in practice, very different in their development of individual characteristics and of social conditions.

The requirements of nutrition, which impel the individual to seek and use food, clothing, and protection, and all that surplus of these things which we call wealth, develop in individual men and in peoples strength, frugality, cunning, inventiveness, courage, and combativeness. When applied to the conquest of natural resources or obstacles, these traits are admirable; but when they are turned against individuals or peoples, they are the cause of contention, wars, and injustice of every kind.

The requirements of reproduction, on the other hand, are such as to demand an altruistic attitude. In reproduction the individual does not get something for himself, he gives of himself to another. The parent must be always giving to the child. In the beginning he gives the germ of life; the mother especially gives of her strength to the formation of the new life. After the child's birth, she continues to nourish him; and the time and attention and effort of both father and mother must be put forth to provide for the comfort, health, and education of the child until he has reached maturity. Parenthood is the supreme example of unselfishness, and produces in the individual and in society the traits of generosity, sympathy, coöperation, patience, protectiveness, and devotion.

It is not to be assumed that the instinct of appetite—or more broadly of self-preservation—is evil. It is necessary to the preservation of the individual and the race, and it thereby operates to the good of the whole. And the traits it is intended to develop are, when rightly applied, of value to society as well as to the individual. But if they were not balanced by traits developed through an opposite principle, embodied in the instinct of reproduction, there would never be produced the advantages and joys of sociability and higher love. Acquisitiveness, getting for one's self, starts with the child. It is the primary instinct, and it must operate first so as to gather strength and substance for the individual. Then enters the principle of dispensation, giving to others; and that which the primary instinct has gained, the secondary instinct dispenses. The climax of that instinct is parenthood, with all that it involves.

In this experience of marriage and parenthood, when based upon the principles God gave, come the deepest and most sincere joys of life. They do not come without sacrifice and pain; the sorrows of life are the soil in which joy grows. But only those who are willing to give of their substance, their strength, their life, for the making and sustaining of other lives, ever know the depth of joy which life holds.

There are many who seek the opposite road to pleasure, who act upon the principle that the cup of life's joy is filled only by getting, and not by giving. They seek wealth, pleasure, self-indulgence, amusement, not only in their youth, but in their age. They marry for pleasure, not for service; they choose to remain childless, and make of their union, as one writer aptly says, not a family, but merely a "companionate." They turn from the pain, the burden, the sacrifice, involved in parenthood, that they may the better keep the lightness and pleasure of an untrammelled existence. But long before they reach the end of the road they find that where they have expected pleasure, they experience only discontent; where they have sought sweetness, they find only bitterness. Their way of getting to themselves rather than of giving of themselves has brought, not the fruit of joy, but the ashes of unhappiness. "The law of self-serving is the law of self-destruction; the law of self-sacrifice is the law of self-preservation."

It is the law of God. It is not fiat law, proclaimed by Him because He willed it to rule in human life. It is inherent law, abiding in the very nature of God, who is the Giver of all good things. From Him whose nature it is to give, we His children inherit and receive the same nature and law. Because God is the Giver of all good, and in His giving experiences His highest joy, He gave to us His greatest gift, the power to give and to find the greatest joy in giving.

It is a truth to be taught to children, an experience for children to enter into, that the law of giving is the law of life. They will be happiest if they minister to the happiness and the good of others. The law of giving is not antagonistic to the law of getting, but it is opposed to keeping all one gets. We must get or we can not give. All the virtues that come from the instinct of getting are to be coupled with the virtues that come through the spirit of giving. As the child learns and practices this spirit of generosity, mercy, and love, there grow up in him the noblest characteristics of human and divine nature.

The climax of such an education and experience comes in parenthood. And for this reason God established parenthood, that through it His character, His experience, His love, might have fullest development in His children, whom we are.

[This article by Professor Spalding is adapted from a chapter of a book just off our press. Please turn to page 15 for the advertisement concerning 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.

CERTAIN SCRIPTURES EXPLAINED

G. H. Killinger of Oklahoma wishes an explanation of sundry Scripture texts.

There is no contradiction between John 18:31 and 19:7. According to Leviticus 24:16, the penalty for blasphemy in the Mosaic law was death. It must be kept in mind, however, that in the time of Jesus the Jews were not an independent people. Civilly, they were under the Romans, who denied the subject Jews the power of human execution. This explains why the Jewish rulers were so anxious to get Pilate to pass the death sentence, who had first to be satisfied that Jesus was worthy of death before the tragedy could occur.

Probably the best way to harmonize Mark 16:2 and John 20:1 is to suppose that Mary Magdalene started for the tomb before the other women. Overcome as they were by the sudden and glorious news that our Lord had risen, there is small wonder why these women "fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone." This was, of course, only a brief, temporary, emotional state. Later, filled with calmer, holy joy, they "told all these things to the eleven, and to all the rest." Mark 16:8; Luke 24:9.

Considering the fact that David did commit serious sins, some have been perplexed over the statement in 1 Kings 15:5 that he "did that which was right in the eyes of Jehovah, and turned not aside from anything that He commanded him all the days of his life, save only, in the matter of Uriah the Hittite." While this particular sin was forgiven David by God, it is noted here because of its specially despicable, flagrant nature; because, as Adam Clarke says, "it was a horrible offense; or rather a whole system of offenses." See 2 Samuel 11, 12. When we think of the domestic infelicities David had after this iniquity,—the rebellions among his sons,—all of which are largely to be attributed to his ungodly marriage, it is not difficult to see why this "matter of Uriah the Hittite" is designated as David's unrighteousness.

The wine offered to Christ on the cross was the sour wine of the Roman soldiers, mixed with the "bitters" (better word than "gall," see Moffatt's translation) of frankincense and myrrh. This stupefying drink was given to the condemned to alleviate their sufferings. This removes the apparent contradiction of Matthew 27:34 and Mark 15:23.

NATURAL INSTINCT

John Given of Ontario wishes to know if "natural instinct" can be taken as proof of immortality.

The old Greek moral philosophers possessed a deal of truth when they attempted to prove immortality from a sort of natural instinct in man. For just as, instinctively, we desire food to satisfy our inherent fact of hunger; drink, that of thirst; books, that of reading and study; art and music, that of the æsthetic and cultural, so we find instinc-

tively within us a desire to possess an eternal life. Somehow there has ever been in the heart of the human being an inherent feeling that he was not meant to end it all in death, but that there is a life beyond the grave. To one who has studied comparative religions, this is well known. It is the outstanding glory of Christianity that it satisfies that inherent longing. (John 3:16.)

BRIEF ANSWERS TO SUNDRY QUESTIONS

Mrs. Dora Mason of Michigan desires light on several questions.

Genesis 2:7, 19 shows that man and beast, physically speaking, are both made of elements found in the ground, as is abundantly proved by post-mortem disintegration. The essential difference between them is that man exclusively has a moral, spiritual life, the possibility of character development.

There is but one definite statement in the Bible that the first woman came from Adam's rib. See Genesis 2:21, 22. Paul comments on this in 1 Corinthians 11:8, 9.

As to where the questioner can find the "Old English Royal Bible," I would refer her to the Oxford University Press, 114 Fifth Avenue, New York City, New York.

If, instead of "spirit," in Luke 24:37, 39, we read "ghost" (as in Moffatt and Goodspeed), which correctly expresses the meaning of the context, we shall have no trouble understanding what our Lord had in mind when He said, "A spirit hath not flesh and bones, as ye behold Me having." In the sudden excitement of the occasion, the disciples, unable to believe that the risen, bodily Jesus stood in their midst, superstitiously took Him to be a phantom, an apparition, a "ghost." To show them that He was a real bodily being, with "flesh and bones," He had them "handle" Him; and afterwards to give further confirmation of His reality, He ate "a piece of a broiled fish." Verses 41-43.

ZECHARIAH, CHAPTER FOURTEEN

Mrs. Martha Allen of Florida wishes to know if Zechariah fourteen refers to the new earth state.

Yes, Zechariah 14 does "refer to the new earth state." Verses 17-19 are part of the context of the portion of this chapter (beginning with verse 12) which deals with the final destruction of the impenitent wicked. After stating in the sixteenth verse that the redeemed righteous who are "left of all the nations" shall yearly go to the New Jerusalem (see Revelation 21:1-4) to worship and "to keep the Feast of Tabernacles," in verses 17 to 19 the prophet shows what will happen to those, the lost, who shall not have the blessed privilege of engaging in these seasons of worship. They will have "no rain," meaning no spiritual fruitfulness in their lives, causing the ingathering of the "fruit of the Spirit" (Galatians 5:22, 23) through Jesus Christ as their Saviour, and typified here by the great annual festival, the Feast of Tab-

ernacles, which represented that ingathering. As spiritually unfruitful, the unsaved will be left to the dead barrenness of eternal destruction. In other words, "no rain" means in the symbolic harvest of God in the last day (Matthew 13:39) what it means to the farmer now in a literal way—ultimate ruin and destruction. See Deuteronomy 11:16, 17.

The "family of Egypt" (meaning spiritually the ungodly, see Revelation 11:8) is also undoubtedly suggested to Zechariah here by the Feast of Tabernacles. This feast not only represents to the righteous the thanksgiving season of rejoicing for the harvest ingathering of the fruits of their lives through Christ, the result of that fruitfulness suggested by the "rain;" it also represents their thanksgiving for the gracious protection of God during their spiritual sojourn from this world (Egypt) of sin to the promised land of the new earth. See Leviticus 23:33-36, 39-43. That which brings eternal "punishment" of destruction to the "family" of spiritual Egypt brings the eternal reward of life to the family of spiritual Canaan. With the unrighteous thus removed from the new earth, the questioner is correct when she writes that "no disobedience will ever be seen in the land that is fairer than day."

GALL AND TOBACCO

S. G. Thomas of Florida wishes to know if the marginal reading of the word "gall" in Deuteronomy 29:18 is the same as "tobacco," and how to overcome the tobacco habit.

The word "gall" (*rosh*, in margin) is a bitter and poisonous herb. Gesenius believes it to be the poppy, from which opium is secured. There seems to be no connection between it and tobacco.

I can fully sympathize with the struggles of the questioner to overcome the tobacco habit. I would point him to Jesus, the Saviour from all human ills and wrongful habits. When we seek Him sincerely, are willing to let go of every sin, and surrender completely to His will, His "hand is not shortened, that it can not save; neither His ear heavy, that it can not hear." Isaiah 59:1. Prayerfully extract the comfort and hope there is in Psalm 37:5; Matthew 11:28; 1 Peter 5:7; Acts 16:29-31.

REBAPTISM

Mamie Russell of Illinois wishes to know about rebaptism.

Whether one who has backslidden in Christian experience ought to be rebaptized is a matter which must be left in the ultimate to the decision of the person concerned. If the individual has not given up his basic faith in Christ as his Saviour, has not deliberately disobeyed His commandments, has not gone back fully to his old life of sin, but has carelessly or neglectfully treated his spiritual privileges and duties, my opinion is that rebaptism is not necessary.



EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



IN THE CRUEL FLOODS OF PAGANISM

IN STUDYING any people the first essential is to get an understanding of their enlightenment, their morals, and their general sentiments. This is a well-recognized principle in the study of history, and too few persons have taken the pains to get a real understanding of the times in which Abraham, Moses, Isaiah, and the rest of the Old Testament characters lived.

When Jesus was here in person, He made the pronouncement that "wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it." Matthew 7: 13, 14.

Those who are not true to the principles of the gospel are represented by the Master as the "many," and those who will follow Him as the "few." This was especially true of Old Testament times. Noah, Methuselah, and Enoch, with just a few others, stood alone in the world against the great wickedness of their time, and it would appear that Job was practically alone as a representative of God on earth in his time. The same is true of Abraham. And all through the history of those times only a few were standing with God. Of the days before the Flood the text says, "The earth was corrupt before God, and the earth was filled with violence." Corruption and violence were the great characteristics of all those times in which the ancient worthies lived, and that corruption and violence kept increasing as the days passed along.

In the times of Assyria and old Babylon, where much of the Old Testament history is placed, these cruelties had reached tremendous depths. Myers in his history says:

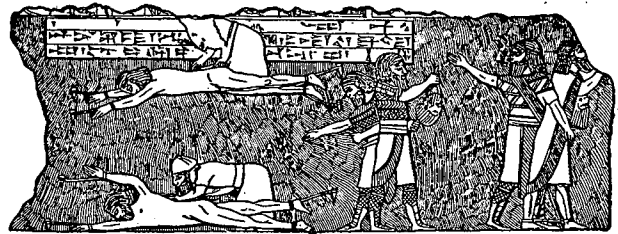
"The Assyrians . . . were a proud, warlike, and cruel race. The sculptured marbles taken from the palaces exhibit the cruel tortures inflicted upon prisoners; kings are being led before their conqueror with hooks thrust through their lips; other prisoners are being flayed [skinned] alive; the eyes of some are being bored out with a point of a spear; and still others are having their tongues torn out. One royal inscription, which is a fair specimen of many others, runs as follows: 'Their men, young and old, I took prisoners. Of some I cut off the feet and hands; of others I cut off the noses, ears, and lips; of the young men's ears I made a heap; of the old men's heads I built a tower. I exposed their heads as a trophy in front of their city. The male children and the female children I burned in the flames.'"—*Myers' General History, pages 45, 46.*

It must be taken into account that these cruelties of the Assyrians were inflicted in the name and for the sake of their gods. They did it to show to the people surrounding them that their gods were the most powerful, and they worked with all their cruel savagery to

extend their dominion to every part of the world. In many of their inscriptions these cruel Assyrian rulers boast of being king of the entire world.

The illustration on this page vividly shows the work of one of those old Assyrian kings. He had captured a city, and his army was engaged in skinning the entire male population alive. The method they employed of stretching the victims out for this process is vividly presented in the picture.

Now, with this knowledge of the common history of those times before us, read the following striking words from the prophecy of Jeremiah: "Behold, a people cometh from the north country; and a great



Assyrians skinning prisoners alive. (From a bas-relief.)—Myers' General History, Ginn & Company.

nation shall be stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses, every one set in array, as a man to the battle, against thee, O daughter of Zion." Jeremiah 6: 22.

It was against the cruel paganism of that time that God was hurling the messages of His mighty prophets. For, strange as it may appear, Israel was deluded and entrapped and finally overcome through the sophistries and cruelties of those pagan Assyrians.

In the twenty-third chapter of Ezekiel, God represents Samaria, the northern kingdom, by the name of Oholah; and, concerning her, He says: "Oholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians her neighbors." Ezekiel 23: 5. Get the clear picture of this prophetic language. The kingdom of Israel, which had inherited all the rich promises of God and all the rich experiences of God's mighty workings, was nevertheless doting "on her lovers, on the Assyrians." We must recognize that with mighty determination Satan, the great emissary of evil, was working to drown the world in the destruction of pagan vices and cruelties, and God was working to counteract and overthrow this. And as we see this picture clearly, it is perfectly apparent to us that the great character of the Old Testament Scriptures is the Lord Jesus Christ; and His tenderness is manifested there the same as in the New Testament. T.

WERE COAL MINES M

Did you know that an ordinary coal mine is a mighty argument for the authenticity of the Bible record of the Flood?

BEN F. ALLEN, A. B., LL. B.

THOSE who ignore the Flood as the means of burying the living things that made the coal say the plants that made it grew in place, where it now lies, like a swamp. Every time they find a separate seam of coal, they add a million years or so for that much plant life to grow; and when they find shale over the coal, they say the swamp was lowered till a river or ocean ran over it and left mud on it. If this theory were true, and evolution were a fact, why is it that the plants found in the bottom seam, even though there are a dozen or more seams and hundreds of feet of rock and coal from top to bottom, are not any simpler than those found in the top seam, and, in fact, are exactly the same?

GROUNDLESS THEORY

When they find sand or sand rock, they say it was covered by a river sand bar or the shore of a lake or sea. Lime rock calls for a sinking into the deep ocean, where they suppose lime rock is forming on the bottom all the time. They are entirely mistaken about rock of any kind now forming in the deep ocean. This has been disproved by every deep-sea test that has ever been made, from the "Challenger," in 1872-1876, to the present time.

Only a slimy ooze of bits of very, very small sea shells that live by the billion in the surface waters, and, when they die, sink to the bottom, is forming there, but not hardening; and there is no evidence that it was ever different. The ocean currents are all on the surface, and the depths are as still as death. There is no chance for sand or gravel to be washed or transported or drifted. There is no way for the proper chemicals to reach the slimy ooze on the bottom to harden it to rock. The evolutionists know this, or should know it, for it is plainly set forth in every work treating on the floor of the deep ocean, but it is so fatal to their theory that they ignore it.

Under this "rise and fall" theory there are many places, not only in coal beds but in all kinds of rock beds, where the swamps or land surfaces would have had to be raised and lowered dozens of times with absolutely scheduled regularity; for in these places every coal seam or rock seam, whether shale, sand, gravel, or limestone, has almost exactly the same thickness every time it is repeated, and each kind is almost exactly alike every time it appears. According to this theory, the surface must have heaved up and down as though the earth were the chest of some huge giant who took a breath exactly every half-million years.

Besides, if the ocean bottom rose and fell as slowly and steadily as some claim,

the slowly advancing and retreating shore lines would have left marked ribs all over the surface of every rock and land surface. There would be deep bands on every layer of lime mud as it was gradually raised into the air and river sediment which hardened it as it rose. Besides, there would be no such thing as pure lime rock. Before it could harden, the top of it, and perhaps all of it, would have been stirred up and intermingled with sand and gravel and river sediment from the land. But this is very rare. We find no such signs to warrant such a general theory. In order to produce the smooth rock surfaces and land surfaces we see often hundreds of miles wide, which appear to have been laid down in broad sheets of alternating still water and swift water, the tidal, world-covering Flood is called for.

A flood of waters, with mighty tidal waves coming with regularity, except as interfered with by surface convulsions, and burying all these materials in its ebb and flow, seems to be the only practical explanation. Stop and picture this in your mind.

The coal fields sometimes show as many as seventy-five distinct seams, and, in one case, one hundred seventeen. Sometimes many of these seams run together and then separate again. At Staffordshire, England, the main coal bed is twenty-five feet thick, but splits toward the north into eight seams so that the coal and the shale and the rock between the seams total three hundred ninety feet in thickness. We all know a swamp surface is perfectly level, but coal seams are uneven, sometimes extremely so, and uneven in thickness as well as in top and bottom surfaces.

Often the trunks of trees are found to extend upward in various slanting positions through as many as ten separate beds of coal, which is another proof that these beds were laid down rapidly. The tops of these tree trunks are just as well preserved as the bottoms. They would have stood only a few years, dead, of course, as all trees die when a foot or two of soil is piled up around their trunks. Therefore, away with the million-year ages! No roots for these trees have ever been found but such as would be expected in a floating timber jam of uprooted trees, except in rare cases where the coal bed happened to be buried on the stumps of an old forest, in which case it is always the bottom seam.

THE LUXURIANT VEGETATION

All the evidence goes to show that there was an abundance of both live and decayed material at hand. It is said that shale constitutes 80 per cent of the rocks formed from sediment, and shale always contains some



UNDERWOOD PHOTO

These men in the mine can clearly see that a great

fine particles of decayed life, and some shale is very rich in it. The kinds, sizes, and rank growth of every form of life found buried in the earth testify to its former abundance. The total absence of any fossil forms of desert plants or animals leads us to believe there were no deserts before the Flood. But the rock deposits and the fossils in them are now the same in the deserts as elsewhere. We are promised in the Bible that in the earth made new all these deserts will blossom forth abundantly. There is not a thousandth part of the life on earth now that there once was. All the conditions we know of seem to indicate a warm, damp climate well suited to rank and rapid growth. In such a damp evergreen world there was no chance for fire to destroy and lay waste. Vegetable matter simply accumulated where it grew, to a vast amount, and was heaped together in vast masses or timber jams by the Flood and buried, and the decayed parts simply muddied the water or settled as mud and became shale.

TO MAKE A FOOT OF COAL

To make one foot of coal required at least 10 feet of vegetable matter. Therefore a bed of coal 4 feet thick calls for a bed of drift 40 feet thick, and a coal seam 50 feet thick calls for 500 feet of drift. If this drift, or coal-forming material, were grown in place, by slow growth, how could the roots get down to the soil? The material itself is generally free from soil. We find no such roots, though we do often find in abundance the most delicate parts of the plants perfectly in shape. These would have decayed in a slow, foul swamp, long before they were saved, and besides, once the vege-

MADE BY THE DELUGE?



Men placed the material from which the coal is formed.

table matter resulting from certain mixtures requiring ocean water. These strong solutions settled to the bottom, and acted upon the shale and rock, resulting in the formation of the clay streak. But if this coal-forming material had repeatedly stood under ocean water for ages at different times and for different lengths of ages, there could have been no uniformity in the effects of these acids. The clay streak would have been impossible, or would have been of extremely irregular and of varying thickness. Besides, the coal already formed would have been greatly altered or even destroyed by the overflow of ocean water. Coal can't stand ocean water.

I believe if the coal mines were studied with the Flood theory herein presented in mind, they would yield conclusive evidence, if this can not be so considered, of the Flood of the Bible.

Some who have heard me lecture on the formation of coal from vegetation buried by the Flood fear there is far too much coal to have been thus formed,—that all the plants on earth to-day could not produce one-hundredth part as much coal. Their fears are well founded, as to the present scanty vegetation on the earth. Where their trouble is, they fail to follow the Bible and give it due credit and consideration for its vivid descriptions of the earth as it came fresh from the hand and heart of the Creator. It was well filled and perfect,—no waste places, no ice fields, no deserts, no barrens, and even the air was such, aside from its pole to pole balmy temperature, as to produce extreme thrift in all kinds of life. We can not test out what a theory is unless we know and consider all the facts involved.

HEAVEN'S RAILROAD SIGNALS

(Continued from page 2)

There must have been some serious thoughts about that time. Perhaps some suggested going over to find out what it was all about. They probably asked their philosophers and reputed scientists for an explanation.

"WE WILL WAIT AND SEE"

"Well," they said, "we can't just explain it yet. But we'll wait and see. If a flood should come, it can't come all in a moment. There is plenty of time to get into the ark, if Noah should be right on that flood proposition." And so they whirled back to their wine tables and dance floors, and "knew not until the Flood came, and took them all away." "So shall it be also in the days of the Son of man."

But God has fulfilled His part. The signs foretold have occurred. On May 19, 1780, God's signal flashed red. The scientists have never been able to explain that phenomenon, and many of them decline to recognize it as a sign of Christ's second coming.

On the night of November 13, 1833, God's bell began to ring. That was a warning all may understand. But the world speeds madly on. This generation is attempting to pass,

as others have passed before it. But God has decreed, "This generation shall not pass." It is but a comparative second of time until we are to witness the awful crash that will put an end to sin and sinners.

That brings us to a question, and a most solemn one. You, dear reader, may lay this article aside, leaving the question unanswered. But I am glad to tell you that if you but choose you can answer it now for all eternity. The question is this: Are you prepared to meet your God?

CRISIS IN MISSION FIELDS

(Continued from page 3)

ultimatums, the problem begins to appear in its true proportions. This is a time when Christian missions need the prayers of every sincere Christian as they have never before needed those prayers.

To-day the awakened East is asking the West two pertinent questions which must be answered. It is asking: Is the Christian missionary finally accountable to his state and under its protection, or is he subject to our laws like one of us? This has been called the most acute and dramatic form in which the issue of church and state has ever been raised. It is claimed that Christianity can never succeed in the East until it comes out from behind its compounds.

WHAT SHALL CHRISTIANITY CONTRIBUTE?

The other question is: Has Christianity anything to contribute in motive power or direction to the awakening of the Orient? The continuance of Christian missions hangs upon the answer. So long as those in need of bread are given the stone of materialism and social programs, the missions can not hope to succeed in the work for which they are intended. Christianity has both motive power and direction to give. But its gifts are primarily spiritual. It is the only power on earth that can effectively transform men into the image of God. This is the bread the mission lands need. Rebirth and redemption through a risen personal Saviour, righteousness in this life and eternal life in the world to come, a citizenship that is international because it is universal, yet, because it is of God, the very best citizenship for any country on earth, preparation here and now for the return of our Lord—this is a message to which, given in love and sincerity and with tact, no man anywhere can take exception. It makes no division lines between races, it offers no opportunity for imperialism, it is a stranger to exploitation.

Perhaps the time will come when it will be the one religious message the Oriental will care to hear. Certainly, while probation lasts, the time will never come when the gospel of Christ, rightly presented, can not be preached. So long as there are men seeking spiritual light, it will be given a hearing, for it is a sound and true message. The Lord Himself gave it. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

tation decayed, it could not form coal. There would be marked difference in the quality of the coal between the bottom and the top; but such a difference is not found.

GRAVEL AND ROCK IN COAL

Rounded, water-worn rock, pebbles, and boulders, and even large masses of gravel and rock in irregular shape, are found frequently in the coal, and these may have been brought by floating ice with frozen soil in it, or in large tree roots, or on rafts of timber and brush upon which a high bank or bluff or landslide or cave-in had fallen. (Sir Henry Howorth, "Ice or Water," Volume I, pages 182-186.)

Seams of coal are often resting upon or interbedded with limestone or other material containing fossil shells and other signs of deepest ocean life. How could such things be, since there is no sign or possibility that this coal material grew in this lime before it hardened, or on it after it hardened, unless the ocean dumped this lime mud out upon the land and covered the raw, fresh coal material suddenly by a series of regular convulsions from the deepest ocean bottoms?

THE EVIDENCE OF SULPHUR

The presence of sulphur in coal is another infallible proof of ocean water and suddenness of deposit. Sulphur is formed only by the action of certain very small germs of life called sulphur-making germs. Like the germs that make lime, they live only in ocean water. The clay streak underlying the coal tells the tale. It could be produced only by the action of strong sulphur acids later produced by the decaying animal and vege-



Ask the *B* DOCTOR

BROKEN ARCHES

"What is the matter with the calves of my legs? When I walk as far as 100 feet I have a severe pain which can be relieved only by sitting down. I have broken arches, but use arch braces. I have always been stout. Age 65; weight over 200 pounds. I try to keep under 1,500 calories a day."

Your pain is very likely from your broken arches. Perhaps the arch supports do not relieve your trouble. Your weight is against your walking.

From the list you gave I take it that you are getting more protein than you need, and you can very well dispense with the eggs and fish, and the tea and coffee. All these things increase the nonprotein nitrogen in your blood and so probably increase your blood pressure.

You will do well to study your diet and get on a low-protein, base-forming diet; then be sure that you keep the calories down, and you ought to hold down your weight. If you can not, then you need to see a doctor.

It is possible that you can get an arch support that will do you more good; but it is advisable for you to arrange your work so as to be off your feet as much as possible.

REDUCING

"Kindly outline weight-reducing diet for a woman twenty-seven years old and about twenty pounds overweight. Is jumping rope an injurious exercise?"

Eat no candies, and take no food whatever between meals. You will do well to eat no puddings, pastries, and the like, and to cut down to half your bread, butter, potatoes, and breakfast mush. To make up the bulk, eat more fruit and vegetables. Probably if you follow pretty closely the base-forming diet, you will tend to lose weight.

Be guided by the scales. Leave off enough of the fattening foods mentioned above so that you will lose between a half pound and a pound a week, and keep this up until you reach your normal weight. Then continue to govern the amount you eat by the scales.

You will find it much easier to overcome now the tendency to eat too much than you would later if you had continued to gain weight. The habit of overeating grows on a person, like any other habit. If you can not overcome your appetite otherwise, lay out the food you know you should eat, and when that is eaten, quit, no matter how much your appetite calls for more.

Jumping rope is excellent exercise if it does not dislodge the pelvic organs. It is a better exercise for children. Walking is a wholesome and very efficient exercise if one walks as if going somewhere.

AGAR

"Is agar always helpful in constipation?"

Agar is nearly always beneficial in constipation. If the person has not made matters worse by the use of cathartics, a diet largely of vegetables and fruits should give relief, especially when accompanied by water drinking and appropriate exercise.

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.

HEIGHT AND WEIGHT

"What is the proper height and weight for a boy eighteen and one half years old? My height is five feet six and one half inches. I would like to grow taller. Two months ago I weighed 135 pounds. I now weigh 125 pounds; otherwise, I am in good health. Would exercise and diet help?"

You should weigh in the neighborhood of 132 pounds for your height and age. Either 125 or 135 pounds would be within the health limit for your age and height, though it is safer for a young person to be slightly below the average than above it. You ought to be able by right eating to increase your weight, but possibly not your height.

Use milk freely, up to a quart a day, and, if feasible, use in addition half a pint of cream. Use freely of bread, and the cereals in the form of breakfast foods. Use very freely of fruits and vegetables, especially potatoes.

QUIZZING THE DOCTOR

"Has a patient the right to ask his doctor all he wants to know about his body, and what his medicine contains? Must the doctor tell the whole truth if the patient demands it?"

A patient may ask his doctor anything provided the doctor is willing to listen to him, but no doctor is bound by law or custom to tell the patient anything that he thinks the patient ought not to know. Most doctors will tell their patients what they think will be good for them, but doctors are usually busy men, and sometimes they answer abruptly if the patient asks what seem to the doctor to be foolish questions.

NEURITIS

"Have had neuritis two years; is much worse in winter; left arm and hand very shaky at times. This followed influenza, pneumonia, and a chronic lung trouble. Fruits burn my stomach. Please advise a diet."

Neuritis is usually caused by infected teeth or tonsils, or other infection. You should have an examination to find the source of the trouble. Infected teeth or tonsils should be removed.

Heat applied locally will relieve the pain. You probably need some change in your diet prescribed by some competent physician.

WEAKNESS

"Age forty-five; married. Weak spells; tired mornings; some palpitation. Good flesh. Poor appetite, and slow digestion."

At your age you must expect certain nervous symptoms. Rest, quiet, and outdoor life will help, but it will take time. It is possible also that your diet is unbalanced.

A SORENESS

"I have had a soreness on my right thigh and the bottom of my back for two or three weeks. The thigh begins to be painful, and it hurts to walk upstairs. As I have heard that persistent soreness is one sign of cancer, I begin to fear that it might be cancer. Do you think I ought to have an examination?"

The pain and soreness you mention do not seem like cancer; they are not where cancers usually form. Cancers are more likely to form in the breasts, on the womb, in the stomach, bowel, etc. It is true a sarcoma might form there, but I judge yours is a rheumatic trouble. However, you had better go to a doctor and have an examination.

DIABETES

"I weigh nearly 200. Would like to know how to reduce. I weighed 119 when I married. Have had five children. I have a craving for sweets all the time. I eat a large meal and in five minutes am hungry again. Never feel satisfied."

You may have diabetes, and should have an examination. You should cut down on the amount of food you eat, especially sweets of all kinds, and never eat candy. Live more on foods that give bulk but not much substance, such as cabbage and other green vegetables, turnips, and the like, and fruits, and be sure that you keep the weight going down till you get more nearly your normal weight.

But be sure to have an examination for diabetes. You will, meanwhile, do well to adhere pretty closely to a careful diet.

GREEN CORN

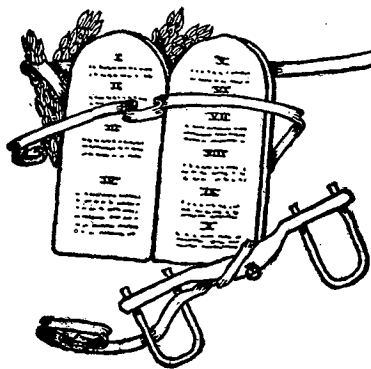
"Should green corn be eaten raw, cooked a little, or cooked a long time? Also raw potato? The children like it."

Green corn contains practically no starch. In general I think it preferable to cook green corn, though I see no reason for those with good digestion not eating green corn raw if they like it that way. So with raw potato. If the children like it, I see no harm in letting them have it, but I should insist on their chewing it up fine. Green corn should also be well masticated.

BLOOD PRESSURE

"I am suffering from a little too much blood pressure. Do you think that Oxygen-therapeutic treatment is advisable for me?"

I know nothing about that form of treatment. There are so many ways of getting a patient's money that I could not keep up with them. Most of them are worthless. Better go to a reputable physician.



PRESBYTERIANS, LUTHERANS, AND METHODISTS ON THE Law of God

CARLYLE B. HAYNES

THE Presbyterian denomination is not a whit behind those mentioned last week in loyalty to God's Ten Commandments. Article 5 of the "Presbyterian Confession of Faith" declares: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation."—*Chapter 19, page 82.*

The great reformer, John Calvin, commenting on Matthew 5:17 and Luke 16:17, in his "Commentary on a Harmony of the Gospels," says: "We must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraced, is constant and uniform."—*Volume 1, page 277.*

In his "Institutes," Calvin wrote: "The law sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience."—*Book 2, chapter 7, section 15.*

NEITHER ABOLISHED NOR SUPERSEDED

Dr. Albert Barnes, the noted Presbyterian commentator, in his comments on Matthew 5:18, says: "The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which can not, therefore, be changed,—such as the duty of loving God and His creatures. These can not be abolished, as it can never be made right to hate God, or to hate our fellow men. Of this kind are the Ten Commandments; and these our Saviour has neither abolished nor superseded."

Commenting on Matthew 5:19, the same writer says: "We learn hence: 1. That all the law of God is binding on Christians. Compare James 2:10. 2. That all the commands of God should be preached, in their proper place, by Christian ministers. 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom. And 4. That true piety has respect to all the commandments of God. Compare Psalm 119:6."

"Dwight's Theology," a Presbyterian work, declares: "The law of God is and must of necessity be unchangeable and eternal."—*Volume 4, page 120.*

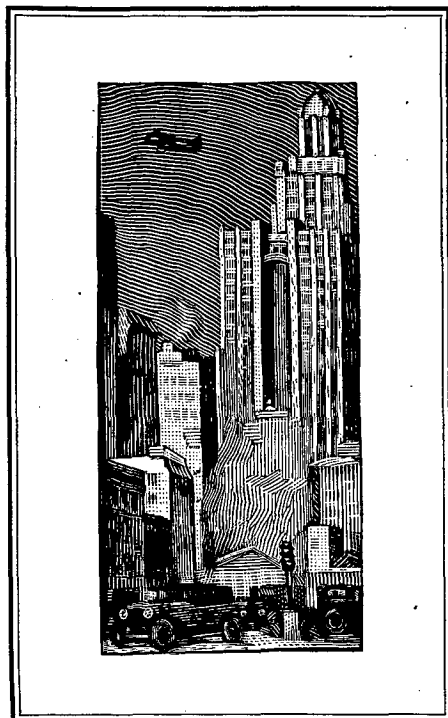
Jonathan Edwards, the great Presbyterian preacher, and one-time president of Princeton University, in "The Works of Jonathan Edwards," says: "Through the atonement of

Christ more honor is done to the law, and consequently the law is more established, than if the law had been literally executed, and all mankind had been condemned. What-ever tends most to the honor of the law, tends most to establish its authority."—*Volume 2, page 369.*

And Dwight L. Moody, the great revivalist, in his "Weighed and Wanting," makes these statements: "Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the Ten Commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can't help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries."—*Page 11.*

"The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation."—*Id., page 16.*

"The commandments of God given to Moses in the mount at Horeb are as binding to-day as ever they have been since the time when they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations."



"Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments, it does not follow that He abolished the old. Christ's explanation of them made them all the more searching."—*Id., page 15.*

FOUNDED ON THE NATURE OF GOD

The position of the Lutheran Church may be stated in the words of its great founder, Martin Luther. In his "Shorter Catechism," he says: "*Ques.*—How many kinds of law are given in the Old Testament?

"*Ans.*—Three. (1) The ceremonial, or church law, which God gave to the Jews for the regulation of their worship, sacrifices, festivals, and other ceremonies; (2) the civil law, or that which regulated their political affairs; (3) the moral law, or that which related to their duties to God and man, which is summarily comprehended in the Ten Commandments."

"*Ques.*—Are we under obligation to keep the ceremonial, or church law, of the Jews?

"*Ans.*—No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary."

"*Ques.*—Are we under obligation to keep the moral law?

"*Ans.*—Yes; because that is founded on the nature of God, and can not be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law."—*Page 16 of the edition of 1834.*

Speaking of antinomianism in his "Spiritual Antichrist," Luther observes: "I wonder exceedingly how it came to be imputed to me that I should reject the law of Ten Commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whoever abrogates the law, must of necessity abrogate sin also."—*Pages 71, 72.*

In the "Life of Luther," he is quoted as saying: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as sin in the world, since the gospel defines and punishes sin only by recurring to the law."—*Page 217.*

The position of the Free Methodist Church may be seen from the "Free Methodist Discipline," which in its fifth article reads: "No Christian whatsoever is free from the obe-

dience of the commandments which are called moral."

Alexander Campbell may be taken as the spokesman of the denomination which he founded, known as the Christian Church. In his debate with Purcell, he said: "God's ten words, not only in the Old Testament, but in all revelation, are most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, page 215.

Smith's "Dictionary of the Bible" declares: "Though even the Decalogue is affected by the New Testament, it is not so in the way of repeal or obliteration. It is raised, transfigured, glorified there, but itself remains in its authority and supremacy."—*Volume 3, page 1071*.

In Buck's "Theological Dictionary," in its article on "Law," there are these statements: "Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to Him. It was most solemnly proclaimed by God Himself at Sinai. . . . It is denominated perfect (Psalm 19:7), perpetual (Matthew 5:17, 18), holy (Romans 7:12), good (Romans 7:12), spiritual (Romans 7:14), exceeding broad (Psalm 119:96)."—*Page 230*.

SUNDAY AS A SABBATH

SUNDAY was sometimes observed as a sabbath anciently; but only as a ceremonial sabbath, in connection with many other days that were ceremonial sabbaths.

Perhaps the chief occasion when Sunday was appointed to be even a ceremonial sabbath is found in Leviticus 23:9-22, where explicit directions concerning the Feast of Pentecost and the offering of the wave sheaf are recorded.

All are familiar with the fact that these ancient Jewish sacrifices and services were typical of Christ and of events in His life work, which was to consummate the plan of redemption; so it was necessary for Israel to observe the offering of the wave sheaf—a ceremonial service. A "sheaf of the first fruits" must be presented to the Lord by the priest before they were permitted to enjoy the fruits of their harvest.

Fifty days later, another special sacrifice was to be offered of burnt offerings, sin offerings, and peace offerings, with "the bread of the first fruits for a wave offering,"—a complement of offerings, all as one service on this day; and this day, according to verse 21, was to be "an holy convocation;" no servile work was to be done. And, according to verses 11 and 16, these wave offerings were to be offered "on the morrow after the sabbath."

For thousands of years this service was conducted; and, like others of the ceremonial types, found its fulfillment in Christ.

Christ is "the first fruits of them that slept." (1 Corinthians 15:20.) Immediately following His resurrection, when Mary, in her joy at seeing her Lord again, was about to touch Him, He said, "Touch Me not; for I am not yet ascended to My Father." John 20:16, 17. A little later, however, the disciples were permitted to touch Him. (John 20:27.) In the meantime He had presented Himself to His Father, as the first fruits.

We also read that "many bodies of the saints which slept arose, and came out of the graves after His resurrection" (Matthew 27:52, 53), and that "when He ascended up on high He led captivity captive," thus presenting a handful of redeemed ones as a type of the great harvest to come at the general resurrection.

We are all familiar with the fact that Jesus slept in the grave over the Sabbath (Luke 24:54-56), and arose Sunday morning, the day of the offering of the wave sheaf (on Sunday, the ceremonial sabbath); and then, counting fifty days from "the morrow after the sabbath," was Pentecost (again on Sunday, a ceremonial sabbath), when the Spirit was poured upon the disciples,—not upon the day,—thus completing the antitype of the typical service.

Pentecost was the overflow of the anointing oil poured upon our great High Priest as He entered upon His service in heaven, for every priest who entered upon this service must be so anointed. The holy anointing oil flowed down to earth upon the ministers (priesthood) of the early church, and they received power from on high. See Acts 2:1-6.

But this service on the ceremonial sabbaths did not change the day of the Sabbath of the Lord. The Lord definitely says: "Seven sabbaths shall be complete," and

"Count unto you from the morrow after the sabbath;" and verse 37 states, "These are the feasts of the Lord, . . . to be holy convocations: . . . beside the Sabbaths of the Lord."

Hence, we should consider Sunday in the proper light,—and the Sabbath likewise,—remembering again Christ's warning to His followers concerning the destruction of Jerusalem, "Pray ye that your flight be not . . . on the Sabbath day" (Matthew 24:20), which flight occurred in A. D. 70, many years after Pentecost. Never a word did Jesus say about a change in the Sabbath of the Decalogue—the seventh day; but we do read in Revelation 22:14, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The best possible consideration, therefore, to be given to Sunday is to perpetuate it as a ceremonial sabbath.

M. A. HOLLISTER.

Who is thy neighbor?—It is the sufferer, wherever, whoever, whatsoever, he be. Wherever thou hearest the cry of distress, wherever thou seest anyone brought across thy path by the chances and changes of life (that is, by the providence of God), whom it is in thy power to help—he, stranger or enemy though he be—he is thy neighbor.—*A. P. Stanley*.



CLINEDINST PHOTO

INTOXICANTS WILL

Never Again

BE LEGALIZED

DR. HARVEY W.
WILEY

IT is difficult in limited space to express the full benefits of Prohibition on the human body. In the first place, alcohol is recognized as a narcotic poison. Every drop of alcohol taken into the system has a deleterious effect thereon. It is perhaps impossible to measure the extent of this effect, but that it is active there can be no doubt.

I speak of alcohol in its general term. Usually it is embodied in the form of a beverage. Whisky, gin, brandy, and rum are types of distilled beverages. Wine, beer, and hard cider are types of fermented beverages. Beer contains from 3½ to 7 or 8 per cent of alcohol. With beer I class ale and porter. The distilled beverages containing from 40 to 45 per cent of alcohol are much more deadly and much speedier in their action than the fermented beverages. The final effect, however, is quite the same.

The Volstead Act defines in concise terms the quantity of alcohol that is permissible to be one-half of one per cent. It is claimed that larger quantities of alcohol may be introduced into our beverages than the one-half of one per cent allowed. I do not see the logic of any such claim. Evidently Congress has the authority, if it sees fit to use it, to permit a larger percentage than that now authorized. Congress could not permit the presence of a sufficient quantity of alcohol to be recognized as intoxicating. The

Constitution forbids the manufacture or sale of "intoxicating" beverages. If Congress should pass a law authorizing the manufacture of light wines and beer without limit, the courts would declare that law unconstitutional.

It is idle to anticipate that any political convulsion—which is not likely to take place—will secure the increase of the amount of alcohol permitted in a beverage. If Congress should say that alcohol, to the amount of 10 per cent, which would be that found in light wine, and sometimes as high as 6 or 7 per cent in beer; should be permitted, it would stand only until the courts could pass on the measure. Hence, the only way in which alcoholic beverages that are intoxicating can be reestablished in this country is by the repeal of the Eighteenth Amendment itself.

During the war, Prohibition measures were enacted in many states, and particularly in the city of Washington before the Volstead Act was proclaimed. The purpose of this was to improve the quality of our fighting men by keeping them from using alcohol. It was a movement for health and efficiency preceding the wave of Prohibition, which finally established the Eighteenth Amendment and resulted in the Volstead Act. It is not likely that any attempt to overturn so wise a provision of law will ever succeed in this country of ours.

WHEN GOD TURNS THE SWITCH



JOHN L SHULER



IN THESE days of blatant atheism and rampant infidelity, when men deny the Bible, the law of God, the power of the blood, the work of the Holy Spirit, the deity of Jesus Christ, and the existence of God Himself, there is going to be the mightiest demonstration of spiritual power for the transformation of sinful men ever seen in this world. We are on the eve of a glorious manifestation of the power of God, which will exceed any religious movement or interest of the past. This mighty movement will be similar to that of the day of Pentecost, but will transcend it.

Under the figure of the early and latter rain that fell in the Holy Land at seedtime and harvest, the Hebrew prophets (Hosea 6:3; Joel 2:23, 28) foretold the bestowal of divine power in extraordinary measure upon the Christian church at the beginning and the close of the gospel dispensation. Thus the opening of the gospel proclamation under the apostles of our Lord was marked by that wonderful demonstration of divine power in the outpouring of the Holy Spirit, which is commonly spoken of as Pentecost, by which the gospel message was sent forth "conquering, and to conquer." This was the "early rain" of prophecy.

THE GREATER PENTECOST

So also in the closing days of this Christian dispensation, just before the final day of earth's harvest, there will be again a mighty outpouring of the Spirit of God in the wondrous showers of the latter rain falling upon the earth to ripen the gospel harvest, preparing the way for the coming of the Son of man. Pentecost will be repeated with many times its former power. Thousands will accept God's last message in a day.

Mighty miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. The ability of God's servants to enlighten others regarding His truth will be greatly increased. Thousands who have previously known something of God's truth will, under the compelling power of the Spirit, sever the bands which have held them, and take their stand for God. Every honest soul, regardless of family connection or church relation, without fear of the consequences, will follow the conviction of his conscience, and unite with those who are keeping the commandments of God and the faith of Jesus. It will be a great reaping time for souls, where the seed of truth has previously been sown.

DONE BY A HANDFUL OF MEN

As that handful of disciples in old Jerusalem were enabled, under the power of the Holy Spirit in the early rain quickly to encompass the known world with the gospel of a crucified and risen Saviour, so in these last days this people of the prophecy of Revelation 14:6-12, though small in number, will be enabled, under the power of the Spirit in the latter rain, quickly to enlighten the whole world with the message of a crucified, risen, and soon-coming Saviour. This



people in their missionary endeavors have already gone to the very ends of the earth with God's last message. They have kindled the light of present truth in almost every country under heaven. Thus the foundation is already laid in all the world for a quick finishing of the threefold message.

When a great building of a thousand rooms has all been wired and equipped for electric light, then the throwing-on of the main switch in the power room will illuminate every room from top to bottom in a moment. So this mighty outpouring of divine power in the closing moments of the gospel plan will come upon the world-wide missionary organization, which these people have been led by God to establish, and the whole world will be illuminated with the light of the everlasting gospel. The work of the threefold message will be thus gloriously culminated, and the advent hope will be triumphantly consummated.

Many thinking Christian men and women have come to believe that there would come a time when there would be a quick work in missions. Sir J. E. Tennant says: "It is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalized its first success: and that in the instance of India, 'the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed,' and the type of the prophet realized, that 'a nation will be born in a day.'"—*Christianity in Ceylon*, page 327.

TIMES OF REFRESHING

This special outpouring of the Holy Spirit that is to come near the close of earth's harvest to give added power for the speedy finishing of the work and to prepare the church for the coming of the Son of man, is spoken of in Acts 3:19, 20 as "the times of refreshing" that will come from the presence of the Lord, immediately preceding the return of Christ at the end of the gospel age.

In Revelation 18 this finishing touch is spoken of under the figure of another angel, who comes down from heaven to unite his voice with the three angels of Revelation 14:6-12, to give additional power and force to this threefold message. Great power and glory from the Lord were so imparted to this angel, as he descended, that the whole earth was enlightened with his glory. (Revelation 18:1.) Then the light of truth will suddenly

penetrate every place, and all of God's true children will be called out to accept the threefold message, to prepare them to meet their coming Saviour.

Under the power of the Holy Spirit, the work of the message will be quickly accomplished. Then will come the hour in the finishing of the mystery of God (Revelation 10:7) when there shall be *delay no longer*. "The angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be *delay no longer*." Revelation 10:5, 6, A. R. V.

The apostle Paul, looking forward to this time of the mighty outpouring of the Spirit for the finishing of the work, declares that God "will finish the work, and *cut it short in righteousness*: because a *short work* will the Lord make upon the earth." Romans 9:28. As Pentecost solved the problem of how the gospel was to get started after the departure of our Lord to heaven, so this greater Pentecostal era of the closing days of this age will solve the problem of how the work of the gospel will be finished prior to the return of our Lord from heaven.

WHEN GOD MAKES BARE HIS ARM

The prophet Isaiah declared that this would be the time when the Lord would make bare His holy arm in the eyes of the nations; and then "*all the ends of the earth shall see the salvation of our God*." Isaiah 52:10. Every agency has fallen into line to this end, and now the time has come for that Hand to apply this finishing touch, and that final day of harvest will be ushered in.

Dear friend, this brings you face to face with a most solemn and momentous question: Are you ready for that final day to come? The only way we can be ready is to accept the threefold message of Revelation 14:6-12. God has sent this message at this time for the express purpose of preparing a people to meet the coming King. "Here are they that keep the commandments of God, and the faith of Jesus"—this is the divine photograph of those who will be ready for the call of heaven's harvest home.

By faith in Jesus' blood we may obtain forgiveness for every sin and cleansing from all unrighteousness. By the power of the indwelling life of Christ day by day, by His imputed and imparted righteousness, we are brought into obedience to all God's requirements, and thus made ready to meet Christ.

Unless we have a living connection with the Source of all spiritual growth and have our lamps trimmed and burning, we shall fail to receive the added grace and power that is coming upon the faithful ones in the special outpouring of the Spirit in the latter rain.

Delay not to accept this last gospel message. The finishing touch will soon be applied, and the Redeemer will appear. May

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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He at that time find us ready to meet Him. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2:28.

AN EARLY SEARCH

"I LOVE them that love Me; and they that seek Me diligently shall find Me." Proverbs 8: 17, A. R. V. Divine truth is like sunlight. It has a sublime unity. It is all of a piece. You may take the prism and split the sun ray into the primary colors, but you have destroyed not its unity or its identity. "God is wisdom, God is love," is the last line in one of our well-known hymns. When wisdom speaks, God speaks. Wisdom's invitation to love and to search is God's invitation. In the books of Proverbs, Wisdom is but another name for God, and should be capitalized. In this text we have a wonderful promise, as well as a command. Who would seek gold if he was not convinced that it was to be found, and that he would know it was gold when he had it? Who would seek adventure, travel, education, wisdom, anything, if he believed he would not know it when he had it? Here is a statement that God's lovers shall have His love; that seekers after Him shall find Him. Early and diligently let us seek. Thousands can testify to the fact that God may be found, and the finder shall realize the finding.—*Watchman-Examiner.*

LITERATURE WANTED

THE following persons desire late, clean copies of *Review and Herald*, *Youth's Instructor*, *Watchman*, *Present Truth*, and SIGNS OF THE TIMES, for free distribution:
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ARE YOU CONSISTENT?

We sing, "Were the whole realm of nature mine, that were a tribute far too small," and then have to pull hard to get a quarter out of our pockets for the offering.

CHARLES L. PADDOCK

YOU may have noticed a ridiculous little item that appeared in the press not long ago, telling of a mother who had gone to the physician with her sick baby, and, upon being given a prescription, went to the nearest drug store to have it filled. But she saw some pink pills that exactly matched baby's pink bonnet, and so bought them instead. I know just what you are thinking, but wait just a minute before you cast a stone. How about this virtue of consistency in our own lives?

Not long ago I was walking through a small cemetery, and I took time to read the inscriptions on some of the monuments. On one stone were these words, "Asleep in Jesus." And I thought, "Well, that is according to my belief that the dead sleep in their graves until the resurrection morning." But I read further, "Gone Home," which I understood to mean that the one who had died had gone to heaven. Two absolutely opposite statements chiseled on the same monument.

I have heard individuals talk of their loved ones' being in heaven, and still teach of a judgment to come, in which God will decide what man's reward will be. If this logic be true, an individual may go either to heaven and joy or to hell and suffering for years and ages before it has been decided as to what his reward shall be.

We sympathize with the poor Chinese women because their feet have been bound, and then go voluntarily to the shoe store and crowd a number seven foot into a number five shoe.

Father smokes a pipe, cigars, and now and then cigarettes, and he feels he can not do without them; but just let him catch his young son smoking, and he is ready to punish him severely. By example he says it is all right, but by precept he says it is all wrong. Which should the young son follow?

As individuals, churches, nations, we talk

peace, and rather look askance at anyone who dares to differ from us. And while we talk peace, we go on increasing our battleships, building submarines and airplanes, and equipping standing armies. We talk peace and prepare for war! Which are we really looking for?

We buy books on how to raise horses. We study how to make our cows give more milk and our chickens lay more eggs. We buy and read magazines on general farming and fruit growing, but we just let our boys and girls "grow up."

While our friends and acquaintances are in our midst, we criticize, find fault, and condemn. But just as soon as death lays its cold finger upon them, we eulogize, and acclaim their many good traits.

We repeat with all solemnity, "Lord, incline our hearts to keep Thy law," and then declare with all emphasis that the law was nailed to the cross.

We long to go as missionaries to some far-off land, but fail to see any need of missionary work in our own neighborhood. We sit in our rocking-chairs at home in perfect comfort, and sing so lustily, "Rescue the perishing," but prefer to let the other fellow do the rescuing.

We send a man and his family to Africa to help the poor heathen; on the same boat, perhaps, we send thousands of gallons of rum, which mean the undoing of the poor ignorant savages.

We dream of all the good we might do if we only had a million, but we don't prove it by the way we use the dollars now in our possession. We join in the song, "Were the whole realm of nature mine, that were a tribute far too small," and when the collection plate comes around, we have to pull hard to get a quarter out of our pockets.

It is impossible for a well to give forth both sweet water and bitter, or for a tree to bring forth both good and bad fruit.

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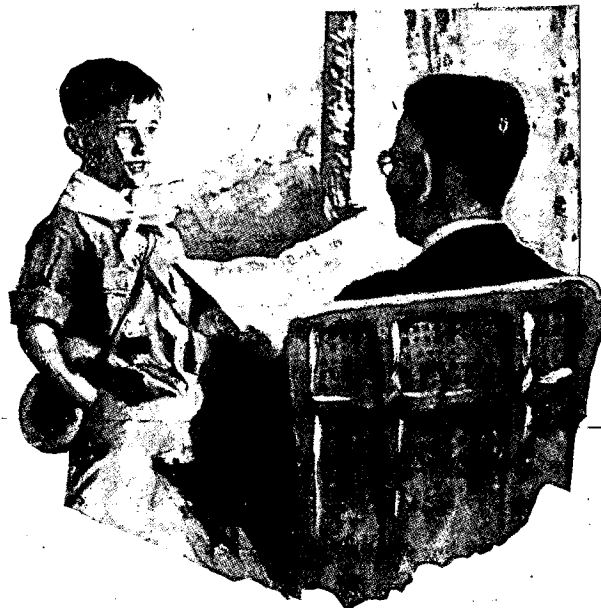
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PARADISE VALLEY
SANITARIUM
National City, California
(Near San Diego)

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



The WORLD OUTLOOK



A Fast-Growing Denomination

AT THE time of writing, the Seventh-day Adventists are holding the biennial session of their General Conference at Springfield, Massachusetts. Delegates are here from every great division of the world field. They report progress in every phase of the gospel work represented by this denomination,—medical, educational, publishing, and evangelistic. In some sections of the non-Christian world our delegates tell of great mass movements toward Christianity on the part of the natives,—many from raw heathenism, others from the shackles of Catholicism. Everywhere the work of carrying Christ's name to every kindred, tongue, and people is onward.

H. E. Rogers, the statistician of the denomination, read some most interesting facts concerning the work of Seventh-day Adventists, which we are reproducing herewith:

"Seventh-day Adventists have no formal creed, but take the Bible as their rule of faith and practice. They believe the law of God binding upon all men; that Jesus Christ is our example, our sacrifice, our mediator, our redeemer. They believe in the perpetuity of the law of God—the Ten Commandments, and their binding obligation upon all men. They believe in the observance of the seventh-day Sabbath, "according to the commandment;" in the near, visible, personal, and literal return of the Lord to this earth, yet without setting a date for that event. They believe in the support of the gospel ministry by tithes and offerings; that this gospel is to be preached in all the world, hence they are conducting a strong campaign in behalf of foreign missions, connecting evangelistic work with schools, publishing houses, dispensaries, etc. They make the use of intoxicants or tobacco in any form the cause of exclusion from church membership.

"The membership of the denomination at the time of its organization in 1863, was approximately 3,500 persons located principally in the eastern part of the United States.

"In 1874, Seventh-day Adventists sent their first minister from the United States to a foreign country; in 1894 they began work in heathen lands. In 1915 they were conducting work in 74 non-Christian and non-Protestant countries, and in 18 Christian lands,—a total of 92 different countries. At the close of 1927, they were conducting work in 127 countries, represented by 8 Division Conferences; 64 Union organizations, comprising 146 con-

ferences and 211 mission fields, operating among a population aggregating 1,800,000,000, and employing 18,307 evangelistic and institutional laborers, who are using in their work 279 languages. Connected with the movement are 291 institutions, representing, together with conference organizations and 2,484 church buildings, a total investment (for 1926) of \$48,025,317.33, a per capita of \$183.42, and an aggregate annual income for both evangelistic and institutional work (for 1926) of \$41,337,362.44,—a per capita income of \$157.88.

"The membership of the 5,987 organized churches, December 31, 1927, was 274,064,—a net increase during 1927 of 12,230, or 4.67 per cent; the net increase for 1926 was 10,846; for 1925, 12,331; for 1924, 16,783; thus making a total increase for the past four years of 52,190,



INTERNATIONAL PHOTO
By the aid of the radio, Herbert Hoover addressed at the same time the whole United States, and a large part of the rest of the civilized world besides.

or 23.52 per cent increase in membership since 1923. In 1915 the total membership of the denomination stood at 136,879; the gain since that time has been 137,185, the per cent of increase being 100.22. In other words, the membership of the denomination has more than doubled during the past twelve years. That is, for every 100 members in 1915 there are now 200.22.

"The denomination employs 9,873 evangelistic laborers; and, connected with the 291 institutions, are 8,434 workers.

This is a total of 18,307 laborers, or one active laborer for every 14.97 members. Of this number there was in North America 7,690, and outside this country, 10,617. The number of evangelistic laborers sent into foreign mission service during 1927 was 184; during the past four years, 717; and during the preceding four years, 769. There has been an increase of more than two laborers every day during the past four-year term.

"The total amount of tithe and offerings received for all lines of evangelistic work during 1927 was \$11,944,815.02, an increase over the amount received during the preceding year of \$492,697.83, or 4.30 per cent. This amount constitutes a per capita of \$43.58 for each of the 274,064 members throughout the world; the per capita for the 112,276 members in North America was \$75.37, and for the 161,788 members in all other countries, \$21.52.

"The total amount of tithes and offerings received since the beginning of this movement up to the close of 1927 aggregated \$142,340,083.83, of which tithe was \$81,606,070.64 (57.33 per cent); foreign mission offerings, \$39,663,706.65 (27.87 per cent); home mission offerings, \$21,070,306.54 (14.80 per cent). The amount received from North America was \$105,765,298.04 (74.30 per cent); outside North America, \$36,574,785.79 (25.70 per cent).

"The amount of foreign mission offerings given by the members in North America during 1927 was \$2,733,503.65, a per capita of \$24.35. The total amount contributed during the past twenty-one years by the membership in this country was \$28,397,951.55, this amount being used almost exclusively for extending this work in non-Protestant and in heathen lands.

"This work is now conducted in 279 languages (publications being issued in 132). In 1921 the denomination was conducting work in 179 languages, an increase of 100 languages in six years, or a new language added every 22 days to the list in which gospel effort is carried on by the denomination.

"The value of denominational literature sold during 1927 was \$4,638,127.18. This literature, issued in 132 languages, is prepared in the form of 201 periodicals, 1,240 bound books, 794 pamphlets, 2,873 tracts,—a total of 5,108 separate publications, one copy of each being valued at \$1,594. The total value of denominational literature sold since the organization of this movement in 1863, has been over \$74,000,000." B.