

SIGNS *of the* TIMES

THE WORLD'S PROPHETIC WEEKLY

The WORLD

A S S E E N F R O M B I G B E N

An article written on the tenth anniversary of the signing of the Armistice.

EARL F. HACKMAN

TEN years ago at the eleventh hour of the eleventh day of the eleventh month the great clock in the tower of the Parliament Buildings of London, known everywhere as "Big Ben," tolled the death knell of the great war that for over four years had condemned millions of human beings to live and die in an inferno whose horrors no pen could picture, and which must always remain indescribable. The eleven strokes filled the world with a thrill of joy unparalleled in history, and which can never be erased from the minds of those who toiled and fought.

During the war the cry arose, "Never again." This cry on Armistice Day was amplified. Out of the ruin and degradation of war, the peoples of Europe seemed to have a new life. Its dead hope rose with a faith that cried, "War is forever ended. Peace is come again, and we will never let her go."

To-day on the eleventh hour of the eleventh day of the eleventh month and the tenth year, I stood within sounding distance of Big Ben and heard it again strike the eleven strokes. As I bowed my head in silence with the thousands around me, I could not refrain from asking within my heart, "Where is Peace? Is she established among the nations that only a few years ago were flying at one another's throats? Are we making any material progress toward a lasting, permanent peace?" Surely these questions are vital and important. If, after ten years, we are no nearer to the prize than we were in 1914 before the World War burst upon a startled world, then we must expect again in the near future to face a similar, yes, a more dreadful, cataclysm than this world has ever seen.

As one takes a quick inventory of the nations of Europe, he finds little to convince him that peace is in the ascendancy and war on the decline. In fact, there are just as many active causes for war now existing in Europe as ever existed in 1914. Fever spots are everywhere, any one of which might throw all Europe again into another war. There are national animosities, fears, suspicions, trade rivalries; and as long as these exist there will always be active causes for war.

These fever spots are seen not only in Europe, but in the unrest of the Moslem world, in the awakening nationalism of a

new China, and in the growing desire for nationalism in India; to say nothing of the reign of Bolshevism in Russia, which will always remain a menace to the peace of the world. Surely no sane thinking man or

woman can turn a deaf ear to these evidences.

Of course, some will point to the efforts being made by governments to outlaw war and to reduce armaments; which is all laudable and worthy. But will just the modifying of armies and navies and the resolve to submit all differences to arbitration solve the problem of future wars? Did not the nations solemnly pledge themselves before 1914 to do the same thing, and did it not become "a scrap of paper"? What assurance have we to-day that this will not be repeated? Since the war five peace pacts have been signed. The last, the Kellogg Pact, was the fifth solemn agreement to be signed in six years. Has all of this changed Europe in any degree? Is the war spirit bankrupt to-day?

On Armistice Day an editorial appeared in the *Sunday Express* of London, as follows: "Europe is stumbling toward a war that will be more bestial than the war that was to end war." In asking the question, "How can we strangle the tiger of war?" the writer gave the following solution; but clearly stated that no hopes for peace could be looked for in the direction of governments.

"Let us sow the good seed of peace in our hard, stony hearts. Peace is not made by statesmen, by diplomatists, by foreign offices, by generals, by admirals, by battleships, submarines, bombing airplanes, and poison gas. It is made by the common people in their welded hearts and wills. We can not slay the war mind in Europe, but we can divorce our peace mind from it."

And, again, no less a writer than the well-known H. G. Wells recently wrote:

"Is there any intelligent adult who has not been bitterly disappointed by the events of the last ten years? . . . To-day, on the tenth anniversary of the Armistice, everywhere generals and marshals in uniform, dictators in spurs and swords, will advertise themselves at the memorials to the dead, killed in the disasters that their kind contrived. Flags will flutter bravely, flags manifestly destined now to be smeared in blood again and yet again because there are not sufficient men in the world yet, clear-headed enough, brave and resolute enough, and, above all, educated, disciplined, and subtle enough to take this foolery of uniformed na-



Big Ben, the world-famous clock in the tower of the Parliament Buildings, London, England.

tionalism by the throat and strangle the life out of it.

"There still remains before mankind 'the war to end war.' War is no more to be ended merely by nonresistance, sarcasm, and gentle sentiments than a tiger, crouching to spring in a children's playground, is to be disposed of by lofty disapproval. Militarist nationalism has thwarted our hopes for ten long years, and it will continue to thwart them until men arise and grip and choke it."

RECOGNIZING FACTS

No one is more eager for peace than the people who are represented by this paper, but there are some facts that we can not shut our eyes to. In a time of peace it is hard to conceive of war. We can not conceive of another war's coming four years, five years, or ten years hence. Nevertheless the weapons of war are being made. To-day the nations of the world are preparing for future wars on a scale that makes all past preparations mere child's play. In previous years not much attention was ever paid to actual preparations for war; but to-day governments are making thorough preparations. Even industry itself has been organized for government defense so that all its resources might be used in case of war at a moment's notice. There is a preparation for war, but there is no preparation for peace. The peace spirit is bankrupt.

In all this time of perplexity and anxiety, it is most comforting to find one writer who can offer some hope and courage. This writer has consistently from the very beginning clearly outlined the course the world would pursue in its struggle for peace. But, sad to say, men have not taken very seriously what the great God of the universe has to say about the final outcome of this world. But we would do well to stop and consider what the prophetic pen has to say. The Bible holds out no hopes of lasting peace, but all to the contrary.

The apostle Paul says, in speaking of the scenes which will occur just before the second advent of Jesus Christ, "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3.

The prophet Joel, in telling of the fearful scenes of the end, saw the very thing the nations are doing to-day. "Proclaim ye this among the gentiles; *Prepare* war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10. This statement by the prophet is not a statement of things that might happen, but is a clear outline of what God saw would be the condition of the world preceding the second advent of Jesus Christ. And the word of God also tells us that while the nations are preparing for war they will at the same time be talking peace and safety.

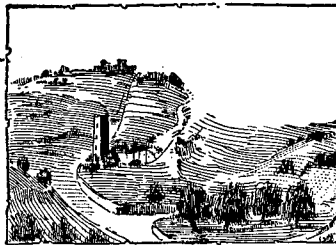
PEACE AND SAFETY

"And it shall come to pass in the last days that . . . many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Ja-

cob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:2-4.

So in the world we seemingly have a paradox—the vast warlike preparations on one hand, and, on the other, the efforts of the nations to outlaw war and to bring in an era of peace. But the fond hopes for peace are destined never to be realized. What we enjoy to-day is not peace.

The war lord of Great Britain, Mr. Churchill, recently said, "What the world is enjoying now is not a lasting peace but a rest between battles." Do not let the present cry of peace deceive you into thinking that we are soon to be ushered into a millennium of peace. The prophets of Utopia are everywhere, but the time has come when men should heed the word of God as the only safe guide to follow. How can we doubt the scripture that, with unerring accuracy, has vividly portrayed the final scenes of the world's history?



Maranatha

"Our Lord Cometh"

L. D. AVERY-STUTTLE

We have heard the news of a coming King,—
And our poor hearts, sick and sad,
Take up the cry till the arches ring,
And back to the heavens the echoes fling,
To herald the tidings glad.

If in days of old the heart was cheered
With a "Maranatha" sweet,
Then surely we who have watched the years
Roll slowly by in a mist of tears,
E'en thus should the pilgrims greet.

We could almost say that He's on the way,—
How bright shines the starry dome!
With yearning soul and with heart athrill,
We'll shout as we journey to Zion's hill,
For, oh, we are going home.

We are going home to the streets of gold,
To the pearly gates a gleam,
Where the blest inhabitant ne'er grows old,
And love's sweet story is always told,
By the banks of the crystal stream.

Oh, the "Maranatha" cheers our heart!
Let us sound it forth again;
'Twill heal the wound from the dragon's dart,
'Twill soothe the pain and the cruel smart
Of the suffering sons of men.

Yes, He's coming soon, let us joyful sing,
And welcome the glorious day;
Let the "Maranathas" sweetly ring,
Like the songbird's note in the budding spring,
For the King is on the way.

Jesus said, when the apostles asked Him what would be the sign of His coming and of the end of the world, "Nation shall rise against nation, and kingdom against kingdom. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:7, 10, 25, 26. And the next great event will be the glorious manifestation of Jesus Christ in the clouds of heaven. "And then shall they see the Son of man coming in a cloud with power and great glory."

The great question for us as individuals to settle is not, "How can we bring peace into the world?" But the greatest question is and ever shall be, "Is the Prince of Peace reigning in my heart?" The second coming of Christ will mean nothing but eternal loss to the one who has not opened his heart to the Saviour. The perplexities of this world and the stress and strain mean nothing to the one whose hopes are centered on the Man of Calvary. He alone can apply the healing balm to wounded hearts, and bring the peace that passes all understanding. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

HE WORKETH THINGS TOGETHER

"ALL things work together for good to them that love God"—everything, from the thunder that awakens to the child's cry that touches the hard heart. Everything, from the flood taking life with it to the spring leaving the mountain side and hurrying into the valley to quench the thirst of man and beast; from the dewdrop hanging on the cheek of the rosebud to the tear on the eyelid, pressed from a grief-stricken heart. Everything, from the cyclone leaving death in its wake to the breeze blowing through yonder bough, rocking the bird and her young to sleep; or the cooling zephyrs, stealing through the broken window shutter at eventide to kiss the face of a dying child. Everything, from the boxer's blade to the surgeon's knife; from the mountain before which we stand in awe to the mound in the cemetery near which we stand and feel nearer God. It is oftentimes true that the sweetest hearts are those that bleed, and often sorrow strikes the key for our sweetest songs. Under the alchemy of the grace of Him who spoke order out of chaos and light out of darkness, your sorrow will be turned into joy.—*John A. Wray.*

"THE God of Israel will be your reward," God our "reward" means that the God of Israel is mindful of the weakest of His people. The rearguard had the duty of gathering together the lame, the faint, the feeble, to see that none were left behind. Ah, there is a grand truth for us here—God is at the far end of the world.—*W. L. Watkinson.*

IMMORTALITY IS ASSURED

And you can live throughout eternity if you want to.

God's plan for the creation of the earth included eternal existence for every member of the human family. But immortality for mankind was conditional upon implicit and eternal obedience to God's law. The instruction is clear, "Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them; I am the Lord." Leviticus 18:5.

Disobedience resulted in death. "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "For the wages of sin is death." Romans 6:23, first part.

Adam and Eve understood these principles. God Himself had outlined the conditions when He said: "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17. And Eve revealed her knowledge of them when she replied to the serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3:2, 3.

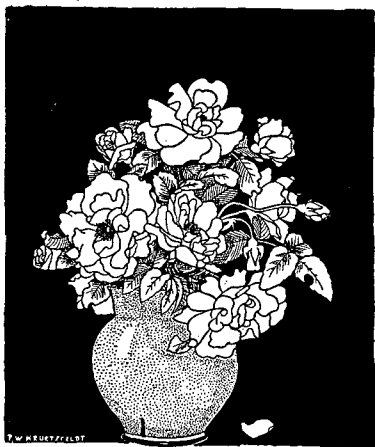
THE DEATH SENTENCE

However, when Eve was beguiled into transgression, Adam chose to incur the disfavor of God also, and deliberately disobeyed. "Adam was not deceived, but the woman being deceived was in the transgression." 1 Timothy 2:14. As a consequence of disobedience, the guilty pair were shut away from the tree of life. "And the Lord God said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:22-24.

Adam heard from God again the death sentence resting upon transgressors, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Genesis 3:19. The first sin opened the door into the tomb, and ever since, death has watched with relentless zeal for the time to claim every soul born into the world. The apostle Paul says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

"THOU SHALT SURELY DIE"

The serpent said to Eve, "Ye shall not surely die." Genesis 3:4. God had said, "Thou shalt surely die." Genesis 2:17. It ought not to be difficult to decide which



J. ADAMS STEVENS

statement was true. It is a fact, however, that upon the devil's falsehood to Eve has been built all the philosophy of the natural immortality of the soul, the keystone of every paganistic religion, and the unprovable premise of the whole fabric of spiritistic pretension. The history of humanity and inspired revelation emphasizes the sad truth, "Thou shalt surely die."

Thus man became mortal, i. e., subject to death. "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17. What family but has felt the stroke of the grim reaper! How unutterably sad and terrible would be death were no hope shedding a gleam through the shadow of the tomb. "The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. And again we are assured, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

HE PURCHASED IMMORTALITY

Immortality is a fact, but it is an inherent characteristic of God alone, which He has shared with His Son, Jesus the Christ. An ascription of the apostle declares, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Timothy 1:17. And in the same epistle he says: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Timothy 6:13-16. It was Christ Himself who said: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given

Him authority to execute judgment also, because He is the Son of man." John 5:26, 27.

In His death upon Calvary Jesus purchased life for all who will accept the gift in Him. Christ, the innocent One, died for the guilty; the Creator of all died for all. Paul, the apostle, says, "For the love of Christ constraineth us; because we thus judge; that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Corinthians 5:14, 15.

Thus immortality is assured to all who will meet the requirements of God's law, and the word of God marks the way clearly. "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:8-10.

When the work of giving the gospel is finished, the Lord will return to claim His own, both living and dead. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

IS YOUR BIBLE INTERESTING?

LITTLE Mary wanted to learn her Sunday school lesson, and had asked her older sister to help her. At length the sister finished her other duties, and, taking her Bible from the bureau, called, "Come, Mary, I will help you now, and then you can go back to your play."

Mary came running, all ready to begin; but, on seeing the Bible her sister had brought, said, "Sister, let's read the lesson out of grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary. They are exactly alike."

"Well," replied the observant little girl, "I really think that grandpa's Bible must be more interesting than yours, he reads it so much more."—*Christian Advocate.*

Will You FOLLOW *the* LIGHT?

God's truth is progressive and unfolding. Are you willing and determined to follow the path that shines more and more unto the perfect day or have you become so set in your mind that you will reject all additional truth?

CARLYLE B. HAYNES

THERE is no higher duty for every rational being than to learn from the Scriptures what is truth. Day by day the Bible should be studied diligently. Every thought that presents itself to the mind should be carefully weighed, and scripture should be compared with scripture. In this way, with the aid of God's Spirit, we should form our opinions for ourselves; for it must ever be remembered that we are to answer for ourselves before God.

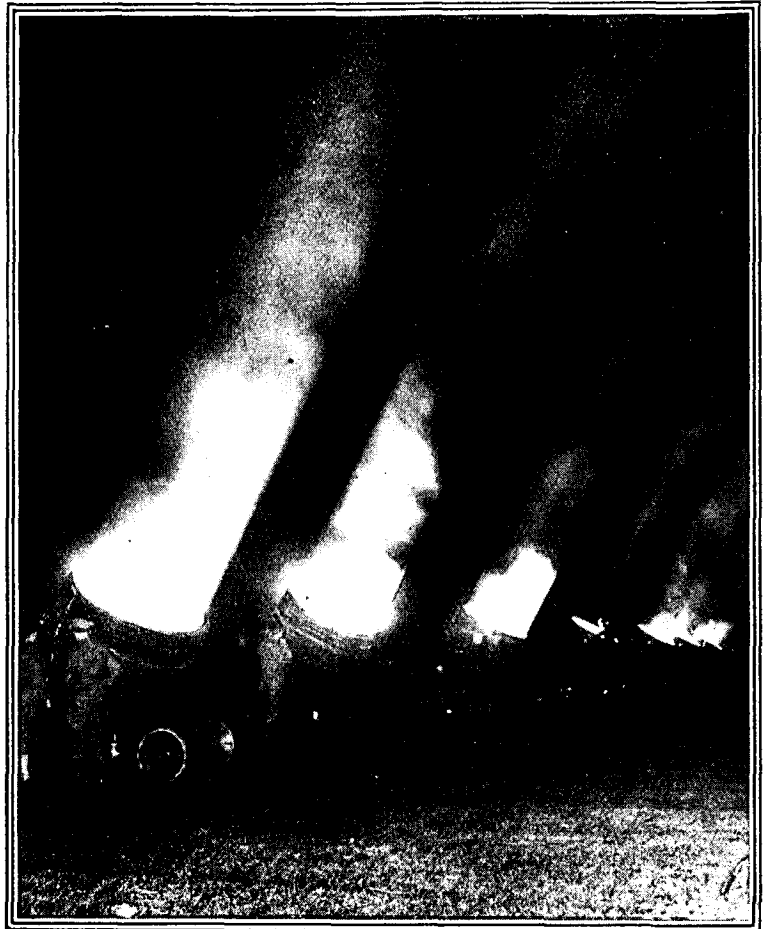
As the word of God is thus studied, a knowledge of the truth will be imparted. Searching the Scriptures will lead, step by step, into all truth. As the light of truth comes, it should be followed; only so will more truth be given. As men walk in the light they have, more light will be given. They can not expect to be guided by God's Spirit unless they follow all the way. There can never come a time in Christian experience when it will be proper to draw back when the way of truth and righteousness is pointed out through the word of God by His Spirit. The light will become useless if men refuse to walk in it.

God will send more and more light to His people until the end of time. Breaking forth from the Bible constantly will come new truths, truths that are not contained in the creeds of the churches. So it has always been. Luther was called by God to accept new light, and he did so, and the result was the great Reformation of the sixteenth century. So Calvin and Knox and Wesley found a new light, and they walked in it.

A MESSAGE AND ADVANCED TRUTH

And now in this day God has sent a message to all the world to warn it of the nearness of the second coming of Christ. In that message is contained new light, the truth for this time, and all who hear the message are called upon to accept it.

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INTERNATIONAL PHOTO

A battery of army searchlights. They clearly illuminate airplanes at a distance of seven or eight miles.

In this message is new light on the Sabbath question, on the nature of man, the state of the dead, the reward of the righteous, the fate of the wicked, the millennium, and the second coming of Christ. A great conflict between truth and error is just before us, the closing struggle of the age-long controversy between sin and righteousness. Only those who have fortified their minds with the great truths of the Bible will stand through the trying times ahead of us. To every soul will come the searching test, Shall I obey God rather than man? Even now that decisive hour is at hand. Where do you stand? Are your feet planted on the great rock of the word of God? Are you prepared to be unyielding in defense of the commandments of God and the faith of Jesus?

RELUCTANCE TO INVESTIGATE TRUTH

To follow the plain teachings of the Bible to-day is considered by many, even by some religious teachers, to be unsafe. It is not enough for them to hear and follow the voice of the Saviour; they must also subscribe to some narrow creed.

The pure religion of Christ is being brought to ruin by cold formality, and by the creed power. It is true we are informed that the present age is one of great liberality in religious matters, and that religious people are taking on great breadth of mind. Notwithstanding this, it is also true that there are tens of thousands of people who allow their preachers to do all their thinking

along religious lines for them. The result is that there are thousands who can give no reason for the things that they believe other than that they were so taught by their pastor. The beaten track is well traveled, there being many who are reluctant to step aside from it and make an independent investigation of the truth. This leads many to follow in the steps of learned men. Hesitating to investigate truth for themselves, thousands are being fastened in error's chains.

Truth has come into the world, and into the hearts of men, but men love darkness rather than light. Many are following the way of error, and they love to have it so. If the very disciples of Christ were to return to-day, and come teaching in our cities, as cold, poverty-stricken, and hungry as they once were when they taught on the hills of Galilee, and should visit some of the magnificent churches that are called by the names of these very disciples, where the worshipers sit clothed in their purple and fine linen, and the modern Pharisee makes himself prominent by his cold, "God, I thank Thee, that I am not as other men," they would not be permitted to present their message of truth until they had been first questioned as to denominational affiliation, and submitted to an examination in which they would be required to give their assent to doctrines and creeds of which they had never before heard.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness

SIGNS of the TIMES

come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." John 12:35, 36.

DARKNESS MAY REPLACE LIGHT

The rejection of light, of truth, causes men to walk in darkness, in error. There are many who hear the truth of God's final message. Some accept it, others reject it. The result of rejection will mean that darkness will take the place of the light, "and he that walketh in darkness knoweth not whither he goeth."

The wise man said, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

More and more light will shine upon the pathway of the child of God until the day of Christ's appearing, the perfect day. It is our duty as that light comes to walk in it. That is the obligation especially of every person who has become acquainted with the truth of God's final message.

Jesus again said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

This is just as true to-day as it was when Jesus spoke it. Just as in His day there was brought to the people the message of the truth of His first coming, so to-day there is the truth of the message of His second coming. To-day it is true that "light is come into the world, and men loved darkness rather than light." It is not necessary to commit some gross sin to be lost. A refusal to follow Christ, to walk in the light, will surely result in the utter loss of the soul. Let it not be true of anyone who reads these words that they loved darkness rather than light. On the contrary, when you see and hear, and are convicted of the truth of God's great final message, accept it with a glad heart, and bring your life into conformity to it.

LIGHT IN THE BIBLE

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

Thus anything that is based upon the teachings of the Bible is light, and must be accepted by the people of God if they are to walk in the light.

LIGHT IN THE LAW

"The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Proverbs 6:23.

Thus anything based upon the law of God and the word of God, as this message is which you have been reading about, should be followed and received into the heart. Not to accept this message would be to reject light and truth; and no Christian can afford to do that.

LIGHT IN THE PROPHECIES

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Peter 1:19.

Here prophecy is called a light. As prophecy, then, is fulfilled, and its meaning unfolds, it is obvious that there will be laid

upon men constantly the obligation of following and accepting such new truths as it shall disclose.

Inasmuch as prophecy, according to Daniel 12:4, is to be understood in "the time of the end," then it is plain that in this time of the end pointed to by Daniel the attention of men will be directed to new light, new truth. The prophecies are unfolding and being fulfilled, and we see their meaning. This lays upon us the obligation of walking in the light they contain.

The prophecies of Revelation are being fulfilled to-day. God has thus spoken of them: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3.

From this it is plain that as the prophecies of Revelation were to unfold there would be a continual revelation of new duties, which must be obeyed by God's people.

FULLNESS OF LIGHT IN THREEFOLD MESSAGE

In the book of Revelation is the prophecy regarding the great threefold message that will close the work of the gospel. (Revelation 14:6-12.) This message contains a revelation of new duties. It is based on God's word, God's law, and the prophecies of the Bible. It contains the truth of heaven for

the present time. It is going to all the world in this generation, and when it is completed the end of all earthly things will come.

In this message there is salvation for those who accept it, and in it also is an abundant entrance into the kingdom of God. "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." Revelation 22:14. Those who accept this last message, lay hold upon "the faith of Jesus," and keep His commandments, and they will enter into the city of God. Our duty is to investigate the truth for this time, and when we learn that it is truth, accept it and obey it.

THE saintliest are always the humblest. Growth in holiness can be measured by the acuteness of the consciousness of remaining sinful. The more our prayers for enlightenment are answered, the more our deep sinfulness comes into view.—G. H. Knight.

THERE is a fullness of the Spirit in Christ; and it is not like the fullness of a vessel, which only retains what is poured into it; but it is the fullness of a fountain, for diffusion and communication, which is always sending forth its water, and yet is always full.—Thomas Boston.

PAYING the DEVIL



ARTHUR W.
SPALDING

IT SEEMS to me a curious thing that parents will pay the devil to ruin their children. What! Pay the devil? Yes. Whatever we get in this world that is worth while, we work for. Work, rightly conceived and rightly done, is not a curse, but a blessing. The joy of accomplishment is the chief pay for labor; but besides that there are gained self-dependence, health, skill, and money or its equivalent. The child, the youth, who is not required to work, is delivered, bound hand and foot, to the demon of discontent. Discontent breeds lawlessness, and the wages of lawlessness is death.

"I want to take more music in the city," said a young lady to me, "but father won't stand for it. I guess his business isn't going so well."

"Why don't you pay your own way?" I asked her, and told her where she might get a position that would give her her board and sufficient money for her tuition.

She tossed her head. "I don't want to work," she said, "I want to study. You can't be a musician and a dishwasher at the same time."

Maybe not, though they do claim that Ivory soap will not hurt the hands. But believe me, sister, when you've gotten all that Professor Yellup can teach you about your voice, and have learned from Madam Zerinski just how to pluck the strings of a

harp three yards high, your poor little imitations of life's music will not draw a corporal's guard to hear you. It takes a soul to capture music, and a soul can't be handed you out of daddy's pocketbook.

A lot of the foolishness and most of the devilry with which our adolescent children plague us can be eliminated by letting them work their way through school and through life. To give your children everything they want or that you want them to have, without any effort on their part—school, and clothes, an automobile, and plenty of spending money—is to spoil them for life; and fortunate indeed are they if they keep out of the penitentiary and the divorce court and the scorn of the world.

Every able-bodied, able-minded youth ought to work his way through college and a good part of the high school course as well. There are schools where it can be done, and there would be a good many more if parents demanded them. Of course, those youth must have been trained as children to earnest work, self-denial, and courage; they must have been equipped by their parents in the elements of a trade—farmer, carpenter, stenographer, cook, or anything worthy.

But so long as parents want to give their children a soft bed, a smooth path, an easy way, so long will their children prove succulent morsels for the devil to gobble down.



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.

UNCLEAN ANIMALS: RACIAL INTERMARRIAGE: SEVENTH-DAY ADVENTISTS

V. M. Berto of Stockton, California, asks if the prohibition against unclean animals passed away with other features of the ceremonial law; also what Seventh-day Adventists hold regarding racial intermarriage; also if Seventh-day Adventists believe they only will be saved.

As to the clean and unclean animals mentioned in Leviticus 11 and Deuteronomy 14, undoubtedly these unclean animals were prohibited as food for various reasons. Some were used as objects of heathen worship; others were repulsive in appearance, or of filthy, unsanitary habits. The swine was rejected for both religious and health reasons.

In answer to the question whether this Levitical law of clean and unclean animals "belongs or comes under the ceremonial law given to Moses," M. C. Wilcox well writes: "The restrictions of the Levitical law were doubtless in part ceremonial or typical, no unclean beast, in the nature of things, being a fit symbol of our Lord Jesus Christ and His work. When the Levitical priesthood expired, the law which stood in 'meats and drinks, and divers washings, and carnal ordinances' (Hebrews 9:10) went with it. God knew that the gospel would go to every nation, tongue, and people, living in every conceivable way. Many receiving the gospel would be slaves, or so surrounded that they could not change their environment. They would be compelled to handle and eat food ceremonially and essentially unclean, or starve; and in His love and pity, God would not place upon them such burdensome restrictions. To those who would accept the gospel, He would give His good Spirit and His word, and instruct them in the right way.

"But the expiration of the ceremonial law did not change the essential nature of the unclean beasts. That is the same. They are still as unclean, as unwholesome, and as unfit for food as when God pronounced them unclean in the beginning, and it would be better for the race if their flesh were wholly discarded as food."—*"Questions and Answers," Vol. 2, page 199.*

The following words also of S. H. Kellogg are worthy of deep thought: "First of all, in approaching this subject it is well to recall to mind the undeniable fact that a distinction in foods as clean and unclean, that is, fit and unfit for man's use, has a very deep and apparently irremovable foundation in man's nature. Even we ourselves, who stumble at this law, recognize a distinction of this kind, and regulate our diet accordingly. . . .

As regards diet, it is true that when the secondary question arises as to what particular animals shall be reckoned clean or unclean, fit or unfit for food, nations and tribes differ among themselves, as also from the law of Moses, in a greater or less degree; nevertheless, this does not alter the fact that such a distinction is recognized among all nations of culture; and that, on the other hand, in those who recognize it not, and who

eat, as some do, without discrimination, whatever chances to come to hand,—insects, reptiles, carrion, and so on,—this revolting indifference in the matter of food is always associated with gross intellectual and moral degradation. Certainly these indisputable facts should suffice to dispose of the charge of puerility, as sometimes made against the laws of this chapter.

"And not only this, but more is true. For while even among nations of the highest culture and Christian enlightenment many animals are eaten, as, e. g., the oyster, the turtle, the flesh of the horse and the hog, which the law of Moses prohibits; on the other hand, it remains true that, with the sole exception of creatures of the locust tribe, the animals which are allowed for food by the Mosaic code are reckoned suitable for food by almost the entire human family. . . .

"And, again, on the other hand, it may also be said that, as a general rule, the appetite of the great majority of enlightened and cultivated nations revolts against using as food the greater part of the animals which this code prohibits."—*"The Book of Leviticus," pages 281-283.*

RACIAL INTERMARRIAGE

Seventh-day Adventists have never made any official pronouncement on the advisability of "intermarriage among various nations." My personal view, which must be taken as merely a personal view, is that the marriage of an individual of one color with that of another racial color is in the ultimate a mistake. I have known of many heartaches caused by such unions, especially in the case of the children of such marriages. They are handicapped socially, and often are not considered members definitely of any particular race, which causes further sorrow. Is there not a lesson for us in Abraham's refusing to have his son Isaac marry a Canaanite? See Genesis 24.

WHO WILL BE SAVED?

Seventh-day Adventists do not believe that only Seventh-day Adventists will be saved. This would be the grossest Pharisaism and the epitome of spiritual and religious conceit. We beg sincerely to be freed from this charge. God does, however, have a special message for this time of preparation for His Son's return (see Revelation 14:6-12), as He had a message in the days of Noah preparatory to the Flood and the days of the Baptist, preparatory to the first advent of our Lord. Our responsibility is with Heaven in the acceptance or the rejection of this message, and not with any man or church.

SWINE'S FLESH

Mrs. Jane Kimbrell, Scottsbluff, Nebraska, asks, "Why is swine's flesh forbidden in the light of Mark 7:18?"

When Christ said in Mark 7:18 "that whatsoever from without goeth into the man, it can not defile him," He was not dealing with what we should eat or drink. What to eat and what not to eat had no part in the

controversy between Jesus and the Jewish leaders. What was the question here was whether the Jews were to ruin their souls by obeying the "traditions of the elders" or to save their souls by obeying the word of God. The Jews in their formalism and apostate ceremonialism had befogged and obscured the truth of God by overscrupulous rules and regulations concerning eating. Such "precepts of men" do not make transgressors in the sight of Heaven; "but the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashed hands defileth not the man." See Matthew 15:1-9, 18-20.

From these words we must not reason that we may eat and drink anything we wish. That which is filthy, unhealthful, poisonous, and vile is divinely disapproved. We need to keep in mind 1 Corinthians 6:19, 20: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." Physically we need to do right as we know we must do spiritually. As Paul again writes: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. We shall not go wrong if we abide by this rule.

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

THE TREE OF LIFE

An inquirer asks whether the tree of life in Revelation 22:2 is one tree or a grove.

While it is true that some Bible scholars take "tree" in Revelation 22:2 in a collective, generic sense for trees, finding support in so doing from Ezekiel 47:12, this need not be certainly so. A study of the Septuagint, the Greek Old Testament, reveals no clear case where the word for "tree," *xulon*, is used in any other than the strictly singular sense. Had John had in mind that this "tree of life" consisted of "a wood or grove of trees," familiar as he was with the Septuagint and influenced by it, he would most likely have used the word *alsos* (grove) or *drumos* (wood). Considering further the fact that the banyan tree of India drops its branches and has them take root in the earth, which branches in turn become trunks and sprout other branches, there is no valid objection to the "tree of life" being one tree.



EDITORIAL

ASA OSCAR TAIT,
ALONZO L. BAKER



MULTIPLYING MILLIONAIRES

A DISPATCH of December 27 tells of a meeting of the American Statistical Association in Chicago, at which Carl Snyder, of the Federal Reserve Bank of New York, made the statement that millionaires have increased from around seven thousand in 1924 to between thirty thousand and forty thousand in 1928. In assigning the cause for this more than fourfold increase of millionaires in the last four years, Mr. Snyder said:

"Possibly half or more of these have been created by the violent debasement in the value of the currency which has taken place since the beginning of the war." Then, continuing, he said: "A considerable part of the present number must be due, also, to the enormous rise in the value of securities since the war, and to the colossal manipulation in security values, incomparably the greatest gamble the world has ever known."

Then in the following paragraphs he gave utterance to some further suggestions and convictions that are well worthy of the closest thought and consideration. He said:

"Years of unusual expansion are paid for by lean years of depression and unemployment, often involving widespread suffering. High hopes are brought low, fortunes are wrecked, and, worst of all, the business and economic morale of the nation seriously impaired.

"When fortunes can be made gambling in pieces of paper, of what attraction are the unique virtues of industry, sobriety, and thrift? These are temporarily thrown into the discard, reluctantly and discontentedly to be resumed when the house of cards has crumbled."

The world has perhaps never seen such a wild orgy of speculation as has been in process during the last two or three years, and especially during the year 1928 just closed. Multiplied millions have been made by certain individuals, and, on the authority of Mr. Snyder, our millionaires have increased more than fourfold in the last four years. But please observe that he speaks of "violent debasement in the value of currency" and "the enormous rise in the value of securities since the war," and also "the colossal manipulation in security values," then his further comment that this is "incomparably the greatest gamble the world has ever known."

We have been passing through these "years of unusual expansion" and then, as suggested by Mr. Snyder, they are followed by "lean years of depression and unemployment, often involving widespread suffering."

The making of these millions by certain individuals by the methods followed in the past few years means that many thousands of individuals have suffered the griefs of irreparable losses, and, in consequence of these losses and disappointments, they are drawn into indescribable suffering and despair. They see everything swept away from them, and no door of hope.

This wild scramble for money is a most literal and impressive fulfillment of the words of the apostle, in which he makes the unqualified statement that we are to "know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Timothy 3:1, 2. The love of "self" and the love of "money" are placed in the graphic scripture from which the above words are quoted as among the leading things that cause "grievous times;" and specifically he affirms that these take place "in the last days."

The human heart, debased by sin, has always been selfish. The wreckage created by high finance and the selfish grasping and greed of princes and nobles have cursed our world all through its history. But never have we had such widespread and unprecedented conditions of this sort as obtain throughout the world to-day. And any paper that you pick up will almost invariably tell you of anywhere from one to a dozen from the lowliest to the highest walks of society that are ending their troubles by the route of suicide. And how awful it is for an individual to be living in this world with the great thought before him of making money, not counting that this world at its best must end; and then what has the money amounted to? And especially if the individual has been unsuccessful in his gaining of money, the despair that sweeps down over him often ends in a suicide's grave.

But the individual who knows the power of the living word of the living God is not devoting himself to the mere bubbles and unsatisfactory procedures of this life. He has a vision of that which lies beyond, and there is open before him a great door of hope. He will have his disappointments, to be sure. He will meet with griefs. But the knowledge of the promises of the living God, and of His power in the life, assuage every grief and fill the soul with indescribable and joyous courage. The individual can endure anything if he only knows that the endurance will end with a happy and joyous outcome. And such an outcome is before every individual who is trusting the infallible word of the living God. He has promised that even "the valley of Achor" shall be given "for a door of hope." Hosea 2:15. The valley of Achor is noted for the great "troubling" that came to Achan because of his inexcusable sin in the days of Joshua. That valley was called the "valley of troubling." But God promises that even our greatest troubles, as we trust Him, may open before us the door of hope. And he who knows the meaning of the conditions that surround us to-day, and who resolutely turns away from the foolish enjoyments and follies of this world, possesses a joy that is beyond the description of either tongue or pen. This joy is open before each individual through the precious word of the infinite God. Reach out for it, and possess it for your own soul's satisfaction.

T.

When you put SUNDAY Under t

JOEL M

THE Sunday observer, when asked his reason for keeping the first day, will almost invariably claim, first, that the Sabbath has been changed from the seventh to the first day of the week. But when the Scriptures are brought to bear on that position, he will then jump to one or more of seven other reasons which are, in fact, mere excuses for disobedience to God.

Let us examine these eight stock reasons for Sunday observance, taking them in about their usual order.

"THE SABBATH HAS BEEN CHANGED"

First: The Sabbath has been changed from the seventh to the first day of the week.

Did you ever consider the futility of trying to change your birthday? Would not the very fact of your birth have to be changed before any other day could become the anniversary of that event?

Suppose that Congress should pass a resolution declaring that August 10, we will say, should be the anniversary of the signing of the Declaration of Independence. Could all the powers of Congress make it true? Manifestly not.

The events that transpired in Independence Hall, in Philadelphia, on July 4, 1776, irrevocably fixed that day; and no power in heaven or on earth can change the day or transfer the fact to another day.

Then if Congress should assign some other reason for celebrating August 10 that had no connection whatever with the signing of the Declaration of Independence, would not that alone destroy every vestige of its spurious claim as the successor of Independence Day?

When you set up Sunday as the Sabbath, and then urge its observance for reasons not once mentioned in connection with the Sabbath, you make God appear weaker and more inconsistent than men. The seventh day became the Sabbath of the Lord because He rested on that day and hallowed it for all time and eternity, as a memorial of His rest and of a finished creation. God can no more change the facts clustered around that day and upon which the institution rests, than we can change Independence Day or our own birthday.

"TO COMMEMORATE REDEMPTION"

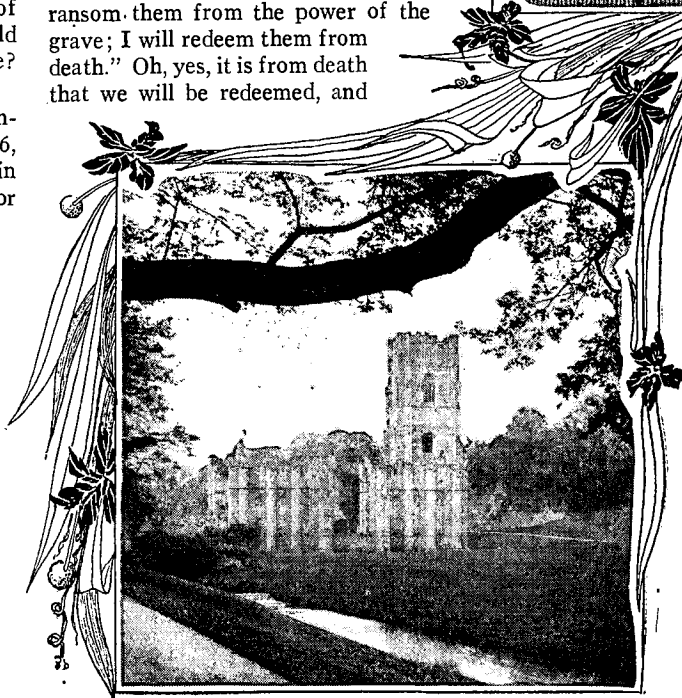
Second: We keep Sunday to commemorate redemption, because redemption is greater than creation.

How would you prove that redemption is greater than creation? Both are the work of the almighty power of God. In the beginning God created man out of the dust, and when man dies he returns to dust. (Genesis 3:19.) Would it not take the same creative power that was required in the beginning to call him back to life?

We read in Colossians 1:14 that "we have redemption through His blood." And in Revelation 5:9 the four and twenty elders sing before the throne of God that they were redeemed by the blood of the Lamb.

Now, if we were going to commemorate redemption by observing some day that God has not commanded, would it not be more appropriate, far more, to observe the day on which His redeeming blood was shed, which was Friday? Now in truth our redemption is not yet accomplished. Only the price of our redemption has been paid, and in Luke 21:28 the Lord says, "When these things begin to come to pass," referring to the darkening of the sun and moon, the falling of the stars, and other signs that He said would betoken His soon coming, "then look up, and lift up your heads; for your redemption draweth nigh."

Webster says that to redeem means "to regain possession of by payment of a stipulated price." "To recover, or regain." "To ransom, liberate, or rescue." Then from what are we to be redeemed? Hosea 13:14 says: "I will ransom them from the power of the grave; I will redeem them from death." Oh, yes, it is from death that we will be redeemed, and



Above. A group of monuments to the Reformers of the sixteenth century, with that to Martin Luther in the center. Below. A beautiful abbey in England.

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we know that will take place "in the resurrection at the last day." John 11:24.

How absurd to talk of keeping a day to commemorate an event that has never taken place! After our redemption is finished, God could have His people celebrate this event on a certain day, and, from the Scriptures, possibly He will; but it will be a day already sanctified by Him, and will commemorate creation as well, for Isaiah 66:22, 23 says: "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

"IN HONOR OF THE RESURRECTION"

Third: We keep Sunday in honor of the resurrection of Christ.

When we cease from our own work on the Sabbath, there is a similarity between that and God's rest on that first week-end; but resting on Sunday bears no resemblance to what was done on the resurrection day. That was indeed a busy day, for the disciples went about their daily routine, and Christ Himself walked a long distance with some of them.

If the first day of the week be the memorial of His resurrection, then why is Easter day, a relic of nature worship—sex worship, if you please—emphasized by special programs as the resurrection day?

THE MICROSCOPE

You'll find there is
NOTHING TO IT

O W A R D

watery grave, and rise to walk in newness of life.

"IT MAKES NO DIFFERENCE"

Fourth: It makes no difference, so we keep holy one day in seven:

Can you keep a day holy that God has not made holy? God blessed the seventh day and sanctified it because that in it He had rested, and these things make the day holy. This holiness does not apply and can not be applied to any other day. Just a few illustrations:

When Moses' attention was attracted to the bush that burned and yet was not consumed, he turned aside to look, when the Lord said to him, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5.

Likewise when Joshua approached the stranger standing with drawn sword near the wall of Jericho, he was told, "Loose thy shoe from off thy foot; for

Us make man in Our own image, after Our likeness." Just who is meant by "Us" we find in our Lord's Prayer, recorded in John 17:5: "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." And by reading Hebrews 1:1, 2, Colossians 1:16, and Ephesians 3:9, it is plain that all things were created by Him, and without Him there was nothing made that was made. It was He that rested on the seventh day and sanctified it, as a perpetual memorial of His creative power, and as such it is an earnest, or pledge, of our redemption from death. It unquestionably is "the Lord's day" referred to in Revelation 1:10, for He so calls it in Isaiah 58:13.

How can we honor Christ in connection with the Sabbath unless we keep it according to His command? How can we honor Him in anything except by obedience? Following are some examples showing that we dishonor Him when we presume to change His word in the least; and they were recorded here for our learning. (Romans 15:4.)

"Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Leviticus 10:1, 2.

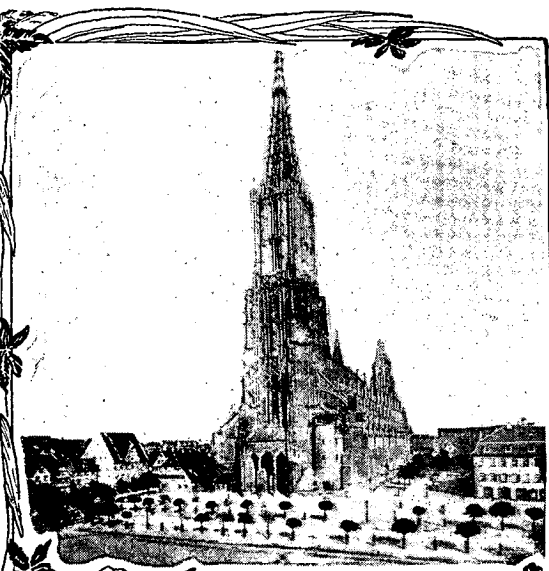
They had done exactly what the Lord had commanded except that they did not take the fire "from off the altar before the Lord." Leviticus 16:12. Apparently a small thing.

The Lord commanded Saul, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Samuel 15:3. But that very night after the slaughter the Lord spoke to Samuel, and said, "It repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments." Verse 11.

When Samuel met him returning the next day, Saul cried, "Blessed be thou of the Lord: I have performed the commandment of the Lord." Verse 13. But when Samuel called his attention to the sheep and cattle, he explained that he had saved them to offer as sacrifices to the Lord. In fact, he had disobeyed in the matter of minor detail for the purpose of honoring the Lord in his own way, had he not? But how did the Lord appreciate honor that exalted man's judgment above His own, even in a small matter?

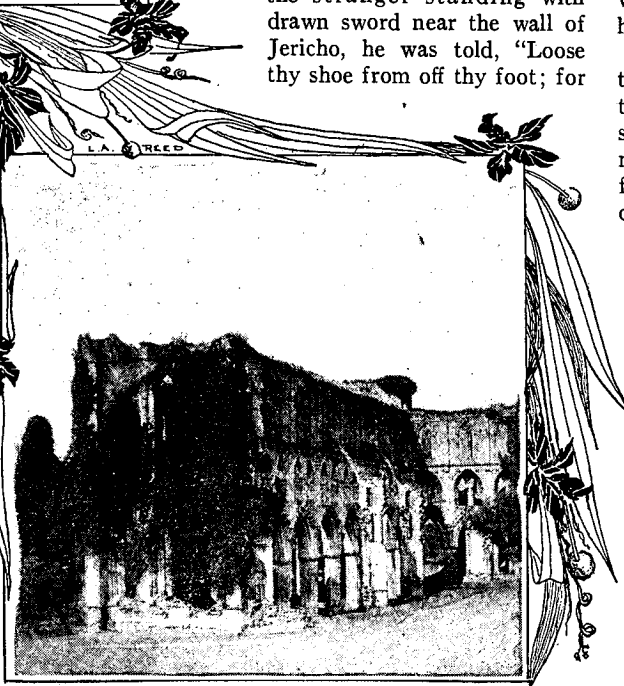
To this the Lord replied through His prophet, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Verse 22.

The Lord further stamped this seemingly trivial disobedience as rebellion. To honor
(Continued on page 11)



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Above. One of the noted cathedrals of Germany.
Below. The remains of a historic old church edifice
in England.

The resurrection had no connection with the week arbitrarily marked off by the Sabbath. It had no connection with the year, but only with the life of each individual; and Christ has instituted a fitting memorial of His death and resurrection to be celebrated once in life, as set forth in Romans 6:3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What a beautiful memorial, and how appropriate! Note the similarity again. Having died to sin once for all time, we are buried with Him in this

the place whereon thou standest is holy." Joshua 5:15.

Manifestly in each instance there was no apparent difference between the ground where they stood and all the rest of the ground around them, but the manifestation of the Lord's presence there, His personal connection with those places, and the words that He spoke concerning them made those places holy. So it was with the seventh day. Our Lord's personal connection with that specific day and His blessing upon it have made it holy and separated it from all the other days of the week.

"TO HONOR CHRIST"

Fifth: We keep Sunday to honor Christ. In Genesis 1:26 we read: "God said, Let

Is there ENOUGH Water to Cover the Earth?

SOME allege that Noah's Flood is a myth, because there is not enough water to submerge the world. But this, like other objections, fades away when the matter is examined scientifically.

SOME scoff at the idea that there is water enough in the oceans to cover the mountains and to do what the evidences pointed out in the rocks indicate was done. But it is now well known that if all the high places and all the low places on land and under water were leveled to one level, the ocean would stand about 9,000 feet above that level, or about 1.56 miles deep.

"The oceans of our globe," says Prof. Geo. M. Price, "cover about 137,000,000 square miles, which is nearly 70 per cent of the entire surface of the earth. About 59,870,000 square miles is dry land, which is slightly over 30 per cent. The average height of land above the ocean level is only about 3,200 feet. Hence the ocean, on the average, is about 5.6 times as deep as the land is high; and as the ocean surface is about 3.8 times that of the land surface, it follows that there is about 15.6 times as much water below the sea level as there is dry land above it. Accordingly, if all the present dry land should sink beneath the ocean level, the water would rise only about 650 feet;" but he goes on to show that if the land should keep on sinking till it filled every low place in the ocean up to the average height possible, the ocean would rise to about 1.56 miles over that height. (*The Defender*, November, 1927.)

It is not recorded how high the mountains were in those days. The highest point in the Mountains of Ararat, where the ark landed, is Great Ararat, 17,500 feet high. Another near-by peak is Little Ararat, 12,840 feet high, with high plateaus of from 5,000 to 11,500 feet. Great Ararat is called Koh-i-Nur in the Persian language, which means, "Mountain of Noah."

Evolutionary geology claims that the mountains of all the world have been lowered and dipped into the ocean many times, and stayed there long enough, perhaps millions of years each time, according to the evolutionary theory, to have their layers of lime rock laid down as sediment. They say this about every deposit of ocean sediment now anywhere on land, and claim it is going on now, that is, that the land is sinking and rising the same as ever. This supposed up-and-down movement, however, was most thoroughly examined, tested, and forever disproved by Edward Suess, the Austrian geologist, in his book, "The Face of the Earth" (Oxford University Press, 1908). But, since it is so fatal to one of the prime essentials of evolutionary geology, it is persistently ignored. Like all the foundations of evolution, the old "up-and-down theory" is a great comfort to evolutionists, because of its *vagueness*. The facts brought out by Edward Suess cut through this old hobby just as Mendel's Law of Heredity and Variation

ELEVENTH IN THE SERIES

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

cuts through Darwin's old theories of the origin of species by natural selection.

Still another example is the old "Ice-Age" hobby horse, which has been long ago exposed, defeated, and forever set at naught by the wonderful works of Sir Henry Ho-worth in his "Ice or Water" (2 vols.), "The Glacial Nightmare and the Flood," and "The Mammoth and the Flood."

Geology and the New Catastrophism."

Many evolutionists are now going back to Darwinism because the light struck by Mendel is too bright for them, showing too plainly the creative mind and power of God. They prefer to remain in the twilight or darkness of mere theorizing and unprovable speculation. But Mendel's facts are unshakable, as are the facts by which Price, Ho-worth, and Suess forever defeated the old slow age-by-age rise and fall of the land and the ice ages.

The better theory is that the extreme



INTERNATIONAL PHOTO

Some idea of the immense power in a stream of water can be obtained from this view of the Grand Cañon of the Colorado in Arizona. The cañon made by the erosion of this stream is a mile deep at this point, and the farther rim is thirteen miles away.

Another example is the complete defeat and exposure of the old "Rock-Age system" in geology as proof of evolution, which has been forever defeated by Prof. Geo. M. Price in "The New Geology," and more especially in his later book, "Evolutionary

earthquake and crustal movements of the Flood period, amounting perhaps to a continuous warping of the earth's crust, did raise and lower the mountains, perhaps in a manner somewhat related to the tidal action, as seems evident in many ribbed moun-

tain regions, so that the estimated height of the waves at the crest of the Flood was much higher than necessary to flood the tops of the mountains. There is nothing unscientific in this. The fact remains that there was plenty of water, and plenty to spare.

WATER POWER TO SPARE

One cubic foot of pure water at 4° C. weighs 62.425 lbs. But ocean water is heavier than pure water on account of the salts and alkalines in it. Besides, those mud-laden waters were a great deal heavier than normal ocean water. A cubic foot of pure water alone, with no water to back it up, at a speed of 1,000 miles per hour, would require 31.2 tons of resistance force on a square foot of surface to stop it. (Newton's Second Law of Motion, $\frac{62.425 \times 1000 \text{ Mi}}{2000 \text{ lbs.}} = 31.2 \text{ tons.}$)

Imagine billions of billions of cubic feet of water thus striking a continent or a wall of mountains!

Joseph P. Frizell, the famous hydraulic engineer, and the author of standard works on water power, says the pressure exerted on a solid stationary body in flowing water is *not* in proportion to the speed of the water, but to the *square* of the speed. He means that in this case he would not multiply by 1,000 miles, but by 1,000 times 1,000. Therefore, if you think my figures are too big, I refer you to Mr. Frizell's principle, which would make them 1,000 times bigger. ("Water Power," Joseph P. Frizell, page 534.)

One well-informed civil engineer, a high official in one of the largest power companies in the Southwest, which, among other projects, is building and has built large water-power plants, tells me that I should multiply this 31.2 tons by 5,280, the number of feet in a mile, to get the striking power of such tidal waves as they would strike a building or a mountain side. If you prefer his figures to mine, just multiply my results by 5,280. I don't say I am right, but I have offered the very lowest possible figures, so as to be sure not to overestimate.

Another famous authority on water power, Professor Pirsson, a writer of textbooks on geology, says the rate water wears away the bed of a stream varies according to the square of the speed, if all other conditions remain the same, as the speed increases or decreases. This means if a speed of 10 miles an hour were increased to 20, the wearing power would be 100 times greater or faster. Increase the speed to 1,000 miles an hour and the rate of wearing power would be increased to 10 times 10 one hundred times. This makes a number of one with 100 noughts to the right of it, a number too big for a name.

Professor Pirsson has also shown that the power of flowing water to carry heavy material along with it increases as the 6th power of the speed. That is, flowing water that can just barely move a two-pound rock along on the bottom, could, if the speed of the flow were doubled, move a rock weighing 64 lbs. This is "2" multiplied by itself six times. Increase the speed to ten times faster than where it moves the two-pound rock, and it would carry 1,000,000 times as much. (Pirsson and LeConte, "Textbook on Geology," as quoted in "The New Geology," by Prof. Geo. M. Price, pages 133-137.)

Now also bear in mind that these immense figures on speed do not consider any increase in depth. But we know that the depth of flowing water has much to do with its wearing power and also with its carrying power, as well as with its striking power, for the weight increases 62.425 pounds per cubic foot for each foot of depth. At five miles deep, the water presses down upon the bottom above five tons to the square inch. (Dr. Wm. Beebe, deep-sea explorer, *Arkansas Gazette*, Nov. 17, 1927, page 24.)

In the next article I shall proceed with the figures on the almost incomprehensible water power of the Flood. When the depth of the water is considered, and it must always be, the real power of its motion comes to light. It is astounding.

SUNDAY UNDER THE MICROSCOPE

(Continued from page 9)

Christ is to obey Him implicitly. We often hear men say, "A day is a day; I see no difference in their appearance."

Saul might have reasoned, likewise, that an ox is an ox; but the cattle that Saul meant to offer and the fire that Nadab and Abihu offered were not sanctified by the word of God. Neither is Sunday.

It is like a government treasury certificate. It is quite possible for a counterfeiter to make such a perfect copy that detection is next to impossible except by experts of the treasury. Then why, some might ask, are they not as good as the genuine? Simply because the promise to pay printed thereon is not the promise of the government, and is worthless. There is neither gold nor silver in the treasury for the payment of any but the genuine. It is a forgery on the government, and it will not be honored. Would you think that we could possibly deceive the God of heaven and earth with a forgery so palpable that even men condemn?

THE APOSTLES' EXAMPLE

Sixth: The apostles always worshiped on the first day of the week.

But in spite of all the claims, there is positively only one instance recorded of a religious meeting on the first day of the week,—Acts 20:7.

This, all reliable commentators agree, was on what would now be called Saturday night, after the Sabbath had closed at sundown. No doubt the object of this record was to give us an account of the miracle performed there that night through Paul; and that they were not keeping Sunday is manifest from the fact that when day came they sailed the ship from Troas around to Assos, while Paul walked some twenty miles across the country and met the ship at the latter place. They would not have done this on the Sabbath.

But, if this were a Sunday meeting, as Sunday observers try so hard to make it, we have weighing against it the following: At Antioch, Paul went into the synagogue, and after he had preached to them, "the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day [not Sunday] came almost the whole city together to hear the word of God." Acts 13:42, 44.

At Philippi, "on the Sabbath we went out

of the city by a riverside, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither." Acts 16:13. This was some twenty years this side of the resurrection, but they still resorted to places of worship on the Sabbath.

At Thessalonica, "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. This makes six meetings on the Sabbath. Then, at Corinth, Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the word of God among them." Acts 18:4, 11.

This makes a record of eighty-four meetings on the Sabbath, preaching to both Jews and Gentiles, yet they are passed by and ignored, while the one meeting on Saturday night is sought out and repeated over and over, while it proves nothing except that a young man was killed by a fall and was restored to life by Paul.

Each of the four Gospels records the fact that early in the morning on the first day of the week, the women went to the sepulcher where Jesus had been laid, and found it empty; which record is made for no other purpose than to prove that our Lord did rise from the grave on the third day in fulfillment of the many prophecies they had not understood.

But Luke's account goes a little further, and seems to anticipate the false claims of the Sabbath's being changed at the resurrection, by stating that Christ was buried on the day of preparation for the Sabbath, and when the women had seen where they laid Him, they returned home and prepared spices and ointments to anoint His body; but, finding it too late to attend to the matter before the Sabbath began, they simply "rested on the Sabbath day according to the commandment" (Luke 23:56), and went early on Sunday morning, but found Him gone, proving conclusively that they had never heard of such a change of the Sabbath. No one can believe that He would have failed to tell them if He had contemplated so important a thing as a change in the moral law.

"WE CAN NOT TELL"

Seventh: We can not tell when the seventh day comes.

Simply ask your pastor, and he will assure you that the first day of the week, commonly called Sunday, has never been lost. Then look on your calendar for the day that comes just before Sunday, and you will just as certainly have the seventh day. It is manifestly impossible to lose the seventh day and retain the others.

"A ROUND WORLD"

Eighth: You can not keep the seventh day on a round world.

This is generally the last resort, and, if possible, the weakest of all. Such a claim is equivalent to saying that God knew not that the earth was round when the Sabbath command was given.

Yet, I have never heard that the rotundity of the earth interfered with Sunday keeping, and we know it is no flatter on Sunday than on the seventh day.



Ask the *B* DOCTOR

AILING GIRLS

"My twin girls seven years old have bad breath, picky appetites, and speak indistinctly. One must get up every night. Seemed to have tuberculosis after measles, and was in a sanitarium for nearly a year; then they decided she did not have tuberculosis. Cough better, but she is not well. Some teeth lost by both girls, and new teeth do not seem to come in."

If the doctors who had the care of your girl could not determine her trouble, I could not by mail. Still I shall try to answer some of your questions.

The bad breath may be due to stomach trouble from wrong feeding, or to bad condition of tonsils or teeth. The child who must get up nights may have bladder trouble instead of kidney trouble. If the tonsils are diseased, they should be removed, also the adenoid growths.

Possibly you allowed the baby teeth to decay, and when they ached you had them pulled. No baby tooth should be pulled before the new tooth is ready to appear. The new tooth absorbs the root of the baby tooth. The baby tooth if left in preserves the space for the new tooth. If it is removed before the time for the new tooth to come, the jaw is likely to be misshaped. Baby teeth ought to be given as much care as the permanent teeth, so as to prevent any danger of decay. To this end, the child should go to the dentist once in a while. To wait till a toothache comes may mean a malformed jaw.

LOW BLOOD PRESSURE

"My blood pressure was found to be 106. I am thirty-four years old. Should I have medical attention? What is the cause, and what should I do to increase it? I eat well, but have no 'pep.'"

A pressure of 106 is not necessarily abnormal, as some persons in good health have a pressure that low. In your case there seems to be a low basal metabolism, and it is possible that you need thyroid treatment. This could be determined by a basal metabolism test. Another thing to think about is that you may have early tuberculosis, not yet accompanied by notable symptoms. A careful examination should reveal the trouble.

OVERWEIGHT

A patient who complains of low blood pressure, overweight, pelvic trouble, and rheumatism, says, "The doctors tell me that an operation is the only cure. What do you think?"

I think the doctors are right about your needing an operation, though I do not think an operation will relieve all your troubles.

One of your troubles is overweight. I do not know that it can be relieved by diet, but you had better try. If you can reduce slowly down to what you ought to weigh, it may make all the difference in the world in the way you feel. It will not help your ear trouble and some of your other troubles. You did not state your age, but from your height

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.

I judge that you should weigh about one hundred twenty pounds.

If you want to weigh less, use less of these foods: bread, butter, cream, breakfast mush, puddings, all sweets, sugar, candy, nuts; and live quite largely on vegetables and fruits. Weigh yourself every week or two if possible, and try to keep losing about a pound in two weeks until you get down to your normal weight. You can eat more or less of the high-calory foods first mentioned to keep you losing weight at the right rate.

TO LIMIT THE WEIGHT

"I am forty-six years old, five feet three inches tall, and weigh one hundred seventy-five pounds. What should I weigh, and what should I eat to avoid putting on flesh?"

The average weight for your age and height is one hundred forty-one pounds, height in shoes, weight with clothes. At your age, according to insurance statistics, you should actually weigh a little less than this "average" weight. For those past thirty-five years of age, the length of life is likely to be longer in those who are a little less than average weight than in those who are a little over average weight. And the greater the excess over the average weight, the less the chance for long life.

You do not need to lessen the bulk of your food. Eat full meals, but choose the "bulky" foods that do not furnish many calories. Use freely of leafy vegetables and the usual fruits; in fact, make your meals quite largely of these foods.

Avoid the cereals, puddings, cakes, sweets, including candies, butter, and other fats. Not that you must not eat any of these foods, but eat, say, one half of what you have been eating, and watch your weight closely. Try to approximate a loss of half a pound a week, governing the rate of loss by the amount you use of the high-calory foods. Use milk freely, but avoid meats.

YEAST FOR ACNE

"I have given yeast a trial for pimples for a month, and quite regularly. At first it did clear up my complexion, but not so much as one would be led to expect; and later it did not help at all, and maybe it made it worse. Possibly I did not take it in the right way."

I am sending you the directions I usually send for acne, and shall be glad to hear from

you after you have given the remedy a thorough trial. You must remember that acne or pimples is rather resistant to treatment, and sometimes I think in certain cases that time is the only cure.

Acne is a disease of youthful life. When the skin loses its youthful oil, there is no more acne.

TONSILS FOR A PURPOSE

"I suffer greatly with my tonsils. Every year or two I get quinsy, keeping me in bed ten or twelve days until they burst, no matter what treatment I use. The last time I had to have them lanced. How can I prevent this illness without removing the tonsils? I believe that when God put them there they must be there for some purpose."

If you followed your idea fully, you would not cut your hair, beard, finger nails, or toenails. God made them for a purpose. He made them to grow. Why cut them? I have seen a Chinese with finger nails eight inches long. Perhaps he was right, but I would rather have mine conveniently short. I have seen a man who did not cut his hair or beard. Such practices do no particular harm if one can put up with the inconvenience.

But if you have gangrene of the foot, you would better have that foot off, even if God did make it for a purpose. And if a woman has a lump in her breast growing rapidly, she would better have that breast out even if God did make it for a purpose. Many a woman has lost her life by internal cancer, dying in agony, because she waited too long to have her breast removed.

And if you have infected tonsils, you had better have them out, even if God did make them for a purpose. Rheumatism, heart disease, and other grave troubles come from infected tonsils.

SIRUPS

"I wish to know the value of sorghum and its effects on the health—acid or alkaline. Is commercial sirup good as a food? Is it acid or alkaline?"

Sorghum is a perfectly good sugar or sirup. Commercial sirups, even the glucose sirups, are counted wholesome. So far as I know, they are neutral, though the "blackstrap" molasses is probably acid.

DIET FOR GALL-BLADDER TROUBLE

"Please send diet for a person with gall-bladder trouble. Gall bladder was drained, but is filling up again."

Use freely of fruits, vegetables, grains, and milk, with milk products. Avoid the following:

Condiments, pickles, alcohol, and other irritants.

Fatty foods, especially eggs and fat meat, as they yield the substance that helps to make the bladder stones.

Jellies, jams, and other concentrated sweets.

Flesh foods, especially liver, kidney, and other glandular meats.

The PRIEST UPON *the* THRONE

WILLIAM W. PRESCOTT



Meditations upon the mediatorial work of Christ, based upon the Epistle to the Hebrews. The third in a series of ten.

IN THE first chapter of our epistle we have seen the eternal Son, after He had made purification for sins, exalted to heavenly glory, seated upon the throne of grace at the right hand of God, awaiting the time when those who reject His mediation of forgiveness should be irrevocably destroyed. In this chapter we find the basis for confidence in the power of our Mediator. The exercise of creative power on His part, evidence of which we see on every hand, is the overwhelming assurance of His ability to re-create, that is, to redeem, those who have lost the image of God.

We now turn to the second chapter of our epistle, where we find another revelation of the person of the Son of God, which further unfolds the mystery of redemption to us, and introduces us directly to the work of our High Priest. Here the Son of God assumes human nature, "made a little lower than the angels," yet "crowned with glory and honor."¹ Here we find that our Priest is the God-man. Here we are brought face to face with the sufferings and the death of the God-man as the essential preparation for His work as our high priest in the heavenly sanctuary. These are the fundamental facts of human redemption that a merely human philosophy is utterly unable to explain, and concerning which it is absolutely useless to speculate. But where philosophy and speculation fail, faith is sufficient, and blessings are assured to the believing heart.

WONDROUS HUMILIATION

And, first, let us note the wondrous humiliation of the Son of God in partaking of our common humanity: "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same,"² that is, the same flesh and blood. When "the Word became flesh, and dwelt among us,"³ the Son of God really became man. "The divine-human person of our Lord is the mystery and the glory of the Christian faith."

The testimony of Jesus Himself, His own consciousness of His twofold nature, is of the utmost value. Listen to the significant question that He asked the Jews: "Say ye of Him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"⁴ Yet He knew Himself to be the Son of man, and He designated Himself by that title more frequently than by any other. From Thomas He accepted the address, "My Lord and my God,"⁵ and yet He acknowledged Mary as His mother,⁶ and in His association with others He revealed all the characteristics of our common humanity, with the exception of sin. He fed the multitude,⁷ He stilled the tempest,⁸ He healed the sick,⁹ and raised the dead;¹⁰ yet He became weary,¹¹ He required

our hearts! Christ endured the cross that "we being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days."¹² Can we not each one say, "I will trust, and will not be afraid?"²⁰

WHY HE BECAME HUMAN

Through the deceptive work of Satan, their leader, angels had been induced to rebel against the authority of heaven, but the Son of God came to this world to rescue the human family, and not angels: "Verily not to angels doth He give help, but He giveth help to the seed of Abraham. Wherefore it behooved Him in all things to be made like unto His brethren."²¹ Again it is emphasized that our Saviour shared our human nature. Why was this necessary? Because He who was to unite our humanity with divinity, that so we might become partakers of the divine nature, must unite His divinity with our humanity. That intimate fellowship with God, which was lost through sin, was to be restored, and He who was one with God became one with man, that so He might be the channel of that fellowship.

The apostle John, who enjoyed most intimate communion with Jesus in the flesh, thus wrote: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son Jesus Christ."²²

This fellowship has been made possible through the union of humanity and divinity in the person of Jesus Christ and His work in the flesh, and has been made real for all who are willing to enter into it, through the ministry of our Mediator, who is still "Himself man, Christ Jesus."²³

"MERCIFUL AND FAITHFUL"

And now the purpose that was in view in the humiliation of the Son of God to take our flesh and be made like unto us, is clearly stated: "That He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."²⁴ Now we have come to the goal of the first two chapters of our epistle. The Son, whose oneness with God as God and the eternity of whose being are clearly revealed in the first chapter, condescends to assume our human nature and to become one with us, as is revealed in the second chapter, with a distinct purpose in view,

viz., that He might act as priest and make propitiation for our sins.

Here are two words of the utmost significance in the gospel,—priest and propitiation. Christ is our priest and Christ is our propitiation; and so again we see that the whole gospel centers in the person of Christ, nay, that He is the gospel. How He administers the office of priest, and how He makes propitiation for sins, will be made clear as we proceed with these studies; but just here I would like to call attention to the prominent place that is given in the Scriptures to the fact of the atonement. This has been so well stated by Andrew Fuller, an old writer upon this subject, that I shall venture to quote a paragraph from him:

"The doctrine of the cross is represented in the New Testament as the grand peculiarity and the principal glory of Christianity. It occupies a large proportion among the doctrines of Scripture, and is expressed in a vast variety of language. Christ 'was delivered for our offenses,' 'wounded for our transgressions,' 'bruised for our iniquities.' He 'died for our sins.' By His death, 'purged our sins.' He is said to take, or bear, 'away the sin of the world'—to have 'made peace through the blood of His cross'—reconciled us to God by His death—'redeemed us' by His blood—'washed us from our sins in His own blood'—by His own blood 'obtained eternal redemption for us'—'purchased' His church 'with His own blood,' etc., etc., This kind of language is so interwoven with the doctrine of the New Testament, that to explain away the one is to pervert the other. The doctrine of the cross is described as being not merely an important branch of the gospel, but *the gospel itself*. 'We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' 'I determined not to know anything among you, save Jesus Christ, and Him crucified.' An enemy 'of the cross of Christ' is only another mode of describing an enemy of the gospel. . . . In a word, the doctrine of the cross is the central point in which all the lines of evangelical truth meet and are united."

A FALSE HOPE

In the light of these statements it is doubly evident that the present attack by modernist preachers and writers upon the expiatory value of the death of Christ, if successful, will rob us of that gospel that has been the comfort of untold numbers during the centuries. Personally, I can not accept their evolutionary philosophy, which makes an atoning death unnecessary by denying the fact of sin, and which puts education in the place of regeneration; and I urge all my readers to hold fast "the faith which was once for all delivered unto the saints."²⁵

These modern advocates of "a new Christian evangelicalism" hold out a false hope, denying even the Master that bought them,"²⁶ while they declare that such a notion as atonement by vicarious suffering "is not only not a part of the essence of Christianity; it is essential to the well-being of Christianity that it be eliminated from the Christian's belief."

For my own part I shall still hold to the estimate of the importance of the death of

Christ, and its place in the gospel, as given by inspiration through the apostle Paul: "I delivered unto you first of all [among first things] that which also I received: that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures."²⁷ The atoning death and the bodily resurrection of Christ are the great facts of the gospel. To deny them is to deny the gospel.

STRENGTH FOR THE TEMPTED

This second chapter closes with this remarkable statement concerning the experience of the Son of God who has become our priest: "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."²⁸ Our merciful and faithful High Priest "hath been in all points tempted like as we are,"²⁹ and therefore knows how to sympathize with us in our temptations, and is able to succor us.

"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation."

And not only so, but the Father "permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss."

Such is our High Priest who pleads the merits of His own blood in our behalf in the heavenly sanctuary. Have you accepted Him as your representative before the Father?

"And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace
His love still intercedes."

¹ Hebrews 2:9

² Hebrews 2:14

³ John 1:14

⁴ John 10:36

⁵ John 20:28

⁶ John 19:26

⁷ Mark 6:41, 42

⁸ Matthew 8:26

⁹ John 5:8, 9

¹⁰ Luke 7:12-15

¹¹ John 4:6

¹² Matthew 8:24

¹³ Matthew 4:2

¹⁴ John 11:35

¹⁵ Hebrews 2:14

¹⁶ Matthew 20:28

¹⁷ Hebrews 12:2

¹⁸ Hebrews 2:15

¹⁹ Luke 1:74, 75

²⁰ Isaiah 12:2

²¹ Hebrews 2:16, 17

²² 1 John 1:1-3

²³ 1 Timothy 2:5

²⁴ Hebrews 2:17

²⁵ Jude 3

²⁶ 2 Peter 2:1

²⁷ 1 Corinthians 15:3, 4

²⁸ Hebrews 2:18

²⁹ Hebrews 4:15

"THE Lord will not leave us in wildernesses into which He Himself has brought us. If we ourselves have gone into the desert without His permission or consent, we may be allowed to die there, and to remain without a grave in the sand in which we vainly thought to find a heaven: but if we have obeyed the divine voice, and gone in the providential way, whatever there is on the road,—Marah, or place of sand, or great river, or greater sea,—God will find a way through all. "Wherefore comfort one another with these words."—*Joseph Parker*.

NOTHING is more praiseworthy, and nothing more clearly indicates a great and noble soul, than clemency and readiness to forgive.—*Cicero*.

SIGNS OF THE TIMES

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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ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the Association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 28th of January, A. D., 1929, at 10 A. M.

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

By order of the Directors.

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

SPECIAL NOTICE

WHILE the regular annual meeting of the Pacific Press Publishing Association will be called according to the date given in the foregoing legal notice, yet on account of the general meetings to be held in Mountain View, in connection with the Bookmen's Convention, February 5 to 12, at which time a large number of our members will be present, the regular annual meeting will be adjourned, no objection being offered, to Monday, February 11, 1929, at 9:30 A. M. At that time all the business that is usually transacted at the regular annual meeting will be presented for consideration.

We therefore extend a hearty invitation to all the members of the Pacific Press Publishing Association to attend this meeting on February 11.

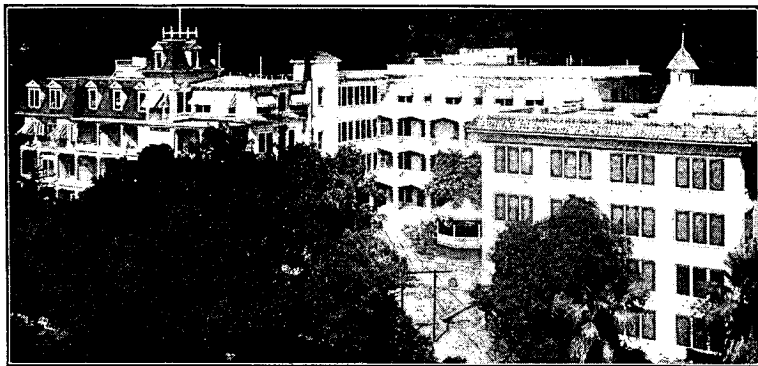
This change in plan is suggested to accommodate many members of the Association, including General Conference representatives and others who will be in attendance at the Bookmen's Convention to be held in Mountain View on the date mentioned above,—February 5 to 12.

By order of the Directors.

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

SIGNS OF THE TIMES

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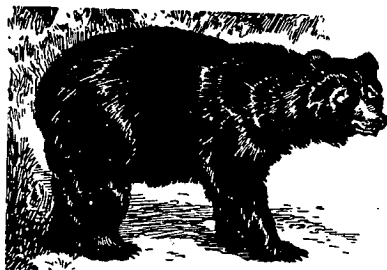
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The WORLD OUTLOOK



Incense to the Tobacco God

AN ARTICLE in a recent issue of the New York Times tells us that the United States consumed one hundred six billion (106,000,000,000) cigarettes during 1928. The astounding increase in cigarette consumption during recent years can be seen when it is said that in 1914 this country was smoking only sixteen billion annually. Three years later that figure had doubled; by 1919 it had trebled; by 1924 it had reached seventy-two billion; and now it is six and a half times as great as in 1914, fourteen years ago!

The causes for this amazing growth in cigarette consumption are two,—the war and women. During the war many organizations had the mistaken idea that they were doing a great service to the men under arms in providing enormous quantities of free cigarettes for them. Thus many a boy who never before had tasted tobacco became a slave to nicotine.

Secondly, a few years ago only women of ill repute and a few of the "socially elite" smoked. Now, however, the bars are thrown down, and girls and women of every class and station in life are smoking anywhere, everywhere, and all the time. Cigarette manufacturers have become so bold that they are advertising directly to women now.

To get an adequate idea of the size of the cigarette business in the United States let it be understood that 203,000 cigarettes were lighted every minute of every hour of every day of 1928. The average price of cigarettes is 15 cents for a packet of 20, or three quarters of a cent each. At this rate each minute last year saw \$1,522.50 go up in cigarette smoke; each hour \$91,350 was consumed; each day \$2,192,400 was wasted upon cigarettes; and the grand total paid out by the consumer for cigarettes alone in the United States in 1928 reached the staggering sum of \$795,000,000.

That amount would supply 5,300,000,000 quarts of milk at 15 cents a quart, or 159,000,000 pairs of shoes at \$5 a pair, or 159,000 homes at \$5,000 each, or 795,000 automobiles at \$1,000 each, or would give a college education to 79,500 young people at \$10,000 each. But, instead, it has gone up in smoke!

These 106,000,000,000 cigarettes, if placed end to end, each being $2\frac{3}{4}$ inches long, would stretch 4,600,694 miles, or 184 times around our earth.

There are twenty cigarettes to the packet, and each packet is $\frac{7}{8}$ of an inch thick; so, if all the packets were stacked on top of one another, they would reach

upward 73,193 miles, or nearly three times around the world if laid side by side.

The cigarette manufacturers are not content with this enormous diversion of money—more than three quarters of a billion annually—but are avidly reaching out for more. Three cigarette manufacturers alone spent \$75,000 in advertising in 1928, and cigarette manufacturers were the third largest consumers of advertising space in newspapers last year, using 13 per cent of all newspaper space.

They are also eagerly buying up the choice hours on the great radio broadcasting circuits, so that it is well-nigh impossible to listen to a program of music now without cigarette advertising being flung in your face between numbers.

Cigarette ads. are also plentiful on the billboards of the nation; so, if one becomes nauseated with reading the ads. in the paper or tires of hearing the same stuff over the radio, and decides to go for a ride into the country, he still is besieged with the flamboyant claims of this and that cigarette on huge and garish display boards at every turn of the road.

The whole nation is wreathed and reeking in the incense we send up to the tobacco god. Money flung to the winds, hearts weakened, throats injured, brains slowed up, lives shortened,—all that the tobacco god may receive his incense, that

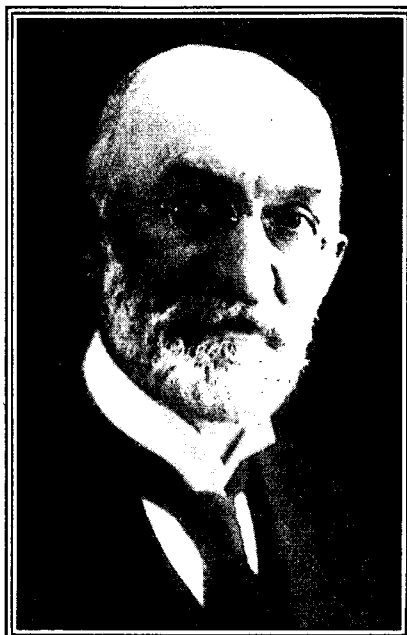
the manufacturer may get his million, and that the user may get a "kick." B.

"The Baptist" Is Right!

A RECENT issue of that excellent journal, *The Baptist*, gives the proponents of Sunday legislation, and especially the Lord's Day Alliance, some food for thought. It condemns in no uncertain phrases the attempt to "secure legislation for the conservation of one rest day in seven on the basis of religion. Religious institutions must never be promoted by specific legislation. In these matters the Constitution is specific in providing that no law shall be made for the establishment of religion. If the alliance will drop all religious arguments for legislation to conserve one rest day in seven, and will work for such legislation on the basis of human welfare and the public good, and see to it that no man is annoyed in his freedom to observe Saturday for the Sabbath, and that no citizen is robbed of his freedom to play on the Sabbath or do anything he pleases so long as he does not disturb the public peace or commercialize the day unnecessarily, then no one can raise any fair objection to the most aggressive efforts of the Lord's Day Alliance to promote and strengthen Sunday as a day of rest, worship, and wholesome recreation."

The publishers of the SIGNS OF THE TIMES—Seventh-day Adventists—are always in the forefront of the battle against "blue laws" and Sunday legislation. We take this unequivocal stand because such legislation is wholly at variance with both the spirit and the letter of the Constitution, and is diametrically opposed to the right of freedom of choice in things of religion that God grants every individual.

We are not against Sunday rest and observance on the part of those who are so minded; in fact, we are for it. We hold that although Sunday is not the true Christian Sabbath, yet it is much better for the moral health of the nation that it should be observed as a day of rest unto God, than for all days of the week to be given over wholly to grasping commercialism and riotous pleasures. We respect the man who conscientiously and faithfully observes Sunday as a holy day; and we would fight for his right so to observe it were that right in jeopardy. But we can not for a moment brook legislation that forces men and women to observe Sunday or any other day as a religious day. We are wholeheartedly with *The Baptist* on that point. B.



HERBERT PHOTO

Heber J. Grant, the president of the Mormon Church, and the spiritual leader of its 600,000 members. He is also president of the Mormon newspaper, and is connected with insurance, banking, building, and mercantile organizations. The Mormon Church is not only an aggressive missionary organization from a religious viewpoint, but is also active in the business world.