

# SIGNS TIMES

THE WORLD'S PROPHETIC WEEKLY



Victoria Falls,  
South Africa,  
which has been  
called "the most  
beautiful gem of  
earth's scenery."

## The Awakening of AFRICA

NATHANIEL C. WILSON

Missionary Official of Nyasaland

EVER since the remote days when the first dim light of history brought into misty view the huge bulk of the African continent there has been associated with it all that is mysterious and weird. The unwritten record of her dark history is a secret of the past. In the shadowy lights lying about the beginning of history we catch glimpses of Egypt, as a world power and a center of science and culture. It is linked with the advent of Christianity, for thither went Jesus as an infant to escape the sword, and from its storm-swept shores came Simon of Cyrene to carry the Saviour's cross when He went to Calvary. But though situated in the midst of the world's activities, Africa remained long unknown, and was the theme of endless speculation and fable.

Throughout the centuries civilization kept nibbling at its coast line. Along its edges ships of successive centuries stealthily crept, establishing commerce where possible with the dark-skinned inhabitants, and collecting ivory and gold. From the interior came strange tales of great sheets of shining water and of snow-capped mountains piercing the sky. At intervals brave hearts pushed up the wide rivers or penetrated the mighty forests only to be forced back by mighty deserts of shifting sand, rainless and pathless, by water-logged jungles, or by naked and savage men and wild beasts. The European explorer

came to regard the Dark Continent as unsuitable for civilized man, and its inhabitants as subhuman and fit only for an existence of slavery and toil. Enemies visible and invisible resisted all attempts to explore and conquer this mighty continent.

Although to the south the line of the unknown was pressed back, the vast region of the interior remained closed. Unbroken remained the silence and the melancholy of the unknown interior.

Toward the middle of the nineteenth century the renowned South African missionary, Robert Moffat, declared that Africa would long remain the least explored portion of the earth. Shortly afterwards while in England he met David Livingstone, who was at the time awaiting an appointment to China. Livingstone became interested in Africa's story.

"Would I do for Africa?" he asked Dr. Moffat.

"I believe you would, if you would go to the unoccupied ground—to the vast plain to the north, where I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been."

"I will go," said Livingstone; and he went. And to David Livingstone belongs the honor of raising the veil of mystery and disclosing the land in all its grandeur and terror. Not

finding the south to his liking, he pressed northward into the unknown fastness of Central Africa, ever urged on by the obsession of finding situations suitable for mission work and for opening up trade routes to the ocean. Livingstone revealed to the world a land of tropical splendor, a land of mountains and valleys, of forests and meadows, of rivers and waterfalls, populous with native tribes.

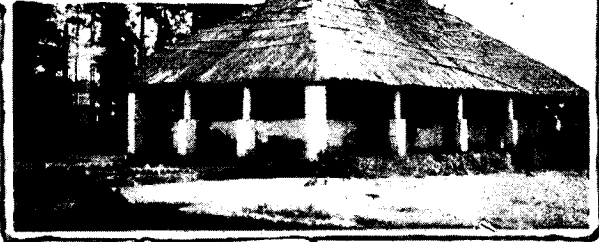
In the footsteps of David Livingstone and other brave pioneer spirits in Africa's hinterland have followed multitudes of missionaries, government officers, farmers, and tradesmen, who have contributed to the conquering of a vast country for civilization, to the transformation of a mighty worthless jungle into a well-ordered and productive commonwealth. Routes of travel and commerce have been opened up through the building of railways and motor roads, the spanning of mighty rivers with steel bridges, the plying of steamers upon her placid lakes. Prosperous settlements have sprung up where are enjoyed the advantages of the day. The but recently savage native has been drawn into the drama and, along with his ancestral jungle home, has been tamed and subdued. Enlightenment and progress have entered his jungle village; and, impelled by the urge of civilization, he has staggered to his feet, and is attempting to adjust himself to the new order of things.



Below: The Malamulo Hospital, where 75,000 native patients are treated annually by Dr. H. A. Erickson, and Miss Ingle, the nurse.



Upper: A typical native African church with its congregation of recently reclaimed heathen in front. The native preacher referred to by Mr. Wilson is pastor of this church.



A mighty awakening has taken place in the Dark Continent during the lifetime of the present generation. The seemingly impregnable barriers of desert and swamp and jungle have been broken down, and the waves of civilization and Christianity are covering the land. And this awakening is in answer to the command of God, for it has been made a subject of prophecy.

Speaking of events clustering around the second coming of Christ and focusing on our day, Jehovah commands, "Let the heathen be wakened." Joel 3:12. And in that text which unmistakably meets fulfillment in present-day events we read, "Many shall run to and fro, and knowledge shall be increased." Daniel 12:4. The heathen have been awakened. Knowledge—religious, scientific, and literary—is being carried to earth's remotest outposts. The silence and solitude of the jungle is broken as the messengers of knowledge search out the most isolated villages.

#### CHRIST'S MARVELOUS PROPHECY

The awakening of the heathen and the dissemination of knowledge has made possible the fulfillment of the marvelous prophecy of Christ when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

To-day the good news of a Saviour from sin and His soon appearing for His people is being heralded with ever-increasing power through jungle and plain, and over hill and valley. A strong native church is being developed. An ever-increasing group of native gospel workers is preaching the simple story of the cross to the people. Unprecedented results are seen from year to year.

A few months ago Missionary G. R. Nash, assisted by several native evangelists, entered a section of country in south Nyasaland where little gospel work has been done. Several meetings were held each day in central and near-by villages. At first the people paid little attention to appeals calling upon them to turn away from witchcraft and soul- and body-destroying customs. But as the meetings progressed, people began to pay attention; and at the end of a month's series of meetings, over four hundred fifty persons had accepted Jesus Christ and renounced their debasing tribal customs. These people have not only cleaned up their lives and bodies, but a remarkable improvement can be seen in their villages and fields.

Just recently one of our native ministers held a month's evangelistic meetings at a center where we have had a school for years. People generally thought that the village had been pretty carefully worked with the gospel net. Year after year meetings had been held for the people, with fair results. At the close of the recent meetings, when the converts were called to a special meeting, it was found that forty-six converts had been won, prominent among whom was the chief of the village with his councilors who had been opposed or indifferent to Christianity. The majority of the converts were old men and women, who are usually slow to profess Christianity. These old people are now regular attendants at the village church.

Far down on the plains near the Zambezi River is a most interesting village. Several of the men from this village while traveling chanced to stay in a village where a gospel meeting was being held. The travelers were deeply impressed with what they heard, and spent much of the night talking about the good news that had come to them. These men continued their journey, and, upon arriving home, told the villagers what they had heard. After carefully considering their duty and studying their Bibles as best they could, they decided to band themselves into a church, carrying out as nearly as possible the lessons learned by the travelers at the village the night they attended the gospel meeting. One of the young men who could read the Bible was appointed leader, and now for several years these people have held regular

church services, and nearly the entire village is prepared for church membership.

During the past year our small group of native workers has been active in soul-winning work. The gospel story was carried far and near, through swamp and jungle, and over plain and mountain. Thousands of meetings have been held, and the hills have echoed with the gospel story, and lusty native voices have everywhere sung to the praise of God. As we review the year's work, we see that as a result of the faithful efforts put forth by our slightly more than three-score workers in south Nyasaland there were gathered in well over three thousand people who had not previously professed Christianity.

From the inspired pen of Isaiah we read, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

To-day we see on every side a breaking forth, an awakening,—abundant evidence that soon our hopes are to be realized, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

"WHEN they cast thee down, thou shalt say, There is lifting up; and the humble person He will save." George Macdonald once gave this noble advice: "Never address the vilest outcast as you would not speak to your dearest friend." Does that seem exaggerated, sentimental, exceeding the bounds of common sense? We may be sure that our Lord did not speak to any leper more harshly than to John the beloved.

There is a language of brotherhood that excels all other speech in beauty and purity and power. The humble and oppressed know it as soon as they hear it. Many try to speak it and fail completely, just because they have not learned the language. It is not taught in any college, but only in the school of love. No one can speak the language of brotherhood unless he has a brotherly heart.

The world's affairs would move with unimaginable ease if all men knew the language of brotherhood, the speech of sympathy. Why not learn it?—*Selected.*

Right: Converts at one of the Seventh-day Adventist schools. The native pastor stands in the center between the two windows.



Left: The Malamulo Leper Colony, where Dr. Erickson has 120 under treatment. During the last two years he has discharged twenty, completely cured.



# The LORD'S ORANGE TREE

*A true story from  
Central America*



MATILDA ERICKSON-ANDROSS

Balboa, Canal Zone



A FEW weeks ago I received a letter that proves again the old adage that truth is stranger than fiction. It came from a native Christian living in the interior of Panama. It was during a convention held here in Panama City recently that he sent me the letter about the Lord's orange tree, and also a twig bearing five large juicy oranges. But here let me quote for you four paragraphs from that letter:

"About two years ago I walked through my little property one day, and I passed by an orange tree I have on it. That particular tree has borne only seven oranges since I bought the property more than thirty years ago. The tree was fully twenty years old, but small, when I bought it, and in all those twenty years it had never yielded any fruit. The seven it bore was more than ten years ago.

"Well, as I passed by two years ago, I looked up at the tree, which is still small, and said: 'You have been standing here over half a century, and have borne only seven oranges. Now the Lord can make you bear fruit; and, if you do, I shall sell every orange and give the money to the Lord.

"About three months later, I passed the tree again, and counted fifty small oranges on it. I was encouraged, and returned to see it again after a few weeks. That time I found more oranges. Well, it has yielded quite a few hundred oranges already, all of which I have sold. Near this orange tree is one of sour oranges. The birds bore holes in nearly all the oranges on the sour orange tree; but they never trouble the Lord's oranges.

"At the close of the year, I was able to turn into the Lord's treasury \$7.87 from the sale of His oranges. I am sending you the only ripe ones I can find now, so that you may have a taste of the Lord's orange."

I knew too much about the man who wrote the letter to doubt the report. Then, too, others who had visited that district told me the same wonderful story of the "converted" orange tree. So as I read the letter—yes, and reread it—I said to myself, What a beautiful picture of the really surrendered life! That orange tree had professed to be an orange tree for more than fifty years, but it had given rather poor proof of its genuineness.—"Nothing but leaves."

One of the greatest drawbacks to the evangelism of the world to-day is the fact that there are too many unconverted orange trees in the Lord's garden. There are not too many names on the church books; but too many of the hearts belonging to those names are out in the world in pursuit of its fading pleasures and its perishing gold. Poor foolish hearts, racing for a mirage where only bitter disappointment awaits them soon or late!

Professing Christian, where is your heart? Have you really given it to the Lord? or are



you still an unconverted orange tree? Where is your Mt. Moriah? Have you passed it? or are you still delaying to obey the Master's command to go there to lay your all upon the altar? Are you disappointed in Christianity? Has it not brought the sweet peace, the boundless joy, the indomitable courage to follow your Master in the path of self-denial? Let me say it quietly and sympathetically; that, if that is the case with you and me, then there is something between us and our God; and that thing, whatever it may be, is our Isaac, which God calls upon us to take to Mt. Moriah.

I wonder what we would have done had we been in Abraham's place. Perhaps we would have said, "Oh no, not Isaac! Take the choicest bullocks of my flock. Take my automobile. Or,—t-a-k-e Ishmael." And so we might think of a hundred different things to offer the Lord. But that would not change His command. His command still would be, "Take Isaac."

"What, Isaac, the son of promise? Why, that is defeating Your own plan, Lord!" But without reproof for such doubt and arrogance, the command comes quietly back, "Take Isaac."

We must advance in the Christian life in the same way that Abraham did, and the path of progress leads up over Mt. Moriah.

Perhaps Abraham spent the night in talking with God about the terrible duty placed before him; but finally he surrendered all to the divine will; and when the break of day came, Abraham had passed through his Gethsemane; he had gone all the way to his Calvary, and had crucified his hopes, his ambition, and his selfish desires. His heart had been to Mt. Moriah. It must have been a struggle of inexpressible severity; but it brought a commensurate victory. It placed God as the supreme ruler in Abraham's life. It moved the last obstacle between Abraham and his God; and now God could trust him. "Because Thou hast done this thing," said God to Abraham, "in blessing I will bless thee."

And you remember that the thing God called Abraham to give up he was still per-

mitted to keep. It was not that God wanted Isaac. He wanted to remove from Abraham's heart that something which might put Isaac, the dearest treasure in Abraham's heart, between himself and his God. And when Abraham let God move Isaac into his rightful place in the father's life, Abraham became a channel of the wonderful blessings that are to-day bringing to us the hope of eternal life. What a wonderful opportunity he would have lost had he not surrendered! How anxiously God is waiting to-day for professed Christians to make the full surrender, that they themselves may know the joy of His salvation, and, like Abraham, become unobstructed channels for His blessings to flow quickly to the uttermost parts of the earth!

Do you remember the story of Mahmud, the conqueror of India? Some one gives the following snapshot of his conquest:

"When he came to a certain temple, he found before it a costly idol fifteen feet high facing the entrance. He ordered the image to be destroyed, but the Brahmins threw themselves before him and besought him to spare their god. They offered him large sums of money if he would do it. He hesitated a moment. The offer was tempting; but he said, at last, that he would rather be known as the destroyer of idols than the seller of them, so he ordered it to be struck with a huge mace. The idol was hollow, and, as it was struck, it burst and poured at his feet a pile of the most costly diamonds and jewels, in value far beyond the offered ransom."

Just so it is in the Christian life. To give up the dearest thing to which the heart clings is to receive something of infinitely greater value. The place of complete surrender becomes the door of hope. Christians who are content with a half-hearted experience, who do not care to make a success of the business of being Christians, never travel the rugged, lonely trail up to Mt. Moriah to the altar of complete surrender. Their religion costs them little, and means little to them; and sometimes in their blindness they talk about Christianity's being a failure, when all they have ever known of it experimentally is a painted picture, a profession of the most wonderful thing in the world.

Profession cannot withstand the strain of the world; Christianity, however, is entirely impervious to its weapons. But genuine Christianity lies behind the door of absolute unconditional surrender; and happy is he who enters that doorway, for it is the doorway to hope and pardon, to purity and power, and to that joyful peace that the world can neither give nor take away—the peace for want of which hearts everywhere are breaking.

# Is God's Law a Necessity?

*"Yes," says JOHN K. JONES, "for without it we would not know what sin is."*

THE government of God is founded upon the plan that all His created beings, angels and men, are forever to enjoy the privilege of having the right to decide for themselves whether they will obey their Maker or not. God desires to have it this way because He takes no pleasure in unwilling service. His kingdom is one of love, not force; consequently obedience rendered cheerfully and from loving hearts is the only kind acceptable to Him.

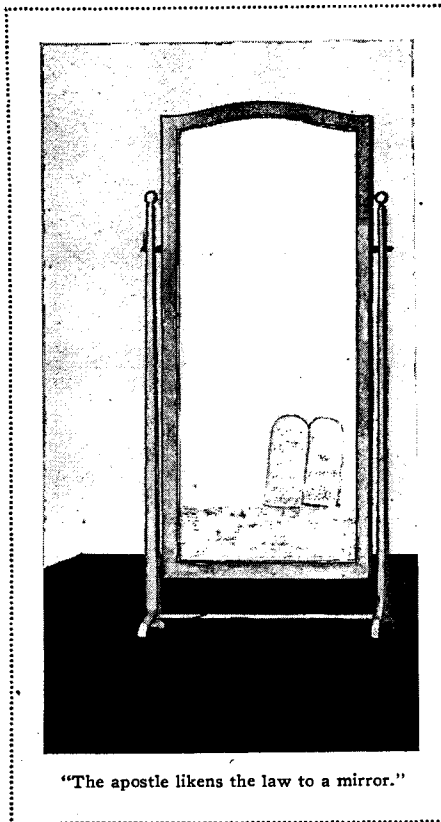
Since from the very beginning man has ever been free to obey or not, it logically follows that this very plan of free moral agency granted the human family required that God set up a moral standard, or, in other words, that He make known a law that would fully express His complete standard of righteous requirements, by which man could compare his life to see whether he was measuring up to this standard or coming short. This law, while it would set forth principles of righteousness, would also point out any departure from these principles. This is why God gave His righteous law before sin ever entered. Any violation of it would mark a turning away from God, which transgression, in the Bible, is called sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

## THE WORK OF THE ENEMY

The theory that the law of God, the Ten Commandments, was necessary before Christ came but that since then the world no longer needs it, is the work of the enemy of souls. Satan well knows that if he can only get man to make light of God's law by advocating it has passed away and is no longer binding in this twentieth century he will capture not only the world but will sweep millions of professed Christians into the pit of destruction. As stated before, just as long as God gives us the right of choice, that in itself requires that His law be in existence to define righteousness and point out sin.

It is plainly stated in the Bible that the only agency God has established for the purpose of defining sin is His law. Just as long as there are sinners in this world, that in itself proves that the law is in existence, for no one can be considered a sinner unless the law is there to define sin. The word tells us that "by the law is the knowledge of sin." Romans 3:20. And "where no law is, there is no transgression." Romans 4:15. When any man states that sin exists, he thereby admits that God's law exists. To say there is no sin a person must be blind indeed, for sin is more widespread now than ever before.

There is far more necessity of God's law being in force to-day than at any other period of the world's history, because unless the law



is here to point out sin and make it appear exceedingly sinful, this world will soon lose all sense of right and wrong. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The apostle Paul makes it very clear that he was made conscious of sin by the law that was still existing in his day, many years after the resurrection of Christ. This proves that the death of our Saviour did not do away with the Ten Commandments, as some claim.

## LIKENED TO A MIRROR

In speaking of the law, James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11. In view of this scripture, how could the apostle James warn the believers against committing adultery and murder unless there was a law in existence telling them it was wrong to commit these acts? Here is still another proof that God's law, the Ten Commandments, was binding upon all men in James' time, many years after the death of Christ.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:25, 23, 24.

The perfect law of liberty referred to in both the first and second chapters of James is the Ten Commandments, or moral law, for the very commandments mentioned, the one against adultery, the other against murder, are found in just one law only, and that is the Ten Commandments, the one and only law that points out sin.

The apostle likens the law to a mirror. Now what is the purpose of a looking-glass? We have them in all of our houses, in the stores, on the trains, and elsewhere. They are very common and are absolutely necessary to civilization. We come to the mirror and look into it because we know it will show us in every detail just how we look. Every blemish and stain upon the face will be seen, as well as the appearance of the hair upon our heads, etc. It points out just what is wrong, because it has the faculty of showing us up as we are. This is the work of the looking-glass. It does not change us in the least, but continues just as long as we look into it to point out our appearance, good or bad. It has no power to change us, for its sole work is to tell us our condition.

## DON'T SMASH THE GLASS

It will do no good to find fault with the glass and smash it to pieces because it shows us our faults. Smashing it will not in the least do away with our need of cleansing. But after we see our condition by looking into the mirror, we are then ready to remedy the situation by using soap and water for cleansing the face, also by using the comb for adjusting the hair. Having been cleansed, etc., we then look again into the very same mirror, and find that the glass shows us to be all right once more. We need the mirror to show us when we are wrong and also to tell us when everything is right. It points out defects, but it also makes known when things are made right.

Now it is just this way with the Ten Commandments. Naturally man has departed from God and is in an undone condition, for

"all have sinned, and come short of the glory of God." Romans 3:23. The only way we can ever know how far we have gone from the Lord and just how sinful we are is by coming to the law of God and looking into it as we do into the looking-glass. It will show us up, to be sure; every sin we are guilty of will be pointed out to us, and we shall be able to see how much we need God's cleansing power to wash us and make us clean. The law shows that we are sinners and tells us wherein we have sinned; and when it does that, we know that it is doing the very work God planned it should, namely, to point out sin.

Now because the law does this work, are we going to be foolish enough to attempt to do away with it, trying to persuade ourselves that by removing it we have washed our sins away? Trying to abolish the law doesn't make the sinner clean, for he will be as filthy as ever. By looking into God's law, the mirror, we see our sinfulness and, thank God, are led to cry out for cleansing. We exclaim as did Paul, when he saw himself in the looking-glass, the law of God, "O wretched man that I am! Who shall deliver me from the body of this death?" Romans 7:24.

#### POINTS TO JESUS

Let us forever recognize that God's law has a place nothing else in this world can fill. It is heaven's mirror, in which we look to see our undone, sinful condition. Whenever we sin, we need to go to this law to see how far we have departed from God. Why not permit the law to do its heaven-appointed work, namely, to point out sin; then, instead of abolishing it, let us go to Christ, the only One who can cleanse us from sin by His own blood? Having been purified, let us return and look into the law, the mirror, and this time it will declare us righteous, through the merits of our Lord and Saviour Jesus Christ.

The law points out sin; but, thank God, it points the sinner to Jesus. That is the greatest purpose of the law—to point the sinner to the Saviour, who only can wash away his sins. No man would ever feel the need of cleansing unless he had first looked into the law to learn his real condition. The law shows him his sinful state first of all, but better than that, it points him to the Lamb of God who takes away the sin of the world. This purpose of the law is stated beautifully in the following scripture: "Christ is the end [object] of the law for righteousness to every one that believeth." Romans 10:4.

#### OUR SCHOOLMASTER

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:24. This referring to the law as our schoolmaster can be better understood by briefly studying the work of the schoolmaster in the educational systems of the ancient Romans and Greeks. In the Funk and Wagnalls Standard Bible Dictionary we find this explanation: "'Schoolmaster' or 'Tutor.' The task of taking children to school primarily devolved on the parent; but in certain communities the fear that on account of lukewarmness the parents might neglect this duty led to the choice of special officials to perform it (*maphtir kenessioth*). Among the Greeks the same duty devolved on a special servant who, from the nature of it, was called the

'child-conductor' (Gal. 3:24, tutor, schoolmaster, A. V.)."

The schoolmaster had a special work, and that was to lead the children to school, where they would receive the necessary education to qualify them to fill positions of responsibility in the nation. Just so it is with the law of God; it has a special work assigned to it, that of conducting the sinner to Christ, the heavenly Teacher, the One who forgives sins and trains us for service in His cause. The sinner must look into the law, and thus see his need of divine help. The law cannot cleanse a man from sin, but it can and does lead him to the Saviour, who forgives and justifies, or declares righteous, all who repent of sin and accept His grace.

#### REMOVE IT NOT

Since the law of God is the agency, the schoolmaster that brings us to Christ, we should retain the service of the law; because, if we should sin, we would need this schoolmaster to bring us to Jesus. Spurgeon throws great light upon this in these words: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith: I say you have deprived the gospel of its ablest auxiliary when you set aside the law, you have taken away from it the schoolmaster that is to bring men to Christ. They will never accept grace till they tremble be-

fore a just and holy law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place." —*"The Perpetuity of the Law of God," C. H. Spurgeon, pages 10, 11.*

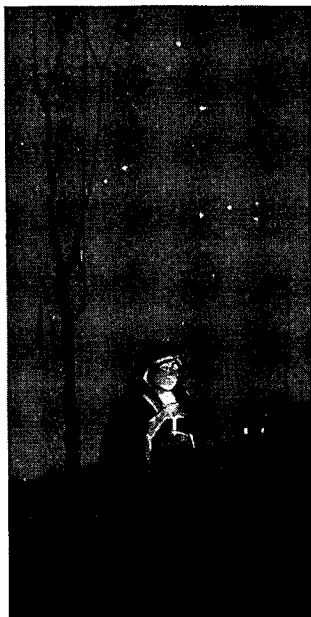
No man can be saved from sin in his own strength. He must of necessity come to Christ, the Saviour, who only has the power to cleanse. But no sinner can come or ever will come to Jesus unless he first looks into the law of God, which shows him his sinful condition. Take God's law away, and you have taken from the sinner the only agency that can tell a man what constitutes sin. Without the law to condemn the sinner, no man will feel his need of divine help. If you do away with the law, or the schoolmaster, you have made it impossible for God to show a man his sin, and you have cut off the one agent that leads sinful men to Christ. Thank God for His law. We will respect its office and no longer advocate that it be taken away.

(Concluded next week)

"Do you know what is the trouble with us? Sin does not seem exceedingly sinful. Some of our sins are not loathsome, so we keep on sinning. What is needed is an awful hatred for sin. As we begin to see sin in its true light the Spirit of God will begin to work in our hearts. God is going to create a hatred in our hearts for sin."

## Are You Down in the Mouth?

NATHANIEL KRUM



In his flight from the treachery of King Saul, David's soldiers had followed him from cave to cave throughout the land of Israel, and finally into the land of the Philistines. But now, anger began to fill the hearts of these faithful six hundred. They spoke of stoning their leader, for they were sore grieved, "every man for his sons and for his daughters."

David was greatly distressed. Human help had fled, and he realized that no other than divine intervention could save his soul from death. In his utter helplessness, he went to the Source of all power. "David encouraged himself in the Lord his God." 1 Samuel 30:6.

And God heard him.

By David's request, Abiathar, the priest, brought the ephod. "And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And He answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." 1 Samuel 30:8.

This life is full of discouraging experiences. Satan stands at every turn in the Christian's road to ensnare and unnerve him. But we need not lose heart when it seems that everything is against us. Christ's great triumph over sin and death broke upon Him like the dawning of morning, after the awful midnight of anguish on the cross. Life's darkest hours immediately precede the dawn.

Jesus beckons, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. He yearns to "comfort all that mourn." Isaiah 61:2.

Trials will come. They are God's cords of love, drawing us to Himself. Are you discouraged? David has set the example, for, when discouraged, he "encouraged himself in the Lord his God."

DAVID, with his warriors, had just returned from his encampment by a fountain in Jezreel, where he had gone with Achish, king of Gath, to fight against King Saul and the army of Israel. Ziklag, his city, lay before him in ashes, and his wives and all of his household, with those of his men, were captives of the Amalekites.

And when David and his men saw the ruin before them, they "lifted up their voice and wept, until they had no more power to weep." 1 Samuel 30:4.





# 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.

## QUESTIONS ABOUT IMMORTALITY

*F. W. Pohl of Alabama wishes to know what part of man died when Adam sinned; what David meant when he spoke of going to his dead child; and where the rich man went.*

To God the sinner, considered apart from the salvation which he may receive through his faith in Jesus Christ, is regarded as dead. The sinner may be alive and getting much out of this present mundane sphere; but as *God sees him*, he is merely existing, he does not *really* live. Indeed, it could not be otherwise since sin is separation from God, and that of course means death to human beings who, as free moral agents, are made in God's image to have fellowship and communion with Him. (Isaiah 59:1, 2; Genesis 1:26, 27.) The life we have God does not bestow merely in terms of the physical. Were that so, we would not be above the lower animals. Beyond the merely physical, human life reaches its fullness in the intellectual and especially and essentially in the spiritual. The man, therefore, who lives only in the grossly physical, who does not nurture the spiritual within him that reaches after God as the highest objective of his life, thus appreciating the fundamental fact that he was born to be "the image of God," is, in God's sight, no matter how he may view it in his self-deception, dead. He has failed to enter into the real purpose Heaven has for him in his life, and faces an ultimate extinction.

This explains the statement of Paul that often perplexes people: "And you did He make alive, when ye were *dead through your trespasses and sins*." Ephesians 2:1. It further explains the Scripture the questioner asks about, Genesis 2:17: "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." When Adam and Eve ate of "the tree of the knowledge of good and evil," they sinned, became separated from God, and so brought upon themselves and upon us as their descendants the "wages of sin,"—death.

### NOT LEFT TO DIE

But, praise be to God, we were not left to die. Through the gospel, the plan of salvation, Jesus was provided as a Saviour from sin and death. "But God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, *made us alive* together with Christ (by grace have ye been saved)." Ephesians 2:4, 5. When we accept Christ as our Saviour from sin, then, through the "mercy," the "love," the "grace" of God "we know that we have *passed out of death into life*." 1 John 3:14. If man in his sin is, in God's sight, *now* dead, he may know that through his faith in the Redeemer he is *now*, in God's sight, alive. Our Lord Himself declared: "Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24. I would have the questioner note the *present* tense of this

verse, "hath," and also in 1 John 5:12: "He that *hath* the Son *hath the life*; he that *hath not* the Son of God *hath not the life*."

As to "what part of man died when he ate the forbidden fruit," this fatal separation from God which left man dead through "trespasses and sins" affected him in his threefold nature: the physical, the mental, and the spiritual. We are to-day, in body, mind, and soul, as a result of Adam's transgression but a death shadow of what we might have been had we entered into the fullness of life as God originally intended it for us. Disease racks our body; intellectual limitations cripple our brain, and moral distortion has wrecked our soul. "All flesh is as grass" that "withereth" and is gone.

### TO MEET IN THE RESURRECTION

What David meant when he said of his dead child: "I shall go to him, but he will not return to me" (2 Samuel 12:23), is that inasmuch as the child would not live again until the day of the resurrection, David would not see him until that time. David had hope in the resurrection (Psalm 17:15) and expected to see his loved one then (Isaiah 26:19; Daniel 12:2; 1 Corinthians 15:51-55; 1 Thessalonians 4:13-18). Incidentally, this shows that the Bible does not teach that the soul goes to heaven at death. That David himself has not yet gone to heaven, see Acts 2:28-34.

If the questioner will read that part of Luke which immediately precedes Luke 16:19-31, he will see that Christ is giving a series of parables, and this account of the rich man and Lazarus is but one of these. If we keep in mind that this is a parable, we shall have no difficulty in understanding the story. A parable is never used to establish a doctrine, but only to illustrate a doctrine or truth already established. If we can find the truth Christ is seeking to illustrate, we shall comprehend the purpose of this parable. Luke 16:14 gives the key: the Pharisees were "lovers of money," and it was to condemn their covetousness and consequent iniquity that this story of the rich man and Lazarus was given.

### "ABRAHAM'S BOSOM"

Christ drew His illustrations and parables from the same source from which we draw most of our illustrations, from the common beliefs or practices of the people. Using that which was familiar would drive the point home that much better, for all would understand without excuse. The Jews of our Lord's day were largely backslidden and apostate, and had adopted many heathen ideas. The Greeks believed in a subterranean region where the "shades" or souls of dead men were confined, a place of darkness and gloom, and called it Hades. This belief the Jews appropriated, with variations, and consigned the wicked when they died to this region. As soon as the righteous died, by the same heathen concept, they went to a sort of paradise, termed by the Jews "Abraham's bosom." See Josephus, standard edition, page 901.

All this is a violation of Scriptural teaching. The Bible clearly states that when we

die we remain dead, unconscious, without life, in the grave until the day of resurrection. We do not go immediately after death to either heaven or hell, as I have stated above. See Psalm 115:17; Ecclesiastes 9:5, 6. Had Jesus, therefore, meant to have this parable teach that we go to heaven or hell immediately after death, He would have contradicted the Bible. What He did mean to do was to drive home Heaven's rebuke against covetousness; and He no more intended that we should accept as Scripturally true the events and acts of the story of the rich man and Lazarus than Jotham meant that the men of Shechem, in the Old Testament parable, should understand that the trees actually talked (Judges 9:7ff.), or than John Bunyan meant to have us actually believe there was a literal Giant Despair in his "Pilgrim's Progress."

Coincidental with the rebuke of covetousness went the rebuke of Jesus upon the whole nation of the Jews, who on account of their favored position before God as His chosen people properly were represented in the parable as the rich man. The poor man, Lazarus, fittingly stands for the Gentiles, who were regarded by the Jews as unworthy of God's favor. Christ knew the situation would change, that the despised Gentiles would be the guardians and beneficiaries of the gospel, while the rich man, the Jew, would be rejected by God because of failure to accept Him as the Messiah and Saviour.

## THE GARDEN OF EDEN

*E. M. Borne of California inquires about the Garden of Eden.*

In the expression "Garden of Eden" (Genesis 2:8-10, 15, 16), it is undoubtedly more correct to understand the word "garden" as meaning a *park* (as Moffatt translates the Hebrew *gan*), an *estate*. The present meaning we attach to "garden" limits it to a small area, such as our house or flower gardens. The fact that the Septuagint, the Greek Old Testament, uses *paradeisos*, a *paradise*, a *pleasurable estate*, for the Hebrew *gan*, adds force to the larger conception of the word. It can hardly be supposed that God placed Adam and Eve in such a limited place as our "gardens" of to-day.

## THE "ME" OF EXODUS 20:3

*James Prestidge of Washington wishes to know about the first commandment.*

It hardly seems necessary in quoting the first commandment of the Decalogue to begin always with the first verse of Exodus 20, if the questioner means to imply that we shall not rightly understand who "Me" refers to in the third verse unless we do. From the third verse itself it must be obvious that "Me" can be no other than God. It is hard to see how "Me" could be applied to the worshiper himself. "Before Me" in the King James Version is not so clear in meaning as the American Revised Version's marginal reading, "Besides Me." Moffatt makes the meaning still more certain by his, "You shall have no gods but Me."



# EDITORIAL

ASA OSCAR TAIT  
ALONZO L. BAKER



## *"Only by Me"*

EVERY word of Jesus Christ that has been recorded in the Inspired Book should be faithfully studied by us, for each one of those words has a profound significance. In one of the last conversations that Jesus had with His disciples, He earnestly stated to them, "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me." John 14:6.

Jesus Christ is so devoted to the salvation of men and women, and the divine Father is so in love with humanity, that they have combined in the great plan of salvation, and in Their plan they have made it possible for every son and daughter of Adam to come directly themselves to the throne of God.

He does not leave us to seek Him through some intermediary. He gives us His word, and His divine Spirit accompanies that word. And oh, how precious

lation is the statement, "No one cometh unto the Father, but by Me"; that Christ does not interpose between Him and us saints, angels, or any other personality! His love for us is such that He wishes to commune with us in person; and, by His matchless power, He has so arranged it that the Holy Spirit, through His holy word, can place you and me directly in contact with Himself. T.

## *Words of Power*

WHEN the angel announced to Mary the birth of the Lord Jesus Christ, he stated, "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33.

These words should impress the reader profoundly. The announcement is that

of power." Verse 37. If men could only be made to realize that the words God speaks are filled with power; if they could only be made to sense the fact that no word that God has ever spoken shall fail, how differently would our lives be ordered! How earnestly would we study the promises and the prophecies of the Sacred Word! How careful would we be to do just what that word calls for! For, ultimately, the word discloses the fact that those who have thus followed God shall be immortalized, and that joys beyond the powers of expression will be theirs all through the ceaseless ages of eternity. T.

## *Ask What You Will*

IN THAT wonderful conversation that the Christ had with His disciples shortly before He was betrayed and crucified He gave this marvelous promise, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do." John 14:13, 14.

Jesus is talking intimately to His most devoted disciples. He is talking with men who have been in close personal contact with Him for three years and a half. He is talking with men whom He is training through various experiences to do a mighty work for Him. He is talking with men that are soon to pass through the bitterest trials and the sorest disappointment. They are learning to know the Master and to know His word; and, as they enter completely into the experiences of the Christ, they are to learn the power of His promises.

Later on in this same conversation He states: "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples."

We must take this conversation of Jesus fully into account. We must recognize every statement that He makes. He gives no qualification whatever in telling that we may ask what we will and receive an answer to our prayers. But it must be borne in mind that He is talking to men who know His word, who prize His word, and who will therefore ask only for the things that are in harmony with that word.

There must be an abiding in Christ, and there must be the abiding of the words of Christ in the soul; then we may ask what we will, and the infinite Christ will answer our earnest prayers. "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." T.



The Dowager Queen Emma of the Netherlands, mother of Queen Wilhelmina, giving greetings over the radio to the Dutch Colonies in India, on the 50th anniversary of their founding. A very different world from what it was when those colonies were founded!

is the experience of coming to His word and knowing its living power, and knowing that these words, each and every one, were expressly spoken for us!

When some very dear friend is coming to see us, we do not leave it to some subordinate person to meet him and to bring him into our presence. We see him coming, and we go to meet him. Thus it is with our Lord and Saviour Jesus Christ. He meets us in person and invites us to commune with Him direct, through prayer and the study of His word.

Then how full of assurance and conso-

"He shall be great;" and this is because He is "called the Son of the Most High."

No man that has ever lived upon this earth has made the impression on it that Jesus Christ made. All the mightiest rulers, all the mightiest conquerors, all the great men of the earth combined, cannot compare in influence with that exerted by the Lord and Saviour Jesus Christ. No wonder that the text says, "He shall be called great."

And after the angel had given further instruction and announcement to Mary, he said, "No word from God shall be void

# Jesus Christ

## the MASTER KEY

**T**HAT the Jehovah of the Old Testament and the Christ of the New are one and the same God comes to many as a strange doctrine; and this, too often, to professed Christians. But that Jesus Christ is revealed in the Old Testament under the name of Jehovah is one of the very foundation stones of divine revelation. This truth may well be said to be one of the master keys in unlocking the Bible.

### THAT NAME

Says one writer: "The name, so precious to the children of God—Jesus—means 'Jehovah the Saviour.' It is the Greek form of 'Joshua,' which itself is a contraction of 'Jehoshua,' that is, 'the help of Jehovah,' or 'the salvation of Jehovah.' This name was given by divine command (Matthew 1:21), and it is His only name, all other names being titles. Another has well said, 'This first syllable in His name (Je) [which represents JAH, the contraction for "Jehovah"] tells us of His eternal Godhead.'"—*"Jehovah Titles,"* pages 13, 14.

Jesus Christ is brought to view in the very first verse of the Bible. Moses, under inspiration, wrote, "In the beginning God created the heaven and the earth." Genesis 1:1. The word *Elohim*, here translated God, in the Hebrew is plural and should be translated "Gods." The word *bara* in the Hebrew here translated "created" is singular in form. This opening verse of the Bible teaches that there was a plurality of persons with a unity of action in the creation of the earth.

### THE MAKER OF ALL THINGS

All through the first chapter of Genesis in the Hebrew the plural of God is used. In fact, it occurs thirty times. When we come to verse 26, it becomes very apparent, even in our English version, that more than one was an active agent in the creation. It reads, "And God ["Gods," Hebrew] said, Let *Us* make man in *Our* image, after *Our* likeness."

Turning to the New Testament, we find that "by Him [Christ] were all things created, that are in heaven, and that are in

earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1:16. Again we read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made." John 1:1-3. This Word was the Christ. (Verses 14, 18.)

But through the prophet Isaiah we find Jehovah speaking: "I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself." Isaiah 44:24, margin, A. R. V. Since all things were created by Christ according to the New Testament and all things were created by Jehovah according to the Old Testament, we must conclude that Jesus Christ and Jehovah are the same.

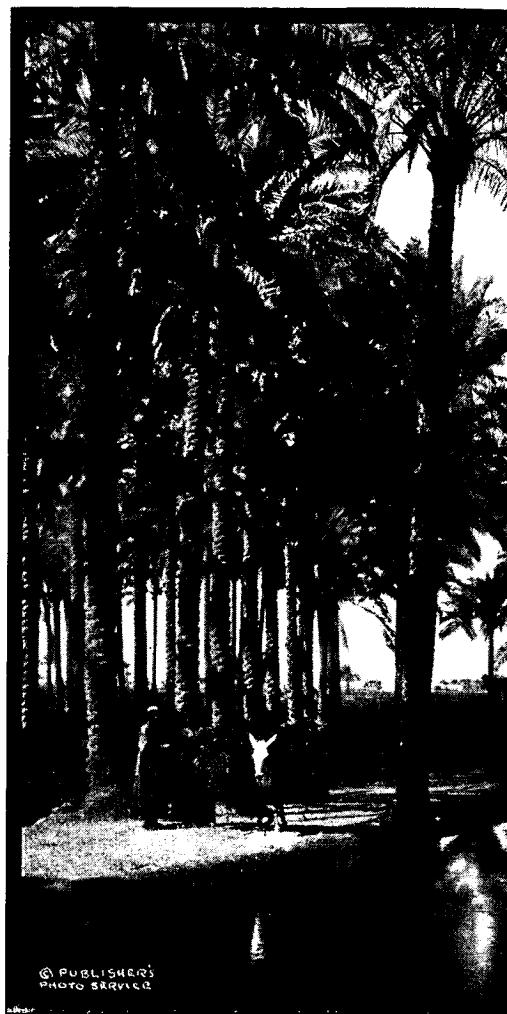
Again we find Jehovah speaking: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the *first* and I am the *last*." Isaiah 44:6, A. R. V. And in the book of the Revelation we find that Jesus Christ expressly says: "I am Alpha and Omega, the beginning and the end, the *first* and the *last*." Revelation 22:13.

### REVEALED HIMSELF TO MOSES

In 1 Peter 2:8, Jesus Christ is said to be "a stone of stumbling, and a rock of offense;" but in Isaiah 8:13, 14, whence Peter quotes, Christ is called "Jehovah of hosts." See American Revised Version.

The One who revealed Himself to Moses at the burning bush and declared that He was the "God of thy father ["fathers," Samaritan; also Acts 7:32], the God of Abraham, the God of Isaac, and the God of Jacob," also told Moses His name was "I AM THAT I AM." Exodus 3:6, 13, 14. And we find Christ declaring Himself to be the "I AM." "Before Abraham was, I *am*," said the Saviour. (John 8:58.)

One writer says: "All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there



are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. . . . *In all these revelations of the divine presence, the glory of God was manifested through Christ.* Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself.' . . . Since the sin of our first parents, there has been no direct communication between God [i. e., the Father] and man. The Father has given the world into the hands of Christ."—*"Patriarchs and Prophets,"* page 366.

### THE GREAT RECONCILER

In the work of redemption, God the Father acts as the one against whom all have sinned. Jesus Christ, the second Person of the Godhead, acts as the great reconciler of man with God. Christ is the "one Mediator between God and men." 1 Timothy 2:5. Jesus is the ladder that Jacob saw at Bethel and which united earth again with heaven. (Genesis 28:12; John 1:51.) Hence, throughout the Bible we find one continuous revelation of Jesus Christ. He is brought to view as the coagent with God the Father in creation in Genesis, and He is the subject of the benediction at the close of the Bible. He is the Alpha and the Omega, the beginning and the end, the first and the last.

Christ told the Jews that Moses wrote of Him (John 5:46); and in a very remarkable phraseology of Moses, Christ is brought to view in the Garden of Eden before Adam and his wife were expelled from there. After

**S**CIENTISTS are groping down blind alleys to-day, because they have not considered Jesus Christ as the explanation of the universe. In the theological and the religious world men have lost their way because they have lost Jesus Christ,—the only One who can explain the Bible. They see nothing in Genesis but folklore. The creation account is an epic, but not true history. Jehovah, they see as a tribal god of the Jews, not the divine Son of God. The Sabbath, they see as only a Jewish festival, not the memorial of a literal six-day creation by Jesus Christ.

If we would avoid these pitfalls and understand the divine revelation better, we must use the master key in unlocking its wonderful treasures. Every doctrine of the Bible must be studied in reference to Christ, for He is the first and the last, the center and the circumference of every Bible doctrine.





h, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself."

Adam and Eve had partaken of the forbidden fruit and had made themselves fig-leaf aprons and had secreted themselves in the foliage of the garden, it is recorded that "they heard the *voice* of the Lord God *walking* in the garden." Genesis 3:8. In our haste in reading the Bible many times we miss wonderful gems of truth. How many times have we read this verse, and failed to appreciate its wonderful significance! Moses does not say they heard the Lord God walking in the garden, but that they heard the *voice* of the Lord God *walking*. This seemingly peculiar phraseology of Moses was not accidental. The participle *walking*, as the Jews themselves admit, does not relate to the Lord God, but to the *voice*. He whom Moses here designates the "Voice," we are to understand to be He who is elsewhere designated the "Word." The Jews in the Targum render this verse: "They heard the *Word* of the Lord God *walking*." And the Jerusalem Targum paraphrases the beginning of the next verse: "The Word of the Lord called unto Adam."

#### IT WAS JESUS CHRIST

It was Jesus Christ Himself who announced His birth as the Seed of the woman. (Genesis 3:15.) It was Jesus Christ, the Word, who, with God the Father, brought the earth and all it contains into existence. It is by Jesus Christ that "all things consist," or cohere, or stick together. (Colossians 1:16.) It is this living Word that is to-day "upholding all things by the *word* of His power." Hebrews 1:3.

for OCTOBER 1, 1929

For a long time the expression of David that "by the *word* of the Lord were the heavens made; and all the host of them by the *breath of His mouth*," and "He *spake*, and it was done; He *commanded*, and it stood still" (Psalm 33:6, 9), have been deemed figures of speech or poetical embellishments. But the more science searches into the wonders of Christ's great creation, the more literal these verses appear.

Science to-day declares that all matter is some form of electrical manifestation. The only difference between paper and gold is in the make-up of the electrons and protons of each. And what is true of paper and gold is true of everything in our material world. Furthermore, the most stationary-appearing piece of matter is not still at all. In even a small lump of any substance may be millions of negative charges, or electrons, revolving about the positive charges, or protons, at almost an incredible velocity. Thus what appears to be still is not still at all.

The distances between the electrons and the protons in any atom are comparable to the distances of the various planets in their orbits about the sun; yet it takes a large number of atoms to make even a perceptible mass of matter.

But in reducing matter to electrical manifestation, science is still confronted with a blank wall. It can tell us that matter is electrical, but it cannot tell us *why* it is electrical. It cannot tell us *what* electricity is; it can only tell us that electricity *is*. But may we not see in modern science's discoveries a

**T**HIS is the first of a series of articles on the Sabbath question. Although the author presents an old theme, yet he does it with a new approach and with ineluctable logic. You will want to keep a file of the issues in which this series appears.

## L. ERVIN WRIGHT

faint whisper of the "*word* of His *power*," the *word* full of dynamic energy? May we not liken or think of matter, not as a lump, but as dynamic matter, millions, billions, yes, countless decillions of electrons and protons in their orbits as the *vibrations* of the *voice* of God? We do not say this is the case, but this explanation would seem to bridge the gap between the limits of science and the beginnings of the divine revelation.

#### AT THE END OF THE ALLEY

Surely we can say with Job, "These are but the outskirts of His ways: and how small a *whisper* do we hear of Him! But the *thunder* of His *power* who can understand?" Job 26:14, A. R. V.

But having rejected a personal God and the revelation of that personal God who created all things by the fiat of His word, scientists have adopted the modern theory of evolution as the explanation of the universe, but in reality they are at a locked door at the end of the alley! Would that they would by faith—when it takes so little faith—look behind the locked door of science and see Jesus Christ, the Author of science!

But not only are the scientists groping down blind alleys to-day because they have not considered Jesus Christ as the explanation of the universe. In the theological and religious worlds men have lost their way because they have lost Jesus Christ,—the only One who can explain the Bible. They see nothing in Genesis but folklore. The creation account is an epic, but not true history. Jehovah they see as a tribal god of the Jews, not the divine Son of God. The Sabbath, they see as only a Jewish festival, not the memorial of a literal six-day creation by Jesus Christ.

If we would avoid these pitfalls and understand the divine revelation better, we must use the master key to unlock its wonderful treasures. Every doctrine of the Bible must be studied in reference to Christ, for He is the first and the last, the center and the circumference of every Bible doctrine. If we would know the truth of the Sabbath question, which will be considered in this series of articles, let us not forget the master key.

(To be continued)

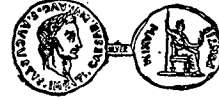
### Jesus Only

"OUTSIDE the church at San Remo, on the top of the door, is a figure of Joseph, and under it the words '*Ite ad Joseph*'—'Go to Joseph.' These poor people first put the Virgin Mary in the place of the Saviour, and now they have put Joseph in *her* place. Why is it that so many will persist in trying to substitute persons and things for Him who is the one and only Saviour of man? The Bible plainly teaches that we are to go *direct* to the only real Friend of sinners."

# Did CHRIST Believe in RELIGIOUS FREEDOM?



"Jesus gave them this epigrammatic statement: 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'"



M E R L I N . L . N E F F

THE land of the Stars and Stripes is the republic that has been founded upon the principles of civil and religious liberty first enunciated by Jesus Christ. All through the epochs of history there has been no nation that laid its foundation principles upon the separation of church and state as did the United States of America. Instead, as an English historian, Macaulay, asked, "Have not almost all the governments in the world always been in the wrong on religious subjects?"

When the Pharisees came to Jesus, tempting and testing His loyalty to the civil government, Jesus gave them this epigrammatic statement: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21. It was not an evasion on the part of the Great Teacher, but rather the foundation of true government, and the basis of Christian religion.

## A SELF-EVIDENT TRUTH

As Jesus Christ came "to set at liberty them that are bruised," so our forefathers reared a new nation as a refuge against civil and religious intolerance. In the Declaration of Independence they said, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Woven into the warp and woof of the Constitution of our nation, a document known as "the most sacred political document in the world," was the doctrine of absolute disinterest of the state in forcing religious matters. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."—*Amendments to the Constitution, Article I.*

## THE END IS LIBERTY

But many professed Christians are no longer satisfied with the doctrines that our nation's founders realized to be God-given principles. It was Patrick Henry who stated, "The great and direct end of government is liberty. Secure our liberty and privileges, and the end of government is answered." The "father of our country," George Washington, affirmed this belief when he declared,

"Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." Can we not hear the echo of the Man of Galilee in these statements?

"Religion," said James Madison, father of the Constitution, "is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both." Nineteen hundred years before, Jesus Christ had said, Render unto Cæsar his rights, and render unto God His rights.

The able philosopher and statesman, Benjamin Franklin, preached a splendid sermon when he said, "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to civil power for support, it is evidence to my mind that its cause is a bad one."—*Franklin's letter to Dr. Price.*

## SINCERE, BUT MISTAKEN

It is Joseph Fort Newton, in the *Forum* of December, 1927, who says: "To Jefferson, more than to any other one individual we owe the religious democracy of America. To-day, as in the past, eternal vigilance is needed to keep what has cost us so much. Efforts are always on foot,—sincere and high-minded, but mistaken,—seeking to use

the state to enforce either the dogmas of the church or its moral precepts."

But in our present generation of scientific and religious enlightenment, there are professed Christians who would cast overboard the doctrine inculcated in the American Constitution. There are religious leaders who feel that the teachings of Jesus Christ are not adequate for to-day, and that when Jesus said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," He has not included our day and age. In their own assemblages they say, "We want state and religion, and we are going to have it. It shall be that so far as the affairs of state require religion, it shall be religion—the religion of Jesus Christ."—*"The Proceedings of the National Reform Convention," page 60.*

## LET BOTH GROW TOGETHER

But surely that doctrine cannot agree with the teachings of the Man of Galilee. Did He not give a parable of the wheat and the tares? Surely there are two diametrically opposite terms. Surely good and evil will grow side by side; but what was the remedy that Jesus gave? Did He say that Cæsar's sword was to enter into the field and at the direction of the wheat slash down the tares? No, Jesus Christ said, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." Matthew 13:30. And we find the harvest in that parable to be the end of the world. (Matthew 13:39, 40.)

The gospel of Christ cannot be waged but by the "sword of the Spirit." Jesus proclaimed the doctrine of religious toleration. Leave them alone, He commanded, until the harvest, and at that time God's judgment will be meted forth and not man's verdict.

It was Albert C. Dieffenbach, editor of the *Christian Register*, that gave this scathing rebuke against many fundamentalists, in the *Independent*: "The greatest crime of the fundamentalists is not their theories about religious freedom. . . . They have achieved power and lost their birthright of freedom. They have set up a monarchy in the heart of a democracy." And he continues by saying: "Seven states are already legally dominated by a religious party. . . . In the one hundred and fifty years there has been a steady degeneracy of religious independence, and the



"Benjamin Franklin preached a splendid sermon when he said, 'When religion is good, it will take care of itself.'"

proof is to be seen in the intolerant demands made for the first time in American history by fundamentalist fanatics upon one legislature after another."

#### NOT TRUE FUNDAMENTALISTS

While this may be true of some fundamentalists, while some are pushing religious laws into legislative bodies throughout our republic, yet the fundamentalist who abides by his title, who holds to every principle of Jesus Christ, cannot agree with those who are pressing intolerance. America has been as tolerant to the Hindu as to the Christian, as tolerant to the Jew as to the Mohammedan, and to continue to abide by the principles of freedom, no law concerning "an establishment of religion" can be rightfully forced. "What we need," declares Joseph Fort Newton, "is more insight, more understanding,—a mirror in the mind to see other points of view. Toleration is not enough, we must cultivate appreciation, fellowship, coöperation, if freedom of faith is to bear its finest fruits."

A beautiful example of toleration is to be found in the life of Christ. As Jesus and His disciples journeyed through the land toward Jerusalem, they planned to stop at a city of the Samaritans; but when they arrived at the village, the people would not receive the Master and His followers. James and John in their supposedly righteous indignation said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?"

But the teachings of Jesus Christ were not those of bigotry and intolerance. He rebuked His disciples, and said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56.

#### MUST BE TOLERANT

As followers of Christ, we must be tolerant with those of dissimilar belief. If we attempt to call all to our religious belief, if we attempt to call down the wrath of God upon "dissenters," we may expect to hear the words of Jesus, "Ye know not what manner of spirit ye are of."

There is a mighty dynamic force behind Christianity, but that power is not compulsion. The true power of Christianity is magnetism. It is the power to draw men to the Lamb of God. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

Christianity is a drawing religion. It is the love of Christ that constrains, or pulls the sinner to the foot of the cross of Calvary, and not the urging or compulsion of a professed Christian. Civil and religious liberty must be everlastingly secured in America, or our nation will become the scene of another Dark Ages.

Bigotry, persecution, and intolerance will follow the wake of disregarding the principle of civil and religious freedom laid down by Jesus Christ. The motto of many religious law promoters is, "Make America a Christian nation." But our republic cannot be a Christian nation unless it is founded upon Jesus Christ. And one of the greatest principles of the Man of Galilee was tolerance to all men. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

## Why Some Prayers Are Not Answered

ANSWERED prayer is always conditioned by an "if." If one is a child of God; if one prays in Christ's name; if one is abiding in Christ; if one asks for that which is according to God's will; if one prays in faith, nothing doubting,—these are some of the conditions. If we do God's will, He may do our will by answering our prayers. If we listen to Him, He will listen to us. This prayer principle is stated with startling clearness in one of the Old Testament declarations from God to His people. They had been living in deliberate, habitual sin, in rejection of the law of God. And this is His word: "Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I

would not hear, saith the Lord of hosts." Zechariah 7:13. What could be plainer? What could be fairer, more reasonable? God speaks to us in loving guidance, and we will not hear; then we pray and ask God for something, and He will not hear. Not that this situation is always the cause of unanswered prayer,—far from it; God in His love and wisdom may withhold that for which we ask even if we are doing His will. But one challenge of unanswered prayer is surely given in this Scripture. Let us ask God to search our hearts, and show us whether we are eagerly listening to Him, sensitively hearing, swiftly obeying. If we long to have Him hear us, we may be sure that He longs even more to have us hear Him.—*Sunday School Times.*



## ROMANISM and PROTESTANTISM in CONTRAST

The first of four articles

ERNEST LLOYD



A DISTINGUISHING characteristic of Romanism is its compromise with human nature and the passions natural man is heir to.

A religious system that gives no indulgence at any time to any sinful passion is not congenial to human nature as it is, and therefore true Christianity can prosper only among those whose hearts are renewed.

But a religious system constructed to meet the alternate requirements of conscience and passion—"a system at one time exacting penance, and promising relief thereby to the conscience; and at another time promoting worldliness and thereby extending indulgence to the passions"—is congenial to human nature as it is; and therefore Romanism can and does prosper with the multitude. She is equally at home in the cloister of discipline and the ballroom of gayety, early at the Mass, and late at the opera.

We best see the attitude of Romanism toward morals when we survey the countries where she has held undisputed sway for centuries. In some of the Central and South American countries, for example, the standard of morals is lamentably low, yet never has the Catholic Church come out in clarion voice denouncing the existing evils, and leading the way to reform. So long as the people all bow to her priests, attend Mass, and pay their dues, the church goes along paying little or no attention to the festering moral conditions apparent on every hand.

In contrast to this, a characteristic of Protestantism, as developed in her teaching, is antagonism to human nature as it is, with the high aim to renew it to conformity with God's nature. The renewed heart of the true Protestant, partaking directly of the divine life, which is the glorious privilege of every soul, wages an exterminating warfare against every sinful passion. Instead of dealing with sin,—any sin,—as a thing for which man's merit or man's suffering can make satisfaction to God, true Protestantism represents sin,—every sin,—so essentially hateful and dishonoring to God that nothing short of the atoning sacrifice of Jesus Christ can stand between it and everlasting perdition.

Protestantism teaches what the apostle Paul

calls "boldness and access with confidence by the faith" of Jesus. Thus the true Protestant has conscious entrance into the presence of God, and experiences the unspeakable joy of the assurance of His love. Sanctified character is progressively developed in a communion that is based upon a justification already perfected through the atoning sacrifice and imputed righteousness of Jesus Christ. And godly sorrow for sin—the only true penance—is secured by the presence of God's Spirit in the life, which quickens self-abasement and genuine contrition of heart for having offended so loving a Father through disobedience to His will.

Romanism, on the contrary, denies a present justification, making it to depend upon character produced, instead of righteousness imputed. And "she denies a present pardon, making pardon eventually to depend upon penances performed, and sacrifices of bread and wine, which she declares to be transubstantiated into the body, blood, soul, and divinity of the Son of God. Neither is she satisfied with exacting this continual sacrifice for the sinner during his life. She hangs uncertainty about his deathbed. For, even after the application of extreme unction, she proclaims the necessity of more prayers still to be offered, and more Masses still to be purchased, for the departed spirits of the faithful, before they can be permitted to draw nigh unto God."

Thus Romanism can never produce godly sorrow. Her repentance to the last is selfish fear. She has no present security, no rock to stand on now, no filial access to God, no constraining love of an all-sufficient Saviour elevating her motives and transforming her into the divine image. "Romanism presents a mixture of terrorism, self-righteousness, and superstition. Terror held out against the guilty conscience to keep the sinner in thrall: self-righteousness encouraged in the supposed merit of the sinner's works of slavery; and superstition cultivated in the required dependence upon Masses and penances, and pilgrimages and charms; upon the prayers of dead men and women, and, last of all, upon the fabulous fires of purgatory."



# Ask the *B* DOCTOR

## CLIMATE AND HEALTH

*"Do climate and weather affect health?"*

Apparently they have a profound effect on health. Certain climates are bad for heart conditions, others for nervous conditions, still others for respiratory troubles, and so on. These effects, however, may be diminished by knowing how to adapt one's self to unfavorable climates.

Even the "perfect" climates have the disadvantage for those who live there constantly in that they fail to give the zest that a changeable climate gives. And the inhabitants of such climates find that occasionally they must seek other climates for a change, or else "go stale."

Dr. Huntington of Boston has by an elaborate study shown that the changes in the weather from day to day affect the death rate. The weather may not influence perceptibly the lives of the rugged, but may hasten the demise of those who are hanging to life by a slender thread.

## HEART LEAK

*"Are osteopathic treatments good to cure leaky heart? Three-year-old girl has leaky heart, and has gained weight slowly. Doctor put her to bed for three months, and gave her iron and other medicine. Then, as she was feeling so well, we let her get up. Would a complete rest in bed for a longer time cure this heart leakage? When I was carrying this child, I drank coffee. Would that cause her weak heart?"*

So far as I know, there is no cure for a leaky heart. When the valves become rough or altered in shape, there is no medicine and no osteopathic or other treatment that can reach the difficulty; anyone who claims that there is wants some of your money.

But a small leak is not necessarily a dangerous matter, provided the heart muscle has a chance to build up for its added load. On the other hand, if, with the leak, the heart is strained with much exercise before the muscle has developed to care for the added load, the heart will begin to dilate, or stretch, and the leak is likely to get bigger. This we call failure of compensation. The patient's lips become blue, he gets short of breath, and it is a struggle to keep the heart from giving up the job.

But with sufficient rest to begin with, followed by exercise later, so regulated that it never strains the heart but continues to develop its strength, the muscle can be built up so that the patient with care can get along as well as if there were no leak. Many persons never know they have a leak till they apply for life insurance and undergo a physical examination.

If, later in life, your daughter's health is lowered, and she undertakes too much, compensation may be partially destroyed, bringing on a heart crisis. But, with careful living, her heart, properly compensated, may carry her along to a good old age. You can not cure a heart leak, but you can build up a compensation that will answer very much the same purpose.

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.

Probably your coffee drinking had nothing to do with your child's leaky heart, else nearly everybody would have a leaky heart. The leak was doubtless caused by a rheumatic or other infection early in life. Nearly all our serious illnesses come from infection, that is, from germs.

It is important that the child be built up in every possible way. Not only in the matter of rest and exercise, but in the matter of diet, care must be exercised. The diet should be most nourishing and digestible. A case of severe indigestion is likely to cripple the heart seriously. The girl should have the advantage of sunlight, fresh air, and good hygiene generally. Everything done to build up the general health will help to make the heart stronger.

## TEETH, AND INTESTINAL TROUBLE

*"At night I have gas on stomach and bowels, coming on about three in the morning. The only relief I can get is to lie on my stomach, or, if that does not work, I have to get up and walk around. It is a dull ache. Sometimes I have it in the daytime, when it seems to crowd up under my heart. I do not have this all the time, and otherwise I am in good health. I have some bad teeth that should come out. What will give me the quickest relief? Are — tablets good to take for the liver and stomach? Should I be put on a diet, and if so, what?"*

I do not recommend the tablets or any drugs to give quick relief and thus keep you from making an effort to get at the cause of your trouble. If you do not do that, you may keep masking your symptoms with drugs while the condition continues to get worse, till at last it will be too late for any doctor to help you permanently.

Doubtless those teeth ought to come out, and any others that are diseased at the roots. There may be trouble enough there to cause all your symptoms, and to continue developing your stomach trouble till it is incurable. The day is past when anyone should leave bad teeth in his mouth until they ache too bad to stand it any longer. A diseased, infected tooth should come out, pain or no pain. At least, you should go at once and consult a good dentist.

Possibly you eat something at supper that causes the gas, but I think that you should have a regular examination (dental and medical) to find just what the trouble is, then do what is necessary to remedy it.

## ASTHMA; SLEEPLESSNESS AT HIGH ALTITUDE

*"I had asthma for years at low altitude. Moved here, altitude 4,000 feet. Asthma greatly relieved, but I get very little sleep. After a short sleep, I lie for hours waiting for the morning. What can I do?"*

Asthma is not a climatic disease. It is likely caused by something you breathed at the lower level, but which is less common where you now are.

You may not be able to acclimate yourself to the higher level so that you can get sufficient sleep; and if so, you had better find some lower level where you will not find the particular irritant that causes your asthma. That means you should learn what causes your asthma, and then avoid it.

The most common causes of asthma are different kinds of dust. What causes asthma in one person may not cause asthma in another asthma patient. One person is sensitized to one kind of dust; another person is sensitized to something else. One person is sensitized to the dust from a horse's skin, and may have an attack after currying a horse or after riding behind a horse. Another person is sensitized to dust from cows, and may have an attack after milking. Another, sensitized to the dust from feathers, has an attack when sleeping on a feather pillow. Wheat-flour dust will cause an attack in some persons.

Other persons may have an attack from certain pollens or from the use of certain foods (eggs, milk, wheat products) and certain fruits (strawberries, etc., though these usually cause a skin eruption).

First try to find the cause of your asthma, and then, if possible, avoid it.

## HEADACHE ON SABBATH

*"I am having severe headaches every Sabbath. I work hard during the week, and when Sabbath comes I am pretty well exhausted, and take little food that day. At nine or ten in the morning I feel the attack coming on, and by midafternoon I am a pretty sick man. It is hard for me to vomit; when I do, a greenish fluid comes up. Can this be relieved by surgical operation or treatment? Can the bile be neutralized after it enters the stomach? How about a stomach pump?"*

You should have a thorough examination in order to determine the nature of this trouble, for it can be handled much better now than a year from now. Go to some good sanitarium or hospital where there are facilities for making a complete examination. Such an examination should determine whether you need an operation.

When the bile enters the stomach, it is better to have it out. Drink freely of warm water, then you will vomit easily. It is hard to vomit because you have so little in the stomach. If you drink freely of water, you will not need a stomach pump.

I do not know why you should get these attacks on the Sabbath. Perhaps you do not have time to have them on other days.

# REAPING CHAOS *and the* PIT



## STUDIES IN THE REVELATION

NUMBER 22



LUCAS ALBERT REED

“AND there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread underfoot forty and two months. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” Revelation 11:1-3.

All of this chapter up to and including the sixth verse is a part of the vision given in the tenth chapter, and should not be separated from it by any chapter division. The temple of God is the sanctuary in heaven, and the measuring of this and the altar and the worshipers is a reference to the investigative judgment work going on in heaven while God's servants on earth are fulfilling verse 10 of chapter 10, giving the final gospel message as a witness to all nations before the end comes. Compare Revelation 10:10 and Matthew 24:12-14. The measuring of the wor-

roll of the sanctuary being reserved for the consideration of the saints during the millennium.

The “forty and two months” and the “thousand two hundred and threescore days” refer to the same period of time,—the 1260 years of papal supremacy, when the attention of the professed church was directed to earthly priests and one dominant priest instead of to the High Priest of the heavenly sanctuary. And men were more concerned in making pilgrimages to Rome than in preparing for the Holy City in heaven. During this time spiritual Babylon outrivaled the city of God.

During the greater part of this period, God's witnesses, the Old and the New Testament, remained in a state of obscurity. “The decree of Toulouse, 1229,” which established the “tribunal of the Inquisition against all the readers of the Bible in the vulgar

of the Bible from the possession and knowledge of the people. In its place they set up false witnesses to contradict its testimony. Thus the prophesying of the two witnesses was said to be “in sackcloth.”

### THE BIBLE NOT DESTROYED

But the Bible still existed; it prophesied, though, in sackcloth. “In the darkest times there were faithful men who loved God's word, and were jealous for His honor.” But men cannot with impunity proscribe and contradict the word of God. Read Revelation 11:5, 6; 22:18, 19, and you will see the penalties that are inflicted on those who tamper with the word of God and trample it underfoot. The story of the French Revolution is but an example of what comes to a people and a nation that suppress the Holy Scriptures. This judgment is not arbitrary, but is the natural consequence of hindering the restraining influences of the Holy Spirit which ministers the word to the conscience, and of letting false teachers and teachings have sway. Men who sow to the wind will reap the whirlwind.

“When they shall have finished their testimony [in sackcloth, the end of the papal supremacy], the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their bodies to be laid in a tomb. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.” Revelation 11:7-10.

Those who have read Carlyle's graphic descriptions of the French Revolution will recall his allusions to the horrors of that time as belonging to “chaos and the pit.” And the prophecy we are studying declares that it is “the beast that ascendeth out of the bottomless pit” (A. V.), a new manifestation of satanic power.

### DEFIANT OF GOD

During the terrors of the Revolution, France was, like Egypt in the time of the Exodus, avowedly atheistic, and openly defiant of God. And as Sodom is the synonym of licentiousness, so was the Revolution characterized by a practical annulment of the marriage bonds, which one described as “the sacrament of adultery.”

Read the story of the persecution of the Albigenses of France and of the incidents of the St. Bartholomew massacre, and you will see how Christ, in the person of His saints and martyrs, was indeed crucified. Seven days of massacre in the city, two months of butchery throughout the nation, seventy thousand of the very flower of the nation slaughtered, and you will understand what



The morning after the massacre of St. Bartholomew

shippers is by the law of God, which is to receive special prominence in the last days; and it is by this law men are judged and tested. (James 2:10-12; Romans 2:12-16; 3:19-21, 31.)

The court is this earth, for there is the altar where the victim was slain; and Jesus was crucified on this earth. It is to be left out at the time indicated in the vision, the time of the investigative judgment and the final gospel message; that is to say, it is not to be measured—considered or judged—at this time, the judgment of the earth and its inhabitants whose names are not in the roster

tongue, . . . was an edict of fire, bloodshed, and devastation. In its 3d, 4th, 5th, and 6th chapters, it ordained the entire destruction of the houses, the humblest places of concealment, and even the subterranean retreats of men convicted of possessing the Scriptures; that they should be pursued to the forests and caves of the earth; and that even those who harbored them should be severely punished.” As a result, the Bible “was everywhere prohibited; it vanished, as it were, underground; it descended into the tomb.” So says Gaussen; and this is but one example of Rome's constant and universal banishment



France did to Christ in the person of His children, His witnesses on earth.

In the Revolution "Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, 'Crush the wretch,' meaning Christ. Heaven-daring blasphemy and abominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in His characteristics of truth, purity, and unselfish love, was crucified."

#### IN THE REIGN OF TERROR

During the reign of terror, such a war was waged on the Bible and all that it means by infidel France. God and His worship were abolished by decree; the weekly rest day was set aside, and every tenth day was devoted to reveling and blasphemy, instead; baptism and the Communion were prohibited; and announcements over graves declared the fallacy of the resurrection. God was removed as the supreme ruler by national act, and the Goddess of Reason, a veiled female, publicly set in His place.

When men defied God and dared Him to smite them down, and declared that if He did not it was proof of His nonexistence, it looked as if God did not care what evil men might say or do. But there was a better way to teach men their folly in following iniquity than the supernatural one of killing them by divine lightning and striking all with a deadly fear. God chose to let men reap the harvest of their own vile deeds; and when they had seen the awful results of their lawlessness, many would turn from their error and their folly.

The jubilation that resulted when France publicly rejected God and set aside the Bible was short-lived. At last the world stood aghast at the enormity of guilt that had resulted from the rejection of the two witnesses, the oracles of God. Men began to see clearly, to recognize fully, that faith in God and His word is necessary as the very foundation of virtue and morality, of social law and order.

"After the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them." Verse 11. When France slew the two witnesses, the moral influence of the world did not allow the Bible to be buried. Though it lay dead, as it were, in the streets of France, other nations did not allow themselves to engage in the evil work, or allow the witnesses to be buried,—put out of sight among their own people. In fact, this effort of France against the Bible aroused Christians everywhere to put forth new efforts in its behalf.

#### EXALTED TO HEAVEN

Horried at the result of their own wicked deeds, and glad to remove their impious hands from the Bible, the French government changed about completely in its decrees regarding the two witnesses. It was the appalling results of the rejection of the Bible that had compelled France to take her hands off these witnesses.

The prophecy next declares that they were to be exalted to heaven. And that has been perfectly fulfilled also. Never in the history of the world has the Bible been made so

prominent and so prevalent in numbers and respect as since the French Revolution. Shortly after France emerged from the disorders of the Revolution, the great Bible societies were formed, one after the other. The Bible since then has been translated into nearly every tongue and language in the world, or is in process of such translation. The great missionary endeavors throughout the world have followed. Almost every man can now have the Bible in his own tongue. Truly the Bible in our days has been exalted to heaven, and a fear and awe of the Book and its teachings have been the chief cause of the advancement and progress of the past hundred years or more.

#### ANOTHER REIGN OF TERROR

"In that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven." Verse 13.

"The city," what city?

"The woman which thou sawest is that great city, which hath a kingdom over the kingdoms of the world." Revelation 17:18.

That city is, first of all, the papal Roman power; and France is one of the ten horns, or kingdoms, into which papal Rome was divided.

The day is coming when the whole city of Babylon shall fall, and be found no more at all. (Revelation 18:21.) That is when she receives, or drinks, the wine of the fierceness of God's wrath. (Revelation 16:19.) Plagues for a year shall devastate her,—death, mourning, and famine, and "she shall be utterly burned with fire." Revelation 18:8.

France was papal before she became infidel. And the atheistical state was a logical result of the papal suppression of the Scriptures. It is Rome's policy to keep the knowledge of the Bible from her adherents, that she may the more effectually hold them under her authority. But when men break from that authority, the next step is atheism, the suppression of the Bible having logically led to that result. France alone was allowed of God to show in dramatic manner this sequence of cause and effect.

The papacy was triumphant during the Dark Ages because it kept the knowledge of the Bible away from the people. When printing was discovered and Bibles were multiplied in numbers and given to the world, the

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Reformation resulted. But now in our day, when Bibles are everywhere, criticism of the Bible and evolutionary beliefs are destroying faith in the Book. As a result, the Bible is losing its hold, and the papacy will again triumph. Then will come to the world what once came to France,—a final terror that will end the history of the world in blood and fire. Christ will come to put down anarchy, and to end the reign of sin.

COME, my soul, do not be afraid to be thyself. Do not try thy strength in trying to press thyself into the mold of some other man. God made thee, not the devil—made thee wholly; therefore let God have thee, and that altogether. Do not be everlastingly spying and suspecting thyself. Praise requires freedom, confidence, and gladness. Constraint is but a clumsy musician. Fear cannot sing.—*Mark Guy Pearse.*

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# Paul's Life Story

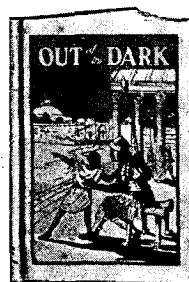
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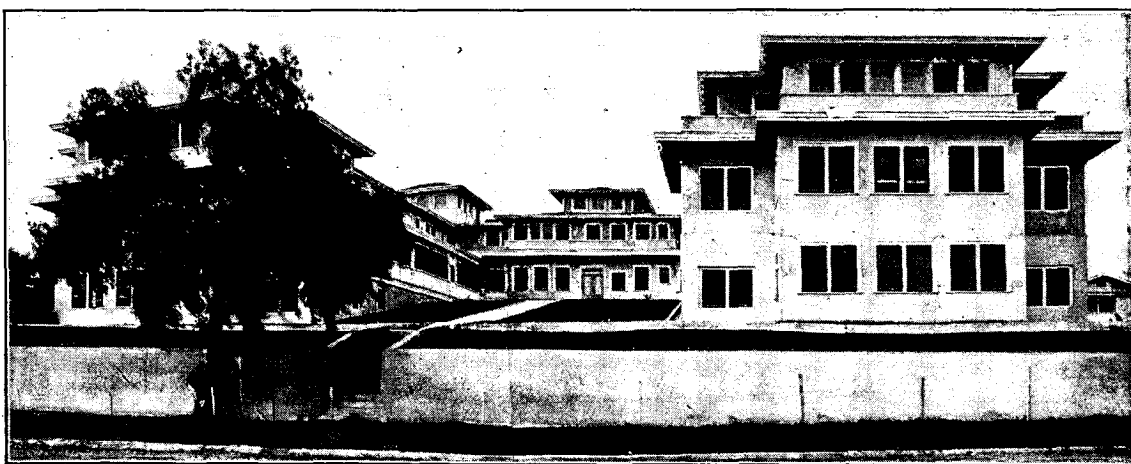
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# The WORLD OUTLOOK

## Hoover and the Bible

IN A recent address to the National Federation of Men's Bible Classes, President Hoover said:

"There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this book in your Bible classes is a postgraduate course in the richest library of human experience.

"As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

How true an appreciation of the Scriptures the President of the United States has! and how well he sees that the principles enunciated in the Sacred Writings are the bulwark of a nation's character!

And what a rebuke these words are to those cheap iconoclasts like Mencken and Haldeman-Julius, and to those ranting skeptics like the American Association for the Advancement of Atheism, who are continually trying to tell us that the Bible is an obsolescent volume, full of things that have no bearing or message for our "enlightened" generation!"

The wise man long ago declared that "righteousness exalteth a nation: but sin is a reproach to any people." The word of God instructs in righteousness, and shows us how to obtain it. The Scriptures point out sin, and tell us how to avoid it. Therefore, for the citizens of any nation to know and to follow the Bible is the surest

guarantee of a stable and upright government. And Herbert Hoover, with Quaker blood flowing in his every vein, knows that.

B.

## Six Miles in One Minute

OUR great grandfathers, if they were fortunate enough to have a yoke of extra speedy oxen with a light load, a downhill pull, and the oxen headed for the barn, could sometimes make six miles in one hour.

On September 10 a British aviator traveled 368 miles an hour, which is more than six miles in one minute,—a mile every 10 seconds, or 540 feet every second.

At the rate of six miles a minute, an aviator could cover the distance from Washington, D. C., to New York City (air line distance 206 miles) in 34 minutes; from Boston to New York (188 miles air line) in 31 minutes; from Chicago to Minneapolis (356 miles air line) in 59 minutes; from Los Angeles to San Francisco (345 miles air line) in 57½ minutes; from Chicago to New York (711 miles air line) in 1 hour and 58½ minutes; from Shanghai to Tokyo (1,095 miles air line) in 3 hours and 2½ minutes; from London to New York (3,500 miles air line) in 9 hours and 43 minutes; and from London to Paris (210 miles air line) in 35 minutes.

How these figures revolutionize the map of the world! how they change the relations of the nations! how they render the military strategy of yesterday archaic!

A few years ago the military leaders of England counted Britain secure against a possible attack by the French because of the English Channel. At a speed of six

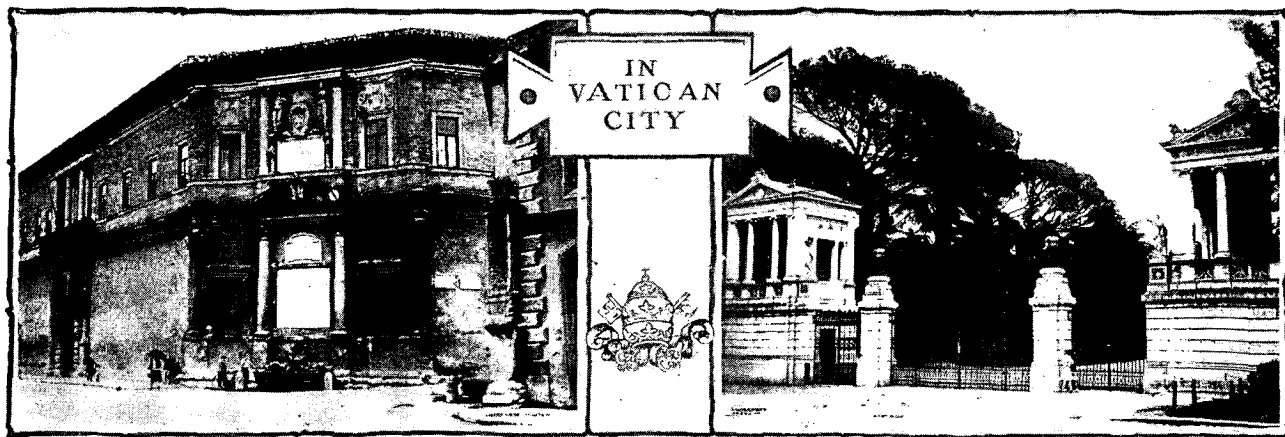
miles a minute, that channel can be crossed in less than six minutes; and, in scarcely more than a half hour, a French air fleet, leaving the airport of Le Bourget near Paris, could be bombing London; and this is less time than the great battle-ships Britain has hitherto relied upon could get up steam to start anywhere. A rapid-raiding air fleet puts any European nation within easy striking distance of any other nation on the Continent and across the Channel. Rome, Berlin, Bucharest, Oslo, London, Paris, and Madrid are only a stone's throw from one another now, and the "stones" of a future war will be thrown from the air.

When, within a few days after the opening of hostilities in August, 1914, a German airman dropped a small bomb on the Belgian city of Liège, the world suddenly awoke to the fact that a new and fearsome weapon of war had arrived, and arrived with promise of almost unlimited destructiveness in modern warfare. Aviators would laugh with scorn at that German plane to-day, when compared with modern aircraft. The fifteen years intervening have revolutionized the machines of the air and aerial warfare to an amazing extent. All strategists are agreed that "the next war" will be decided in large degree by the forces of the air. Tennyson's poetic vision will then be made real:

"Heard the heavens fill with shouting, and there  
rain'd a ghastly dew  
From the nations' airy navies grappling in the  
central blue."

The world is fast preparing for the fearful scenes of its last war, Armageddon. Are you making rapid progress in preparing yourself to meet the Prince of Peace when He comes to end war and to establish His kingdom?

B.



One of the outstanding features of the recent treaty between Italy and the Vatican was a provision whereby diplomatic representatives are to be exchanged. To the left above is the building that will house the new Italian Embassy in the City of the Vatican, and to the right is the Villa Albani in

Rome, where the papal nuncio will reside. Whereas before the war only fourteen nations were accredited to the Vatican, more than thirty-five nations are represented there now, leaving only Russia and the United States, of all the major Occidental nations, not in the papal diplomatic fold.