

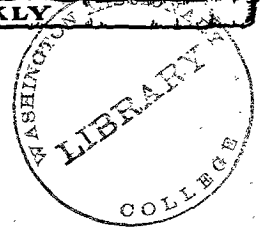
SIGNS



TIMES

THE WORLD'S

PROPHETIC WEEKLY



Too few realize that the Christian religion is the greatest restrainer in the world of the forces of crime, anarchy, and degradation. In this photograph are the Communists of Russia in the act of confiscating a church and destroying its treasures and sacred articles.

The World's Basic Problem

LEON A.
SMITH

THE greatest and most fundamental problem of human society is not the problem of government, or the problem of crime, or the problem of war. It is not any of the problems with which statesmen wrestle, or about which theorists and reformers declaim.

The world's basic problem is the problem of sin.

This is the problem that underlies all other problems. So long as this problem remains in the world, no other problem can be fully and finally solved.

Foremost to-day before governmental authorities in this country is the problem of crime. President Hoover sets the example of urging upon the people of the nation the necessity of obedience to law. From the President down, thoughtful men who have the nation's welfare at heart are stirred by the exhibition of rampant and increasing lawlessness. Some remedy for the situation must be found if it is not soon to become intolerable.

But where can the remedy be found? Exhortations to obey the law are good as far as they go, but there is in them no power to

insure obedience. The government has at its command no means by which more than a certain degree of obedience to its laws can be secured. As a means of securing the people in the full enjoyment of their rights, the structure of civil government is vitally and inherently weak.

Crime cannot be suppressed by legislation. "For the decade ending with 1926 we passed 230,000 more laws than were already on the statute books," observes the *Los Angeles Times*, "yet crime increased by leaps and bounds. Crime," it continues, "has become corporate in the past few years. Thugs no longer operate single-handed or even in groups of twos and threes. Vast organizations involving millions of money employ tens of thousands of crooks."

Crime has become a part of "big business" in this country. Describing "the opening gun in a war to the finish with racketeers who have been preying upon legitimate business to the cost of about \$136,000,000 a year," a recent press dispatch from Chicago told of a police raid on a certain "gang headquarters" in that city. "Eight men," the dispatch said, "were arrested and files seized yesterday at

the luxuriously equipped suite located on the fifth floor of the American Bond and Mortgage Company Building in the Loop district."

From sumptuously furnished offices in the heart of Chicago's business district, these "officials" directed the operations of an army of criminals.

Nor can crime be suppressed by education. As the *Times*, before quoted, remarks: "Light has always been a powerful deterrent. Crime hates the camera and the reporter. And yet education does not seem to kill it. Crime learns to organize and become more subtle and difficult to detect and punish. Culture sharpens the dagger of vice against the breast of virtue!"

The trouble is that crime has its origin in the heart, beyond the reach of human prohibitions. It begins in evil thoughts and impulses with which no human law can deal. The only sure way of suppressing an evil is to get at and remove the cause; but civil government is powerless to remove the cause of crime, save to a very limited degree.

Every country has laws against murder; but no country has laws against hatred.

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Seventh-day Adventists and The Atonement

GEORGE HYDE

Belfast, Ireland

THE kernel of Christianity is nicely expressed in that gem passage of the New Testament, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here, the love, the gift, and the redeeming sacrifice of God are beautifully revealed. Moreover, the great fundamental doctrine of the atonement, or the reconciling of man to God through Christ, is beautifully expressed.

Obviously to deny God's plan for man's salvation and the full atoning sacrifice of Jesus is to deny Christianity. Acceptance of Christ and His redemption, together with His exemplary life, is the acceptance of Christianity.

TRUE TO THE FUNDAMENTALS

Now the Seventh-day Adventist Church is essentially a Christian church. Its membership is composed of men and women whose faith is built on Christ "the solid Rock." To them, John 3:16 is as precious and as axiomatic as to any other body of Christian believers. With the apostle Paul they pray: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. Likewise, it is the aim of the Adventist people to "win Christ," even though it calls for the loss of "all things," and to "be found in Him," not having their own "righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Philipians 3:8, 9.

It is therefore a matter of great regret that so many fellow Christians, oftentimes brother ministers and leaders, publicly condemn, either in the pulpit or through various publications, the Adventist people, on the assumption that they deny the atonement.

The question naturally arises: Whence came this false accusation? It is a mystery: for at no time in their history have Seventh-day Adventists denied or even questioned the fundamentals of Christianity. Their very claim to a separate ministry in a Christian world much overstocked with sects and divisions is based on the need, divinely seen and predicted, for a loud voice to be raised against the dangers that threaten the safety of fundamentalism or, "the faith which was once delivered unto the saints." Jude 3. Whereas Modernism has found a permanent place in all the larger Protestant churches, it is a unique fact that the Adventist Church possesses a ministry—a body of ministers and missionaries, over five thousand strong—who unanimously accept and proclaim all the fundamentals, including that major one

they are falsely accused of denying,—a full and free atonement.

Is it because Adventists observe the seventh-day Sabbath, and some, regarding that as a Jewish institution, have presupposed its observance to indicate an acceptance of Judaism and a denial of the doctrine of free grace that a hue and cry has been raised against them?

GOD THE CREATOR

Nothing could be further from the truth than to suggest that Seventh-day Adventists are clinging to Judaism, or the old covenant. Their observance of the seventh-day Sabbath is based not on any Jewish law or practice, but on the eternal and unchangeable law of Jehovah,—a law which, according to the creeds and articles of faith of the leading denominations, is still regarded as the basis of Christian living.

Unlike many modern "Christians," the Adventist people believe in God as the creator. They accept the Bible record of creation. Now the seventh day was divinely set

apart as an eternal memorial of a complete creation, effected by God through the medium of His Son, Jesus. The original Sabbath day was the first complete day lived by Adam, the father of the human family. And when Jesus, the "second Adam," came in the days of His incarnation, He declared: "The Sabbath was made for *man* [a generic term that forbids our making the Sabbath day an exclusive or Jewish institution], and not man for the Sabbath; therefore the Son of man is *lord* also of the Sabbath." Mark 2:27, 28.

ESSENTIAL TO CHRISTIANITY

Such an authoritative utterance solves the question as to the identity of the Lord's day. It is the day the Lord made as a memorial of His creation; the day of which He Himself declared He is lord, viz., the seventh.

One's acceptance of this day and a refusal to observe the first day of the week (in the absence of any Scriptural hint or suggestion of a proposed change even if such a change were possible), in no way affects one's belief in, and acceptance of, Christ and His free and full salvation. Seventh-day Adventists do not look for salvation through their Sabbath observance, but through Jesus and their faith in His redemption.

It is that redemption which is the basis of the whole Bible story. From the entry of sin, God has spoken to man of His remedial plan of redemption. Through the typical

(Continued on page 5)



One Stroke at a Time

MARY NINAJ

THE white cliffs of Dover appeared in the evening mist. A squally rain began, but the swimmer kept on, stroke after stroke, in a powerful, swamping sea toward the shore. Two hours' battle with the cross tides still faced her before the favorable inshore tide set in, which would make her progress easier.

At eight minutes after seven o'clock, on the morning of August 1, 1926, Gertrude Ederle jumped into the waters of the English Channel at Cape Gris-Nez; and for fourteen and a half hours she fought with the cold, choppy, fog-haunted sea.

The swimmer was handicapped by whistling winds and cruel currents, but she kept on. Several times those accompanying her in a tug asked her to abandon the attempt because of unfavorable weather conditions. "What for?" she asked—and kept on. It was stroke, stroke, stroke, right, left, right, left; and thirty-nine minutes after nine o'clock that evening she reached the English coast, after having accomplished what

the world had said Gertrude Ederle could never do. How did she do it? It was done stroke by stroke, no turning back. Even when others thought she could endure no longer, she kept on.

The journey of life is a stroke-by-stroke affair. Life is not lived all at once. You think you cannot live through the trials? But life is not lived as a whole, there are really no long stretches. We live by the day, by the minute—by the stroke.

And if the waters are treacherous and tide-riven, why need we fear? "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "Thou shalt not be afraid." "Behold, I give unto you power, . . . and nothing shall by any means hurt you." "Lo, I am with you always, even unto the end of the world." When we know the Master of the sea of life is helping in our every stroke, we will not give up, but keep on, stroke by stroke, till the "white cliffs" appear, and the shore is reached.



Paul pursued by the mob at Jerusalem

EVERY person labors under discouragement a part of the time, and many have to fight almost daily against a natural tendency to look on the dark side of things. Even men of strong character and outstanding personality, the kind of people we naturally think of as able to stand alone under the most trying circumstances, are often subject to fits of despondency, and are dependent on their brethren for the word in season, just as much as the weaker brother. The strength of a fruitful worker depends largely on his wide sympathies, and these in turn, if they do not find a home in responsive hearts, leave the strong man or woman weak because lonely.

PAUL NEEDED SYMPATHY

One of the strongest characters in history is the apostle Paul. We think of him as standing like a rock for principle, holding up the standard of righteousness by faith when he alone of the apostles had the full understanding of that great doctrine. We hear him singing songs of praise out of the midst of the dungeon. We see him unmoved amid perils of sea and land, and setting his face fearlessly toward Jerusalem when he knew that bonds and imprisonment awaited him in that city. Yet Paul, too, needed the help and sympathy of his brethren. In Athens he waited longingly for the arrival of Timothy. In Rome, during his last imprisonment, he bids his faithful helper come to him speedily, and bring his cloak and his books. What a radiant letter he writes to the church in Philippi in response to their words of sympathy and the gifts that supplied his temporal needs!

But it was on his way to Rome, as he walked wearily along the Appian Road under the guard of the Roman soldiery, that he was most signally helped by the presence of friends and converts who went out to meet him. It must have been with a heavy heart that he walked along with that band of criminals, himself in fetters. To be sure, he had longed to visit Rome, the great seat of the empire, but he had not expected to enter the city as a prisoner; and it weighed the more on his spirits because of the years he had

already spent in prison; but something was to happen that would bring about a complete change in his feelings. There were believers in Rome who had heard of his coming. They sympathized with him in the trials through which he had been passing, and they were willing to put themselves to some trouble to express their sympathy. They went out to meet him, and told him of their love and of their gratitude to him for what he had done for them and for the Christian church.

It was a beautiful scene. "As the warm-hearted disciples eagerly flock around their father in the gospel, the whole company is brought to a standstill. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see reflected the image of Christ. They assure Paul that they have not forgotten him nor ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. . . .

DISCOURAGEMENT SWEEP AWAY

"Few realize the significance of those words of Luke, that when Paul saw his brethren, 'he thanked God, and took courage.' In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake."—*Acts of the Apostles*, pages 448, 449.

Thus it pleased God to use a few humble laymen from the church at Rome to minister comfort and encouragement to the great apostle of the Gentiles. In taking the time and the trouble to tell Paul of their

How Precious and How Rare

Is the encouraging word to a wayfaring brother!

M. ELLSWORTH OLSEN

love and appreciation at a critical time in his life they put new life and hope into his soul, and changed a mood of sorrowful discouragement into one of joy and gladness. We read the record, and we approve the deed; but how many of us look around to see if somebody in our neighborhood needs an encouraging word. How many of us are even aware of the fact that most people need an encouraging word?

Young people and children are supposed to be naturally cheerful and optimistic, and so they are when everything goes well with them; but, lacking the experience of us older ones, when things go wrong, as is often the case, they take it more to heart. Those who are in spiritual touch with young people brought up in Christian homes know that if they go astray, it is oftener due to discouragement than to any other one thing. So let us not spare the word in season—the bright, cheerful, helpful, encouraging word—in dealing with young people and children.

PARENTS NEED APPRECIATION

Then there are the older people,—the mothers whose work in the home is wearing and monotonous, fathers who carry considerable care and anxiety and sometimes work late hours besides. How deeply do parents value one little word of appreciation from the children who are really grateful at heart but so seldom think of expressing their gratitude. Men and women who are carrying administrative burdens,—conference presidents, pastors, church elders, Sabbath school superintendents, and the like,—even these appreciate a word of encouragement from the fellow workers who share their labors, and ought to know something of the embarrassments and anxiety that are bound up with any kind of administrative work that is faithfully done.

Best of all, the encouraging word helps the one who utters it. There is a divine economy about kind words and kind acts. They are like homing pigeons; they travel far and wide, but they never fail to come home at last. Moreover the supply need never run low; for the more one gives of this precious commodity, the more one has left. Then speed the encouraging word!

WHENEVER thou talkest of a rest on earth, it is like Peter on the mount, "not knowing what he said." These things cannot in their nature be a true Christian's rest. They are too poor to make us rich, too low to raise us to happiness, too empty to fill our souls, of too short a continuance to be our eternal content. If prosperity and whatsoever we here desire are too base to make gods of, they are too base to be our rest.—*Richard Baxter*.



L. ERVIN WRIGHT

CHAPTER I

The story of how they turn a town upside down; and for the first time the town was right side up.

The New Neighbors Create Gossip

HAVE you visited the new neighbors?" The question was asked by Mrs. Gilroy, but to no one in particular.

It was at a meeting of the Ladies' Aid Society of a certain church in the town of Fairdale. A dozen ladies of the church had gathered to fix some garments for a family who had been burned out the night before. The place of the meeting was in Mrs. Gilroy's home. Feminine hands were busy remodeling shirts and dresses and other articles of wearing apparel, and no one seemed to hear Mrs. Gilroy.

When no one answered, Mrs. Gilroy repeated her question. This time she addressed her question to Mrs. Thompson.

Glancing up from her sewing, Mrs. Thompson acknowledged the question. "Oh, you mean Mrs. Winters and son and daughter?"

"Yes, I believe that is their name."

"I was over there day before yesterday to borrow a bar of soap. A terrible way to introduce one's self, I'll admit, but my children were at school and I didn't want to walk all the way to Butterfield's for a bar of soap."

A WIDOW FROM NEBRASKA

"An agreeable sort of woman, I suppose?"

"Oh, very. Pleasant and cheerful and accommodating."

"Is Mrs. Winters a widow?"

"I think so."

"I wonder where she is from."

"I don't know; I didn't feel well enough acquainted to ask her many questions."

"She is from Nebraska, she told me." This bit of information came from Mrs. Perkins.

At this juncture the sewing bee began to slow down.

"Oh, you have gotten into conversation with her?" asked Mrs. Gilroy, turning to Mrs. Perkins.

"Yes, I stopped there on my way home from church last Sunday. I had met her once before, and I wanted her to hear the Reverend Mr. Dodson speak Sunday night on China. She said that she would go but for the fact that she and her son and daughter were going over to Norwich."

"My daughter says that Miss Winters is a perfect lady," burst in Mrs. Helman. "And I suppose her son is a gentleman, at least my daughter says he appears to be."

"He attends the college over at Norwich, doesn't he?" asked Miss Davis, looking up from the sewing machine.

"Yes," replied Mrs. Perkins, eager to relay her fund of information. "He's studying to be a lawyer. He has an A. B. or something like that already, for I noticed a college diploma framed on their wall, and Mrs. Winters acknowledged that it belonged to Dale, that's his name."

WASHED ON SUNDAY

"Do they belong to any church?" This question came from Mrs. Dodson, the pastor's wife.

"I don't know," returned Mrs. Perkins. "But Mrs. Winters seems like a very nice woman."

"I think it would be a good plan if each one of us here would appoint herself a committee of one to invite them to our services," suggested Mrs. Dodson.

"I think that is a very good plan," Mrs. Gilroy agreed. And there were several other assents.

"I don't think they are Christians," remarked Mrs. Freeman, the Sunday school superintendent. "Two weeks ago Sunday morning I was visiting homes to increase our attendance, and I am positive they were washing."

"Washing?" echoed the others, somewhat aghast. "Washing, on Sunday?"

"That can't be," asserted Mrs. Perkins very positively. "I've never seen a washing out on her lines on Sunday, and I live where I can see her clothesline."

"Of course, I may be wrong," acknowledged Mrs. Freeman, but in a tone that indicated she knew she wasn't. "But while I was in the living room, noises suspiciously like those from an electric washer came from the kitchen; my nose is quite accurate in detecting smells, and you know how steamy and soapy wash-day smells are. Well, it smelled just like that. I don't know where they dried their clothes, but the Winters' house has a tremendous big attic, and I know that Mrs. Jones, who used to live there, always dried her washings in the attic in the winter and on damp spring days—or they may not have put the clothes on the line until Monday. But you may judge for yourself."

BIBLE AND OTHER BOOKS

"You may be right," admitted Mrs. Perkins. "And, then, come to think of it, the Sunday afternoon I was there, I think Mrs. Winters must have been sewing, but I didn't think anything about it at the time. However, I don't think they are atheists, for I saw a Bible on the davenport table."

"Oh, we should hope not," breathed the pastor's wife.

"No, they are not atheists," declared Mrs. Helman, "not if Christian books in a home mean anything. I never in my life saw so many books on religion in a private home outside of a preacher's library as they have."

"Well, atheists read religious books just to refute them, and I can't see anything positive about that not making them atheists," commented Miss Davis.

"Well, they don't appear or act like atheists," Mrs. Helman countered, "at least, not the way I think atheists would appear and act."

"I wonder if they are spiritualists," spoke up Mrs. Wells, the wife of Deacon Wells, one of the pillars of the church.

"Why do you suspect such a thing?" came a chorus of voices, as all eyes focused on Mrs. Wells.

"Well, I was there the other day, and just before I got ready to leave, Mrs. Winters went to some sort of rack on the side of the wall near the front door and picked out a little booklet and gave it to me. She said, 'Mrs. Wells, I am sure you must like to read, and here is a little tract that has helped me since Mr. Winters died.' I took it, but I haven't had time to read it yet. I guess I should burn it."

"What was the name of the tract?" asked Mrs. Dodson.

"WHERE ARE THE DEAD?"

"I think it was, 'Where Are the Dead?'" replied the deacon's wife. "Of course, we all know our loved ones are in heaven, if they've been good, and if they've not—well, you know." And she gave her head a knowing nod.

"That does sound as if it might be spiritualist literature," remarked Mrs. Gilroy. "I had an uncle who was a spiritualist, and he was always harping about the spirits of the dead."

"Do spiritualists believe in salvation?" asked Mrs. Helman.

"I don't think so, not as we do, at any rate. Why do you ask?" questioned Mrs. Gilroy.

"When I was there soliciting for signatures against billboards in Fairdale, Mrs. Winters gave me a tract also. I have read it, and it is entitled 'The Home of the Saved.'"

"Oh, tell us about it," came another chorus of voices.

SEWING BEE STALEMATED

By this time the sewing bee was almost at a standstill. The question of the religion of the Winters family seemed far more important than the buttons and buttonholes on dresses and shirts.

"I can't recall the arguments in order; but, as I remember, the writer started out with how God created the earth perfect and that He intended that only perfect beings should live on the earth. Then sin came in, as we all know, but it was still God's plan, said the writer, to people the earth with only holy beings. He would allow sin to run its course, so that all might see its terrible results and that men might become so sick of sin that they would never desire to disobey God again. The writer said that God promised the whole earth to Abraham and to his posterity, and then proved that the seed of Abraham, to whom this promise was given, was not to Abraham's fleshly seed merely, but to his spiritual seed, those who believed in Christ, regardless of nationality. This promise, he said, has never been fulfilled, for he quoted from Paul somewhere to the effect that Abraham died not having received the promise, and that he considered himself a

pilgrim and a stranger on the earth. Since the promise has never been fulfilled, the writer said that the fulfillment was yet future. He then said something about this present earth being burned by fire, and, thus cleansed, Abraham and all the saved would spend eternity right here on the earth. He said heaven was never promised as the home of the saved, but that this earth was, and that God and Christ would set up Their throne on the earth. I never saw so many texts from the Bible to prove something. And many of them I never heard of before."

After this lengthy *résumé*, the other members of the Ladies' Aid looked at one another in astonishment.

NOT SPIRITUALISTS

"What a queer belief!" exclaimed Mrs. Dodson, breaking the silence.

"And trying to prove it out of the Bible!" put in Miss Davis.

"They can't be spiritualists," asserted Mrs. Gilroy. "My uncle never believed anything like that. All he knew was a lot of heavenly 'spheres,' as he called them."

"Does she give literature to every one who calls?" asked Mrs. Dodson.

"I suppose so," said Mrs. Thompson. "She gave me a tract about the 'Millennium,' whatever that is, when I went over there only to borrow a bar of soap."

"Did she hand you any literature, Mrs. Perkins?" the pastor's wife continued to question.

"Yes, she did, but I haven't had time to read any of it yet," returned Mrs. Perkins.

"You have visited the home too, I believe," said Mrs. Dodson, turning to Mrs. Freeman. "Did you receive a tract too?"

"Yes, I did," answered the Sunday school superintendent. "I don't know what it was about. I think I threw it away."

"This is very interesting, indeed," said Mrs. Dodson. "I think, however, before any more of Mrs. Winters' literature is read, it would be a good plan to bring it to Mr. Dodson, and let him pass his judgment upon it. I am sure he can tell whether it is safe to read or not."

"Well, ladies, since we can't solve the Winters' mystery to-day, I move we go back to our sewing," suggested Mrs. Gilroy. And twelve needles began work again.

(To be continued)

The Atonement

(Continued from page 2)

services of old, the need and purpose of a blood atonement was revealed. Prophets and apostles with a unanimous voice have spoken of the crucified Christ as the hope and the only hope of sinners. An outstanding Old Testament illustration of this is found in the twelve verses of the fifty-third chapter of Isaiah, where there are no less than ten references to this great truth. The New Testament abounds in similar pronouncements: "While we were yet sinners, Christ died for us." Romans 5:8. "In whom we have redemption through His blood, the forgiveness of sins." Ephesians 1:7. "Having made peace through the blood of His cross." Colossians 1:20. "Ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

To all these and similar passages of Scripture and, indeed, to the whole Bible, every Seventh-day Adventist can say, Amen! For the great fundamental truth of the atonement, which these and other scriptures proclaim, the Adventist Church gives glory to God, and endeavors by the life and service, to show grateful appreciation.

"Jesus, my great High Priest,
Offered His blood, and died;
My guilty conscience seeks
No sacrifice beside:
His powerful blood did once atone—
And now it pleads before the throne."

"Ye Shall Hold Your Peace"

HARRY H. HALL



The waters of the Red Sea parted.

As I write, we are sailing down the upper section of the Red Sea. Once these waters were miraculously opened, and God's people were delivered. We see different places along the western shore where the mountains seem to inclose a valley leading to the sea, any one of which would fit the Exodus story.

Like the most of us when in trouble, these entrapped refugees began to criticize their leader, and to wish they were at home. But Moses had learned that it was "not by might, nor by power" that deliverance was to come. So while the frightened people were thinking of the encircling army, Moses was thinking of the promises of God. Listen,—

"Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day. . . . The Lord shall fight for you, and ye shall hold your peace." Exodus 14:13, 14.

Moses had learned his lesson, although it had taken forty years of desert vigils with the sheep to do so. He said nothing about slaying "the Egyptian" as he had done once before when an Israelite was being mistreated. He had thoroughly unlearned his military training, and had learned the gospel way.

If you think it is an easy thing to trust God to work out His way with you, ask Abraham. His failure to trust God fully, shown by his

marriage with Hagar, led to a break in his home, to a posterity that has ever been at war with Christianity, and to that final agonizing trial of his old age when he was called upon to slay his son. "No, it is not easy," Abraham would tell you; "but it pays."

But Moses had learned the way of the Lord, and he waited for Him to speak. Think of the suspense. The Egyptian army was closing in. The women and children were terror-stricken. The recent exhibitions of divine power were forgotten, and a great wail went up: "It had been better for us to serve the Egyptians, than that we should die in the wilderness." Verse 12. And then the time for which Moses had waited came. God bade him, "Speak unto the children of Israel, that they go forward: but lift up thou thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea: . . . and the waters were a wall unto them on their right hand, and on their left." Verses 15-22.

What a lesson this is for us fearful, restless souls! "Ye shall hold your peace."



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.

WHY HAS SIN EXISTED?

An interested reader in Kansas wishes a solution of the riddle of why God has permitted sin.

Once grasp the fact that because "God is love" He makes His intelligent, rational creatures free moral agents, with the power of free choice, and no difficulty will be experienced in understanding the problem of Satan and sin. Though God is "of purer eyes than to behold evil" (Habakkuk 1:13), He does not desire us to be moral and spiritual automatons, doing good because we are made that way, and cannot do otherwise. He gives us free minds and free wills. Being love Himself, God wants us to serve Him from a free mind and a heart of love, and not from the compulsory basis of servile fear of punishment. "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because He first loved us." 1 John 4:18, 19.

Hence we can apprehend why Satan made himself the originator and leader of evil. At first the devil was one of the leading angels in heaven; indeed, he held the highest position a creature could hold. Under the symbol of the king of Tyre, we read this of Satan: "Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." Ezekiel 28:12-15. See also Isaiah 14:12-15, where we have a further vivid description of Lucifer's inordinate selfish ambition, which led him into sin.

Having gone wrong himself, he came to this earth, deceived our first parents (Genesis 3), and became, in the words of Jesus, the "father" of all human iniquity (John 8:44). Since both Satan and human beings are free moral agents, we must not blame God for this evil.

When sin came into the universe through Satan, and through Satan secured its only place of operation,—this world of ours,—the holy beings of God in the heavens—angels and the inhabitants of other worlds—were mystified as to its real import. Living pure and altogether righteous, and wholly devoted to God whom they loved and trusted, they could not be expected to understand sin's inherent vileness, its moral and spiritual destructiveness. The further fact that the "father" of all evil before his fall occupied a leading position among the angelic hosts, a position that put him next to the throne of God itself, only made the "mystery of iniquity" more strange and hard of comprehension to them. The only way they could be expected to sense sin's terrible significance and results was to see it worked out; which gives us one strong reason why God did not destroy Satan and remove sin at the beginning of their iniquitous course.

However, the prophecies of the Scriptures indicate with certainty that the time is soon to dawn when this season of sin shall be brought to an end. Then, "according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The lesson of sin's terrible-ness will have been forever learned by God's universe. No more will any intelligent, rational creature of free mind and free will desire the experience of evil. "Affliction shall not rise up the second time." Nahum 1:9. Then, using the language of Paul, we shall be "persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38, 39.

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THE WAR OF ARMAGEDDON

Alex Franz of Michigan wishes to know when the war of Armageddon occurs, and where the New Jerusalem is while the earth receives its purification by fire.

"The war of the great day of God, the Almighty," or "Armageddon," spoken of in Revelation 16:14, 16, occurs in connection with the second advent of Christ. This is clearly shown by a study of the context of this part of the Revelation, which leads up to the glorious and majestic return of Jesus to the earth, as presented in Revelation 19:11-16. The "war" spoken of in Revelation 20:8, 9 occurs after the second advent, and at the end of the thousand years, as stated in Revelation 20:7.

The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke, do with us as Thou wilt;
Let there be naught unfinished, broken, marr'd;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord.

—Horatius Bonar.

The questioner is correct when he writes "that the New Jerusalem is on the earth while the latter is being purified by fire." The same fire that destroys the wicked at the end of the thousand years purifies the earth of sin, and makes it new. See 2 Peter 3:7-13; Malachi 4:1. Inasmuch as the New Jerusalem descends upon the earth just before this destruction (Revelation 20:7-10), it continues here during the purifying fires (Isaiah 33:14), and abides eternal in the "new earth" (Revelation 21:1-4).

THE PROPHECY OF NAHUM

Geo. W. C. Chapman of Alabama desires light on the book of Nahum.

The book of Nahum is a prophetic oracle of judgment upon Assyria and its capital, Nineveh. In chapters 2 and 3 we have a vivid description of the siege and overthrow of Nineveh and a portrayal of its utter ruin.

According to the principle of prophetic perspective and projection, of double application, it is permissible to apply the war atmosphere and ruin of this specific prediction against Assyria to the general militarism and war preparation of our day, leading to the conflict and ruin of Armageddon.

THE DAY OF THE PASSOVER

George W. Sterling of British Columbia wishes some facts concerning the date of the Passover.

The Passover was not observed on "the tenth day of the seventh month," but on the fourteenth and fifteenth days of the first month (Nisan), or the beginning of the week of the Feast of Unleavened Bread. See Exodus 12; Leviticus 23:4-8; Numbers 28:16-25. According to the American Jewish Year Book, the Passover this year, 1930, falls on Saturday-Sunday, April 12, 13; and the day of atonement, which, Scripturally, falls on the tenth day of the seventh month (Tishri—Leviticus 23:26-32), on Thursday, October 2.

These two Jewish sacred festivals, of course, fall on different days and dates in different years. This same Jewish authority states that while the Passover in 1931 will be on Thursday, April 2, in 1933 it will be on Tuesday, April 11. The day of atonement in 1931 will fall on Monday, September 21; while, in 1933, it will fall on Saturday, September 30.

THE DAY AND DATE OF PENTECOST

A Bible student of the District of Columbia inquires about Pentecost.

Bible scholars have generally held that the Pentecost of Acts 2:1 occurred on Sunday, though there are those who maintain that it fell on the Sabbath. As to the year of this sacred festival, 30 A. D., seems to be supported by the weightiest evidence. This date would answer well to the elastic expression, "in the midst of the week," of Daniel 9:27.



THE DESPOT WITHIN US

DREAMS of world empire have been a favorite topic with great leaders from the very dawns of history. In the days of old Assyria we find many of the mightiest kings speaking of themselves as "king of the world."

This dream of world-embracing empire was reached in a most conspicuous way under King Nebuchadnezzar in the new Babylonian Empire. The great kings following him held world dominion clear down to the days of Rome. Then, more than any nation that had ever preceded, Rome built a great world-embracing "iron monarchy." She held this world dominion for century after century. When she stood at the very pinnacle of her power, Jesus Christ was born a babe in Bethlehem's manger. And although the Christ, when on trial before Pontius Pilate, declared, "My kingdom is not of this world" (John 18:36), yet we find early in the Christian era men within the church itself arising to aspire to world dominion in church affairs.

Through all the centuries of the Middle Ages it was the dream of mankind to have a universal empire, in the center of which was a universal, all-dominating church. Hence for something like a thousand years, built upon this dream of world domination in both church and state, we had the fiction of the so-called Holy Roman Empire. This notion of world domination in both church and state became so despotic as finally to become unendurable. And for century after century in the Middle Ages men continued to arise to protest against it until finally the great Reformation broke out in the sixteenth century. The very central thought of this Reformation was to declare soul freedom in Jesus Christ, and to allow the individual to come direct to his God in personal communion through the study of the divine word.

But, strange to say, after men had shaken off that yoke of despotism and established themselves as Protestant churches in the various countries, they began at once to turn back into the very despotism that they had resisted in their combat with the Catholic Church. Bryce, in his "Holy Roman Empire," speaking of this situation, says:

"But whether it was that men only half saw what they had done, or that finding it hard enough to unriquet priestly fetters, they welcomed all the aid a temporal prince could give, the actual conse-

quence was that religion, or rather theological creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion raged for a century or more, and down to our own days feelings of religious antipathy continued to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed associated itself with the state, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based. It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large,—churches, that is to say, each of which was to be coextensive with its respective state, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants. . . . The will of the sovereign, as in England, or the will of the majority, as in Holland, the Scandinavian countries, and Scot-

wolves: be ye therefore wise as serpents, and harmless as doves." Matthew 10:16.

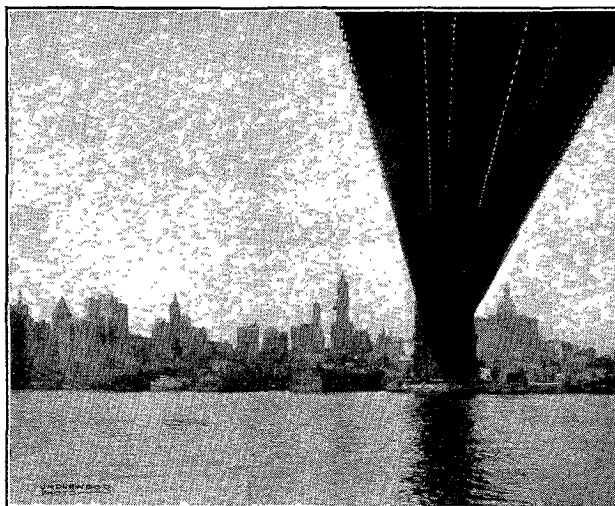
The Master promised persecution to His church. He even said that the time would come when men would think that they were doing God's service when they were killing the followers of Christ. But nowhere has He told them that they should persecute others. But unregenerate humanity has partaken of the spirit of the great despot himself, the great dragon of the Bible, who is called the devil and Satan. Hence it is important that we drink sufficiently deep at the great fountain of Christian living and Christian experience, that we shall get rid of this despot within each one of us, and learn how to treat all humanity as our brethren. And while considering this subject, it is well that we frequently review the stirring prophecy of the thirteenth chapter of Revelation, particularly verses 11-18. It tells of a power that is lamb-like in its beginning, but it speaks as a dragon and exercises its persecuting proclivities by issuing a decree that all shall be killed who will not conform to its mandates and precepts.

We should be on guard against this spirit within us, so that we may not be enmeshed in that great and final deception that will seek to drive men, through persecution, to disobey God.

We need, through an observant study of God's Book, to learn that God and Jesus Christ are not despots or arbitrary Masters. They are, regardless of Their infinite majesty, the leading servants of Their universe. Hear the Master's teaching upon this point:

"There arose also a contention among them, which of them was accounted to be greatest. And He said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall

not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they that have continued with Me in My temptations; and I appoint unto you a kingdom, even as My Father appointed unto Me, that ye may eat and drink at My table in My kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." Luke 22:24-30. T.



An unusual photograph of New York City taken from Brooklyn with the famous Brooklyn Bridge above. The Woolworth Building is to the immediate left of the bridge.

land, imposed upon each country a peculiar form of worship, and kept up the practices of medieval intolerance without their justification."—*Edition of 1907, pages 382, 383.*

Mr. Bryce goes on to speak of this persecution by Protestants as "a crime and a folly," and that "the intolerance of Protestant rulers" was absolutely indefensible. No intolerance or persecution can ever be defensible. Jesus Christ did not send His followers out to persecute. On the other hand, He said, "Behold, I send you forth as sheep in the midst of

THE streets of Antediluvia were alive with excited men and women, discussing the latest event of the usually quiet town. For centuries life had gone merrily on, with little of special occurrence to stir up excitement or to create turmoil. Education had developed wonderfully of late, and advanced scientific research had gotten to the point where a solution of the laws of nature seemed quite within reach. Social life was at the highest swing ever known, and the dashing brilliance of its activities had never been surpassed. Progress in every line seemed apparent, so that all the prospects for the future were bright, and there was every reason to welcome the coming years of achievement with happy anticipation.

A BOAT, BUT NO WATER

And then, into the midst of this peaceful, joyous—riotously joyful—scene, what should come but the news that no less a person than Noah himself, one of the most highly respectable of the Antediluvians, should have suddenly lost his reason and begun the construction of an enormous boat upon dry ground. Along with the work of building this great ark he preached the ridiculous doctrine that not far in the future there was to come a flood of waters that would destroy the earth. In order to escape this flood, he and his family were building a boat, and he was inviting every one to join with him in the crazy scheme.

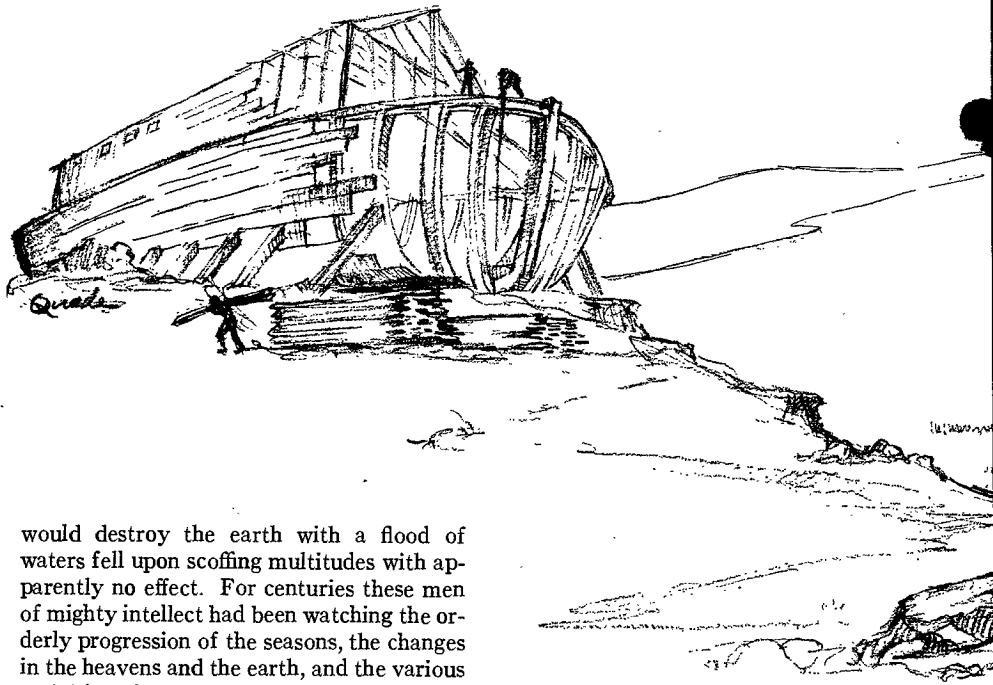
No wonder people talked about the news, and then went on their way, shaking their heads and muttering something about "poor old Noah." Of course their fathers had told them how Adam used to amuse them with his quaint and simple tales about the good old days of puritanical simplicity in the Garden of Eden. But they had regarded his stories only as mere fancies of an old man, dim recollections about which had grown up a kind of mythical interpretation. The idea of the forbidden tree and the expulsion from the garden, the degeneration of nature, and, most of all, the peculiar ideas about sin as a transgression of divine command,—all these they had heard until they were quite used to them. But in the light of advanced scientific research, which of course Adam had not known, all these old notions had been superseded by newer and more up-to-date explanations, and the old fears and superstitions had been replaced by higher and more philosophical views of life and its problems.

NOAH IN HIS PRIME

Adam had been dead for over five hundred years, and the only living men who had seen him were Noah's father Lamech and his grandfather Methuselah. Both of them had known Adam in their earlier years, but that was so long ago that even their ideas of his teachings might not be altogether trustworthy. And of course they were now getting old, and might be expected to be a bit queer in their views. But as to Noah, he was yet in his prime, and just how the notions of these two old men could have so much weight with him was more than they could understand. It seemed like harking back to the days of primitive superstition, and was altogether out of harmony with the spirit of progress that permeated their whole political and educational and social fabric.

Thus the preaching of Noah that God

Back in OLD AN



would destroy the earth with a flood of waters fell upon scoffing multitudes with apparently no effect. For centuries these men of mighty intellect had been watching the orderly progression of the seasons, the changes in the heavens and the earth, and the various activities of nature. The laws of nature had been carefully tabulated and formulated, until it looked as if man held in his hand the solution for all natural phenomena. A philosophy had grown up along with the scientific study, reducing all mental and spiritual values to the plane of chemical and physical reactions. Their primitive conceptions of God had been revised, and the newer ideas had interpreted Him as a personification of natural force rather than the individualized

personality that older men had believed Him to be.

Great changes had occurred also in the political and social affairs of the land. Old conceptions of right and wrong had been dispensed with. Inasmuch as man was now thought to be the result of a harmonious reaction of evolutionary forces, the thoughts and intents of his inner mind were only natural, and had only to be followed out in order to secure the full development of his inherent powers. Culture and self-expression were the means of reaching that state of advancement where human beings might realize the full attainment of all their inmost desires.

SOUNDED SO RIDICULOUS

Perhaps the most ridiculous doctrine of all those taught by Noah, in their eyes, was the preaching that a flood of waters would destroy the earth. One could put up with some of the queer religious views of a harmless old man, but when it came to teaching such absolutely unscientific ideas, that was certainly the height of folly. The coming of a flood was of all things the most absurdly impossible. Rain had never been seen; storms were unknown; how could anyone picture water coming from the heavens in sufficient amount to flood the world? All the known laws of nature would make such a thing impossible.

Amid all these conditions Noah builded and preached, and preached and builded. Putting all he possessed into the construction of the ark, he worked on year after year. His sons worked with him, and not a few of his neighbors looked on with interest, and some few believed in a rather half-hearted way. The years passed, a score, half

For Thee—For Me

FANNIE V. DONNELLY

My Saviour prays before the Father's face
For me, His weak and earthly child;
Touched by my sorrow, folly, and disgrace,
He pleads in tender accents mild:
"O spare! My Father, lay the load on Me."

Grant me the strength, dear Lord, to overcome,—
Since love so great is meant for me,—
That I may hear the welcome words:
"Well done;
Enter, My child, It was for thee
My Father placed the heavy load on Me."

For me! How can I merit love so great?
As filthy rags my goodness is.
A voice comes clear: "Take thou the
shield of faith,
And, trusting, place thy feeble hand in
His
Who overcame the heavy load for thee."

O skeptic friend, thy knowledge is as
naught,
By thy words thou art overcome.
Thou hast no peace—thy life with doubt
is fraught;
Come to Him as thou art—undone!
He bore the heavy load for thee—for me.

FEDILUVIA

"As were the days of Noah, so shall be the coming of the Son of man," said the Master Himself.

HAROLD W. CLARK



Daily men came to argue with Noah, telling him how foolish he was to believe that such a thing as a flood was even a possibility. The latest findings of science were adduced to prove Noah wrong. But the Flood came nevertheless.

a century, a hundred, and then another score. Still the work went on, and, as the ark grew, the scoffing of the multitudes grew with it. They became used to the sound of the hammering up there on the hill and the continuous talking of Noah whenever he could get an audience. In fact, this strange man was quite an asset to their town, for men came from far and near to view the queer boat and to hear the peculiar preacher-carpenter, and no little revenue accumulated to the town as the result of his activities among them. The fears that had at first somewhat assailed them were now dismissed, and they went on their merry way untroubled and unperturbed.

A BIG PARADE

One hundred twenty years rolled by, and again there was great excitement in the city. Up there in Noah's shipyard there was taking place the most unusual thing anyone had ever known,—a grand parade of all the animals, marching by twos or sevens, from the forests and fields into the ark, which was now finished. As the curious multitudes gathered to see the sight, birds began to come in flocks that darkened the sky. Among both the animals and the birds there was such quietness and order that the people were impressed that something supernatural was occurring.

They had never heard of such a thing before, and their fears were aroused. Possibly, thought they, Noah was right, after all, and perhaps his flood theory might not be so far from correct. As they returned to their homes, the strange events of the day occasioned many anxious discussions, and the wise men and the scientists were kept busy trying to answer the queries of the populace as to the cause of such a queer phenomenon.

The next day dawned clear and bright. Looking upon the hill the people saw nothing of special interest. All was quiet about the ark. Their surprise, almost terror, of the yesterday when the flash of light from heaven had seemed like a divine being shutting Noah and his family and their cargo in the ark, now had passed away, and in the peace of the new day they resumed their round of life, and were soon lost in the busy work and play that was their usual course.

A week passed, and the astonishing events about the ark were now only a memory. Scientific explanations as to the peculiar gathering of the beasts and birds into Noah's boat had settled the apprehensions of the people, and scoffing and ridicule had taken the place of fear. In high glee they shouted their taunts at Noah and his foolish notions as day after day passed and no flood came.

And then on the seventh day there was a sudden chill in the air. A tremor in the earth sent a chill into the hearts of the populace. A rumble like that of some internal commotion seemed to come from the earth itself. In the sky above a strange mist gathered, thickened, blackened, and rolled up in angry fury. A flash of lightning and a roar of thunder struck terror into the hearts of the watchers. The trembling of the earth increased, and became a violent earthquake. Rain began to fall, increasing until it became a torrent. Lightning flashed angrily, and struck down the beautiful groves with their idols. Rivers burst their channels, and added their fury to the awful storm. All nature seemed turned into writhing fury, and in terror the people rushed to the hillside where the ark stood, beseeching with terrified shrieks to be let in and to be sheltered from the raging elements about them.

"As it was in the days of Noah," all the scientific ideas about natural law, the orderliness of the processes of nature, the impossibility of a catastrophe, all the explanations of the wise men, will not save man when God rises to shake terribly the earth. When God speaks, His word stands, and all the theories of men cannot change it.

Shadows of Influence

It is told in the book of the Acts that the people of Jerusalem were so impressed by Peter and the other apostles and by the signs and wonders which they did that they "brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might fall upon some of them." It is to be noted that this fact is merely recorded by the historian. This action of the people is neither condemned, commended, nor explained. We are not told whether or not any were healed or helped in any way by the falling upon them of the shadow of the chief of the apostles. The incident is narrated evidently for the sole purpose of illustrating how radically the opinions of the populace had changed regarding the Christians.

But the thought lying at the root of this action of the people is a beautiful one—that in some way, tangible or intangible, one should be helped by the mere passing by of a Christian man; that a Christian life should have a fragrance appreciable to those with whom it comes into even the most casual relation or contact; and that the Christian religion should be contagious and communicable not only by conscious and purposed effort, but by the very fact of its own existence. Yes, the Christian has influence. Let him take heed!—*Watchman-Examiner*.

Can the
Powerful

Grip of Death

Upon the Human Race
Ever Be Broken?

LOUIS K. DICKSON

How did death begin?
Why is it here? Can we
ever hope to get away
from it?

THE wails of a world's sorrow are heard all around us. Man's enemy—death—holds the field, and man is impotent to conquer. With all the ingenuity of this most enlightened generation focused upon the grave, its silence remains unbroken, its unsatisfied yawning still claiming our dearest and best. The grim shadow of the tomb is constantly pressing, but never explaining.

It is no respecter of persons. Old and young, rich and poor of every race, language, and tongue have alike sought to escape from its icy grasp, from the dawn of life's existence to its close. It breaks the cords of every home, and brings to a dismal end earth's fondest hopes and ambitions. It dashes and shatters the dreams of a lifetime, and leaves naught but intangible memories and snapped heartstrings over the face of the whole earth.

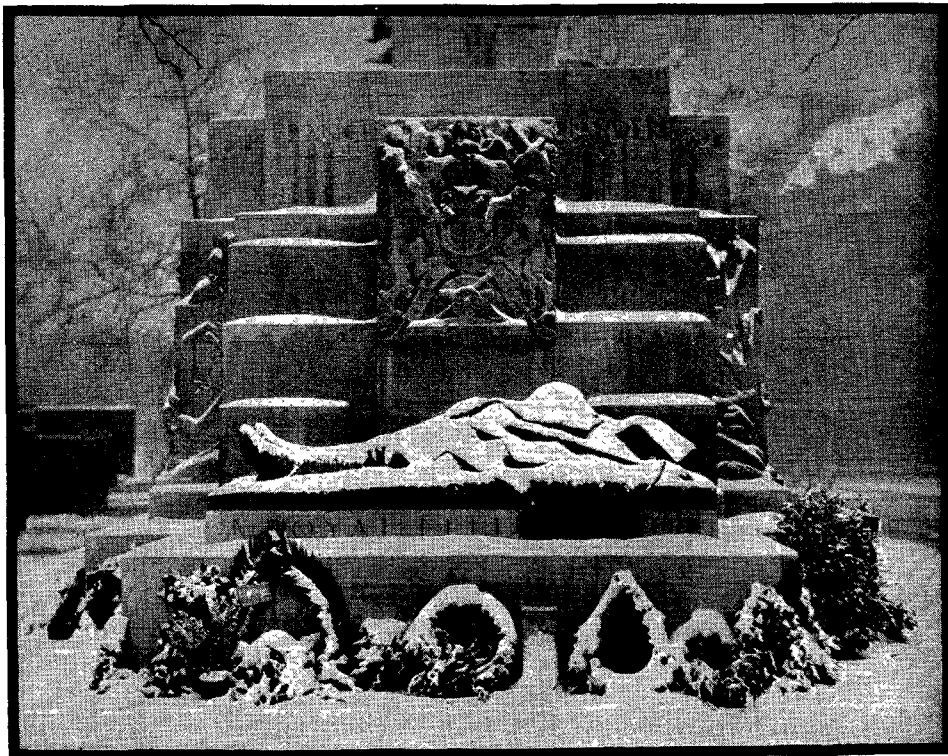
Its nefarious conquest upon the human family never ceases. From daylight to dark, and from dark to daylight, it unceasingly removes saint and sinner alike at the rate of one in less than every second of time. Faster than the clock ticks does this powerful beast of prey snatch from man his greatest treasure. Life and all its possibilities in but an instant of time are removed from the hand of man by the prince of death, who knows no favorites and holds no sympathy or compassion. Relentless, commanding, undaunted, unconquered by man, death has preyed upon the human family in every clime and country and generation, and stands as the greatest mystery and problem of human existence.

Earth's historians record no era of the past through which this monster has not stalked. In the midst of every civilization are written the sorrows of men of all ages, written by the cruel, clammy hand of death.

IS THERE NO RELIEF?

Where shall we look for the story of the age in the past that was free from the depredations of this Goliath of Hades? Where shall we turn for a David deliverer? Is there not surcease from the conquest of death? Can no echo come from 'the almost endless tramp, tramp, tramp of those who have, against every desire of human reason, been led down the pathway of time in the onward march of death? What sound hope is there to which this death-bound race and generation may cling in the midst of this mightiest conquest of the universe?

Outside the Book of books, the word of God, man is left in his gropings hopelessly exhausted in his search, and lost to life. In that marvelous Volume of volumes is man's only explanation of life and death, and his



UNDERWOOD

A war memorial in Hyde Park, London, to the artillerymen killed in the World War

only hope through and beyond the grave. As we come to its sacred pages, with our hearts clean and our minds open to receive, God through His inspired servants will pour into our torn and bleeding, bereaved but wondering, hearts the healing balm of His truth about this most mysterious and dazing of all human problems.

There shall we find that man was not always the victim of death. Not always did he face the destiny of his return to dust. When man—the crown of glory to God's creation—

was placed in Eden, life was unsullied by sin and undimmed by the stalking and shadowy form of death. Wherever his eye was cast, the restful scenes of abounding life met his gaze and spoke to him of the endless love of his familiar Friend, the great Life-giver. No falling leaf or fading flower could be found. Beast and bird, insect and creeping thing, all having that with which to praise God, voiced the joy of life that they held, and glorified the Creator of all things.

But sin entered, "and death by sin." A hostile hand took hold of Edenic life. Shadows, darker than the world had ever known, fell upon the brightest spot of God's creation. The voice of praise turned to the voice of sorrow. The sounds of joy changed to the sighs and cries of pain, sickness, and bereavement. Over the whole creation of God there spread like an awful pall the horrors of death and the grave, and man's heartstrings were snapped by the cruel hand of the originator of the funeral dirge, the doleful song of the grave.

WHY DID GOD ALLOW IT?

It may be asked, Why did God allow death to enter His fair domains? Why did not the Almighty withstand the approach of this monstrous enemy of the human family?

For an answer to this query our minds must turn to the revelation of the word of God, and note that death has come as the result of sin. "The wages of sin is death." Romans 6:23. Thus when one asks why God did not thwart death in the beginning, he must also ask why God did not put an end to sin in its beginning.

Death's Origin

Did death come into the world by God or man? 1 Corinthians 15:21.

Why did death come into the world? Romans 6:23.

What is sin? 1 John 3:4.

Where did sin originate? Read Ezekiel 28:12-15, 17.

What was the original sin? Ezekiel 28:6. Isaiah 14:13, 14.

What happened to the originator of sin? Revelation 12:9. Luke 10:18.

How did Satan first deceive man regarding death? Compare Genesis 2:17 and Genesis 3:4.

How universal did death become through man's first sin? Romans 5:12.

This takes us back to Satan, who is the author of sin. He it was who introduced the sin of rebellion into the world and who is originally responsible for man's condition and the terrible result of sin, which is death. We need not be perplexed regarding the existence of sin, nor need we seek to delve into that which the Lord has not clearly revealed, in our study of this great question.

We need not seek the reason for sin, or seek to explain why it came. This mystery of iniquity can never be explained, and there can be no reason given for sin; for then it would immediately cease to be sin. Sin is mysterious, unaccountable, and faces God unashamed though without excuse. Sin is of all things most unreasonable. Yet through what God has revealed, sufficient may be found by which to understand fully the genesis of sin and death and God's final disposition of all evil, and—what is more important than all else to know—His holy justice and benevolent dealings in His triumph over the archenemy of His creation.

GOD NOT RESPONSIBLE

Let it be plainly stated at the outset that nothing could be clearer than the revelation that God was in no way responsible for the entrance of sin, that He did not arbitrarily withdraw His divine grace; nor was there any lack in the divine rulership of the Almighty that gave occasion for the rebellious actions on the part of Satan.

"Sin is the transgression of the law" (1 John 3:4), the outworking of principles of rebellion against the principles built upon love, which is the foundation of God's government. Such being the foundation of the government, it is plain to be seen that the welfare and pleasure of all beings was dependent upon their perfect adherence to these great principles of right. God could find no pleasure in an allegiance resulting from coercion, and therefore bound Himself to grant to all His creatures freedom of will that their obedience might be voluntary.

But Lucifer, who, next to Christ, had been most honored of God, and who stood as the possessor of more power and glory than all other heavenly beings, chose in his heart the course of perversion of the freedom that he possessed with all of God's created beings. Of this being, who first defiled the fair universe of God by sin, the Bible says:

HIS HEART BECAME PROUD

"Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28: 12-15.

Lucifer need not have fallen, but could have remained in favor with his Maker, glorified and honored by all his fellow creatures of the angelic host, had he been willing to use his noble beauty and powers to bless others and to exalt the King of heaven. But, say the Scriptures, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy bright-

ness." Verse 17. The desire for power and position was allowed to grow in his heart, and was shown in every action. "Thou hast set thine heart as the heart of God." "Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation: . . . I will ascend above the heights of the clouds; I will be like the Most High." Ezekiel 28:6; Isaiah 14:13, 14. The coveting unto himself of the honor due unto God alone and the exaltation of self instead of the infinite Father caused this prince of the angelic host to look with jealousy and envy upon Him who loved him with an infinite love and who was the source of his life and the matchless possessions of beauty and power and glory that he enjoyed.

A REVOLUTION IN HEAVEN

It is not difficult to allow the picture of this original and greatest of all rebellions to grow as we seek to visualize the outworking of the spirit that would snatch away the prerogatives of Christ alone. The revolution that had begun, and which had swept with it a large number of the hitherto unfallen angels, was allowed to continue until the spirit of disaffection could be clearly revealed to those who were looking on with pained but intense interest. It is fully apparent that it was necessary for God to allow the plans of



Satisfied

ROBERT HARE

ONLY to know in the coming years,
To see the "why" of life's many tears,
To read its disappointment scheme,
And understand the fevered dream,
Look out with eyes of perfect sight,
With all revealed in heaven's own light.

To learn from lips that cannot lie
The secret of life's mystery,
With every doubt a banished foe,
And every question answered—so
That dimness with its shaded gloom
No longer beckons to the tomb.

To walk with friendships true as steel,
Without a pang that grief might feel;
Never a fading flower in sight,
And every day a sweet delight;
Loving and loved through endless years,
And never a path baptized with tears!

Then over all, that life sublime,
Unmeasured by the sands of time;
And through the ages yet untold,
In joy to walk the streets of gold,
With love and peace and all that's fair,
Ever, forever centered there.

Only to see in the coming years,
The vision hidden by life's tears;
Then with angelic hosts to fall,
And crown our Master Lord of all,
Love's rain of tears forever dried,
The heart forever satisfied.

Satan to develop fully, that their true tendency and character might be seen. Even the loyal ones could not fully discern the true character of sin, never before having witnessed its nefarious results. Sin had not yet appeared to be sin.

In this terrible conflict in heaven, God confined Himself to dealing only in righteousness. Satan could use what God could not. Flattery and deceit were Satan's chief weapons. By misrepresentation and falsifying he sought to besmirch God's justice. God's righteous law was assailed as arbitrary and narrow, and as having originated in the mind of One who sought only to keep His creatures in bondage and ignorance and weakness. Therefore, in God's dealings with this first inroad of disobedience the enemy must be borne with in patience until he could fully manifest himself and his wicked schemes. The usurper must be unmasked by the condemnation of his own work.

Had Satan been immediately destroyed, the rest of God's creatures would have served Him from fear rather than from love. The impressions left by the deceiver would not have been destroyed, neither would the spirit of rebellion have been fully eradicated. Sin and rebellion must be permitted to come to its full stature and bloom. Now that sin had entered, Satan must of necessity be allowed to unfold the awful results of rebellion to the gaze of all created beings. The principles of revolt and disobedience must be more fully developed that the charges against the King of heaven might be viewed in their true character. His mercy, His justice, and the immutability of His holy law must be forever placed beyond dispute. It must be fully demonstrated that the well-being of the universe is bound up with His law.

A NEW WORLD TO CONQUER

Regarding the fall from the courts of glory, we read in the words of Christ and the prophet John: "I beheld Satan as lightning fall from heaven." "The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Luke 10:18; Revelation 12:9.

Having been cast down from the presence of God in heaven, Satan naturally, devoid of repentance, turned to stirring up rebellion in this world to which he was bound. Here he found a new world to conquer, a fresh field in which to stir up rebellion. To the holy pair in Eden, surrounded by a vision of bliss and sinless joy, he came with envy prompting every thought, word, and deed. And in the story of man's fall, as recorded in the third chapter of the book of Genesis, do we find embedded the origin of all the sorrow and suffering and death for which sin is responsible.

The happy estate of the Edenic pair was dependent upon their obedience and loyalty to their Creator's law. They were privileged to obey and live, or disobey and be destroyed. Their free choice must be made. As a test of their loyalty God had placed in the midst of the garden the tree of knowledge. All else in the garden was placed at their disposal to be used for their blessing and enjoyment; but if they disregarded God's will in this particular, they were warned that

they would incur the penalty of transgression.

Satan did not come to them representing himself in his nefarious and wicked character, but rather chose to use as a medium the serpent, which served his purpose successfully. The serpent then was a creature that evidently arrested the attention and charmed the eye of man. Through this deception Satan presented to Eve the beauty of the forbidden fruit and led her to question the wisdom of God in making such a prohibition against their free use of it. This was just what the evil one was waiting for, and he immediately took advantage of her fallen defenses to speak to her, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1.

To the devil's wicked suggestion, the woman replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

These words made a deep impression upon Eve's mind. She found herself believing the subtle words of her tempter, and step by step she gave way under the strain of the temptation, until she put forth her hand and took the attractive fruit and ate. In so doing she fell. By her disobedience she manifested that she disbelieved God's word, and started down the pathway of sin and ruin for the human family. But she was not satisfied to remain alone in condemnation. Perceiving that she received no special effect from partaking of the fruit, she in turn influenced her husband to eat also, and together they became the servants of Satan in his continuation of the rebellion against the revealed will of God which he had begun in heaven.

PROMISED SOMETHING BETTER

Because of the declarations of the serpent, our first parents believed that they were entering upon a high state of existence, like that of the gods. But it was not long until they saw where they had sinned, and their hearts were filled with terror. As one writer aptly puts it: "The air, which had hitherto been of a mild and uniform temperature, seemed to chill the guilty pair. The love and peace which had been theirs was gone, and in its place they felt a sense of sin, a dread of the future, a nakedness of soul. The robe of light which had enshrouded them, now disappeared, and to supply its place they endeavored to fashion for themselves a covering; for they could not, while unclothed, meet the eye of God and holy angels."

Thus tasting the awful consequences of their disobedience, they hid themselves away from the presence of God and from the holy communion they once enjoyed. In the story that follows (Genesis 3), we find that God made them still more conscious of their transgression by talking with them in their shame, and telling them of their awful sin. Adam excused himself by blaming God for giving him a woman who tempted him. Eve blamed the serpent, saying that she was beguiled, undoubtedly inferring that the blame

really rested upon God for creating the serpent and placing it in the garden.

In God's sentence passed upon this trio of transgressors, the great Lawgiver made it clear that in holy justice the sure consequences of sin and disobedience must be borne. Yet in all the fatal words that fell upon them from the throne of God, mercy and love were mingled in unrestrained measure. Although the pair were henceforth ever to face the results of their disobedience, and a life of toil and care was to be theirs, yet their existence was to be tempered at all times by the love of the Father.

In their banishment from their Edenic home, they were ever to look upon the blight of sin and death upon the human family in unutterable sadness and abject humility, yet through the sure word of promise (Genesis 3:15) their weary eyelids were to be lifted to that day when the earth would no longer remain under the domination of the arch-rebel of heaven. Through the seed of the woman, God was to bring forth heaven's Deliverer, the Saviour of the world. Sin's reign would then cease, and death and the



UNDER the above caption, in the SIGNS OF THE TIMES for January 14, in my first proposition on the divine preëxistence of Christ, I made reference to Volume 1, page 188, of "Studies in the Scriptures" by Mr. C. T. Russell, and quoted the following words: "God had no right to create Jesus higher than the angels, and then further to exalt Him to the divine nature unless He intended to do the same for all the angels and all men." In using this part of the sentence, without its qualifying phrases and the context, I certainly put into Mr. Russell's mouth what he did not say, and I desire to acknowledge my mistake, and hope the friends of the International Bible Students Association will pardon my blunder. It was not with intention to wrest the words of Mr. Russell.

But notwithstanding the incorrect use of that particular reference, I wish to say that my proposition that Millennial Dawnism denies the divine preëxistence of Christ, is correct. Mr. Russell admits that Jesus had a preëxistence as a spirit being as an angel, but not as divine. (Volume 5, page 84.) Here Mr. Russell refers to Jesus as "a god—a mighty one," and also speaks of Him as "the direct creation of God." In these words the Son of God is subordinated. Mr. Russell makes of Jesus no more than a "mighty one," "a hero," "a god." Note also that Mr. Russell is satisfied not even to dignify Jesus with a capital letter in the word god. "Our Redeemer existed as a spirit being before he was made flesh and dwelt amongst men. At that time, as well as subsequently, he was properly known as 'a god—a mighty one.'"—Volume 5, page 84.

We think many Christians are rightly shocked at belittling Jesus in this manner. The Bible calls the Son of God the "Word." He was God. He made all things. (John 1:1-3.) Therefore Jesus was not a created being, because He is God and because He made all things.

Jesus is the Son referred to in Isaiah 9:6,

grave, "the wages of sin," would be destroyed.

By but a casual review of the declarations of Satan in drawing the first pair into sin, it is plain to be seen that the original transgression was committed because Satan's word regarding death was believed instead of that of God. Adam and Eve had been told in no uncertain terms, "In the day that thou eatest thereof thou shalt surely die." But Satan challenged this great truth and led the holy pair to believe his contradiction of truth when he said to Eve: "Ye shall not surely die." Here was man's first introduction to the theory of Satan concerning natural immortality—the never-dying-soul theory. Mankind from that day forward has refused to believe the truth of God regarding human existence, and has followed the pernicious and false teaching of the originator of sin.

(To be continued)

Sorrow of saints is sorrow of a day,

Gladness of saints is gladness evermore:

Send on thy hope, send on thy will before,
To chant God's praise along the narrow way.

—Christina Rossetti.

"Is Millennial Dawnism Christian?"

A Correction by JOHN E. FULTON

where He is called the "mighty God," and there He is also termed the "Everlasting Father." He is Creator God; and since He brought us into being, He is our Father and our God. Mr. Russell, by many other references, subordinates Jesus, for he first of all unblushingly denies His divine preëxistence and leaves us with a spirit being, a created being, who could not be the Creator. Secondly, Russellism denies the divinity of Christ when He was here in the flesh. (Volume 1, page 179.) So we had a human savior! But the Bible to the contrary teaches that "God was manifest in the flesh." 1 Timothy 3:16. And the name Emmanuel means "God with us." Matthew 1:23. The Word is God, and He was "made flesh, and dwelt among us." John 1:14. Thank God, we have a divine Saviour, and only by such could our salvation be effected.

Thirdly, Russellism denies the bodily resurrection of Jesus. (Volume 2, page 129.) Mr. Russell even suggests that the body of Jesus may have "dissolved into gases," or have been "supernaturally removed," "no one knows," he says. Such statements are trifling, ridiculous, and antichristian, striking at the fundamental doctrine of the resurrection of Jesus. If Christ be not raised, our faith is vain. (1 Corinthians 15:17.) The Bible teaches a resurrection of the body of Jesus. See John 20:6, 7, 12, 26, 27. Here the Bible writer speaks of the body of Jesus, of His hands and of His side. Again, in Luke 24:39 He says to His terrified disciples, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Did He have hands and feet, flesh and bones? Then plainly, there was a bodily resurrection.

Thus again we say that on the vital points of the deity of Christ, the incarnation of our Lord, and the great fundamental fact of the resurrection, the corner stone of Christian doctrine, Russellism is weighed in the balance and found to be terribly wanting.



THE "SIGNS" PULPIT

A Perfect Heart and a Willing Mind

"And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." 1 Chronicles 28:9.

IRWIN H. EVANS, *Shanghai, China*

THE words of our text are the advice of David to his son as he was resigning his kingship, and appointing his son Solomon to be king of Israel. But their application is not limited to that far-distant day. We can all take these words to ourselves.

First, we are to *know* God. There is a vast difference between knowing God and drifting along with the people of God. A man may be the servant of a king, even live in his house, and be trusted to do his work, yet he may really never personally know the king or enter into fellowship with him. This is also true of man's relation to his God. David knew this well. To protect his son from this mistake, he said, "Know thou the God of thy father."

David had known sorrow and exile and rebellion and ingratitude and disappointment and sin; he understood also what it means to know God and enjoy sweet communion with Him. Now, in the hour when he resigns his kingdom to his young son, he urges him to know the God of his father, and to serve Him with a perfect heart. He could not acceptably rule over the people of God without knowing God.

In Solomon's case, to know God was of primary importance; it was essential to his success. We must know God. We must not simply profess to serve Him, but be acquainted with Him, know that He hears and answers our prayers, and that we are at peace with Him. There is a world of difference between that experience and simply following along with the church, meeting when the people meet, giving when they give, working when they work. To drift in an hour like this is not merely lax and careless; it is criminal.

A DREARY ROAD

We must be so intimately acquainted with God and have such a personal experience with Him that we never become discouraged and never lose faith. A discouraged Christian cannot win men to Christ. One who lives so far away from His Master that there is no feeling of intimacy between himself and his Lord has a dreary road over which to travel, and one in which it is difficult to lead others to see anything attractive in the Christian's religion.

We must be loyal, we must be true, we must be willing to suffer for God, to serve Him with a willing mind, and we must urge others to enter into the joy of whole-hearted, joyful service for Him. If we are inclined to keep our eyes upon others, we must take them off from one another and fix them upon our great Leader, Christ. We are not serving

a church; we are not serving men. One is our Master, even Christ, who loved us and gave Himself for us.

Solomon was exhorted first to know God, and then to "serve Him with a perfect heart and with a willing mind." To serve God "with a perfect heart and with a willing mind" means to do cheerfully everything that God requires. Nor is this impossible. It may mean a different experience from that which some of us have yet entered into. It means that we shall be willing to bring all that we have and desire and plan into subjection to the will of God. Then it is that we know neither bitterness nor regrets, because we have to serve where we are called, but we are willing to go where God wants us to go and to serve in any way that He may direct.

IT IS THEN A PLEASURE

When all our service is "with a willing mind," it will be a pleasure for us to do whatever God asks us to do. What a difference between serving willingly and serving grudgingly! How we dislike to see our children, when we ask them to do some little service, pout and scowl and frown and hang back! Grudging service, with rebellion but thinly

difficult place to work for Him? Then we shall go with gladness of heart. No service does the Lord require that we are not willing to give.

This idea of willing service was much in David's mind on this occasion. In chapter 29, verse 5, the king asked the people, "Who then is willing to consecrate his service this day unto the Lord?" A solemn question to be asked then; and just as important for us at this hour: Who *to-day* is willing to consecrate his service to the Lord? "Oh, I am," you say. But do you know what that word consecrate means? It means to come to the Lord with your hands so full that you can't hold anything more,—stretched to the utmost, so there is nothing else you can take hold of, nothing that you are holding back, but all is brought to the Lord. Only that is acceptable service, and it is what David means when he talks about consecrating our service to the Lord. When that kind of service is given to God, a manifestation of His mighty power will be seen in many places. And until such a consecration as this takes place, we cannot hope to receive any great outpouring of the Holy Spirit. That great gift will never rest upon any people until

they are wholly emptied of self. No selfish plan, no selfish wish or idea, can control the heart or life; but the whole heart, the whole mind and strength, must be given to serving the Lord, and promoting the interests of His kingdom here on earth. When that consecration takes place, we shall receive the Holy spirit.

MEDITATIONS OPEN TO HIM

There is both comfort and warning in the words that follow: "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." It is well for us to remember that. We cannot read one another's thoughts, but our most secret meditations are an open book to Him. I may have a thousand imaginations in my mind of which you would not dream; I may have a supreme longing for purity and uprightness that you do not know. But the God whom we serve understands our thoughts afar off; nothing is hidden from His understanding. And He who knows us best, and understands all about us, who knows our frame and remembers that we are dust, loves us with an everlast-



Solomon directing the erection of the temple

masked—how hateful it ever is! And unwilling service is no less painful to God than it is to men. Does He ask that an honest tithe be paid into His treasury? The willing mind will pay tithe cheerfully. Does God expect sacrifice on the part of those for whom He gave all? A willing mind enables us to suffer for our Lord. Does He ask us to go to a

ing love. Passing the love of husband and wife, of parents and children, is the love that God bears to His weakest servants. His thoughts to us are thoughts of peace, and He would have us enter into joyous service now, that we may enjoy His presence forevermore.

Down to the day of final doom, men and women will be working together, and one will be accepted with the Lord and the other will be a castaway; one will be taken, and the other left; the service of one will be an honor to the Lord, and that of the other will be rejected. Why? One has been true to God. He has served with a perfect mind and willing heart; while the other has put self first in everything.

TOO LITTLE SEEKING

Let us continue with the words of the text: "If thou seek Him, He will be found of thee." There is too little real seeking of God among the advent people. We have a great organization, perhaps one of the most perfect on earth; but an organization never yet saved a lost soul and made it ready for heaven. Nothing will do that but a living connection with God, an experience that must be *sought for* if it is ever to be *found*. Oh, how much we need to step aside from our engrossing cares, from the things that fill our hands and our time and our thoughts, and think of God and talk with Him! How we need to meditate upon His goodness, His created works, His word, His character! He is waiting to pour out His Spirit upon our thirsty hearts, but we must first feel the need, we must pause to be filled.

What a change would come into the Lord's work if the ministry should receive this infilling! Men engaged in the work would be serious; they would feel no desire to amuse their congregations, to engage in jest and laughter in the sacred desk. A worker who has truly sought the Lord and found Him precious will have something of solemn moment to impart to those who come to hear. He will present the truth in simplicity and power, till men cry out, "What must I do to be saved?"

IF WE FORSAKE GOD

Very solemn is the conclusion of David's special word to his son: "But if thou forsake Him, He will cast thee off forever." No matter how great our opportunities, how high our position, how exalted our service, if we forsake God, He will cast us off forever. David knew this too well. His own father-in-law, King Saul, forsook the Lord, and the Lord refused even to hear Saul's prayer.

We must not be among those who forsake God; but we must more and more rely upon the promise that if we seek Him, He will be found of us. Wherever we are in the wide world,—in Africa, in Asia, in Europe, in America, or in the islands of the sea,—God is at our right hand, and He will be found of us if we will but seek Him. What comfort, what joy, in this knowledge! Just where we are, the Lord waits to bless us! I like to think of that when surrounded by dangers, not knowing whether life will last another day. I like to remember that I do not have to go to some distant place to find God, but that He is near at hand. Whether in the wilds of the wilderness or in the thronging cities, the ear of God is open to our humblest call, if we seek Him with all the heart.

The World's Basic Problem

(Continued from page 1)

Every country has laws against theft; but no country has laws against covetousness. But as long as hatred and covetousness hold sway in human hearts, there will be murder and theft. No country has laws against selfish ambition, against conceit, against envy, pride, and all the passions of the carnal nature that lead people to serve themselves in disregard of the rights and interests of others. And as long as these passions rule in the hearts of men, there will be crime, in spite of all efforts of government to suppress it.

Crime has its root in sin. The evil stream of selfishness that afflicts mankind in a myriad ways has its rise in the heart. It is sin there, but only when it passes the bounds set by legislation does it become crime. Before it reaches these bounds, it cannot be touched by human enactments. No human government can deal with sin, as such.

RELIGION ALONE CAN DO IT

Religion alone can do this. Christianity, and nothing else, is God's remedy for sin. Here is where Christianity coöperates with civil government for the maintenance of peace and order in society. Christianity puts the divine nature in the place of human nature; it brings a new life to the individual by giving him a new birth. This reaches and eradicates evil at its source, accomplishing that which no human agencies can do.

President Hoover's appeal for obedience to law is a call to the Christian churches to arouse to greater activity in promulgating the gospel of salvation from sin. Christianity alone combats lawlessness in a wholly successful way, which it is able to do because it commands the power of superhuman agencies, even that of God Himself. The Christian church is the divinely appointed channel through which this power reaches the earth and is spread abroad among its inhabitants. If the church fails in her mission, the world suffers immeasurable loss.

RELIGION RESTRAINS

The true followers of Christ are the salt of the earth, not merely because their presence saves the earth from destruction by the judgments of God, as the presence of ten righteous persons in Sodom would have saved that city, but because through them there is constantly exerted an influence that promotes peace and good will among earth's peoples by a change of heart. Who can estimate the extent to which the gospel of the

SIGNS of the TIMES

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

A. O. TAIT, A. L. BAKER, Editors
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power of God for salvation from sin holds in check the tide of iniquity?

The world is but little aware of the restraint exercised by divine agencies upon the forces making for lawlessness and chaos in human society. Were this restraint removed, governmental agencies would be powerless to stem the tide of moral anarchy that would quickly manifest itself in material ruin, even as but recently the evil passions of hatred, selfish ambition, revenge, and greed spread death and destruction over a large part of the inhabited globe. Civil government functions not because of any inherent power in legislatures and courts to control mankind, but because the Spirit of God still broods over the earth, holding in check the impulses of sin in the heart.

The world's basic problem is one that the world itself cannot successfully handle; but for which Christianity provides a perfect solution. Divine agencies operating with invincible power through the provisions of the gospel destroy sin in the lives of all who will submit themselves to God; and the destruction, by the same power, of all who persist in rebellion against Him, in the day of judgment, will solve the problem by making an utter and final end of sin. Those outside the Christian church, as well as those inside, would do well to realize that Christianity is an indispensable aid of civil government in its effort to deal with the problem of crime.

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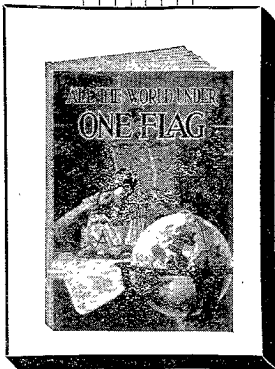
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The WORLD OUTLOOK



Catholics Defend Prohibition

SEVERAL times on this page we have noted the fact that certain Catholic leaders and influential periodicals are heartily opposed to Prohibition. We are most happy this week, however, to cite instances of eminent Catholics who are zealous supporters of Prohibition.

In the Prohibition hearings now going on before the House Judiciary Committee in Washington there appeared on March 6 Patrick H. Callahan, general secretary of the Association of Catholics Favoring Prohibition. Callahan presented statistics based on census findings to prove that the decade of Prohibition has been a great boon to the country physically. He declared that 140,800 lives have been saved by the dry law on the three maladies alone,—alcoholism, cirrhosis of the liver, and Bright's disease. Under Prohibition, deaths from alcoholism, he said, have been reduced from 5.2 to 2.8 per 100,000 of population; deaths from cirrhosis of the liver, from 12.3 to 7.6 per 100,000 of population; and deaths from Bright's disease, from 105.3 to 91.5 per 100,000.

A high cleric of the church, Monsignor M. E. Foley, of Baltimore, stated his convictions in pungent phrases:

"We hear a lot of rot about the bringing back of light wines and beer as the panacea for the evils laid at the door of Prohibition and as the great European promoter of temperance. Nonsense! The 'wets' to-day, some consciously, some unconsciously, are preparing the way for the return of the 'good old saloon' with all its horrible satellites.

"I believe that the Eighteenth Amendment is what President Hoover declared it, a noble experiment, the most noble a great nation ever tried to save its people from frightful evils. I believe the Eighteenth Amendment to be a more noble experiment even than that which began at Concord and ended at Yorktown.

"We are now having on a larger and more dangerous basis, the revival of the 'whisky insurrection' of 1794. To my mind, President Washington, in suppressing the 'whisky insurrection,' taught the Americans that this Union was no mass of disorganized units, but had become a nation."

Monsignor Foley sees clearly and speaks truthfully. We concur with his every sentence. And we are made glad to know that not all of Catholicism seconds such astounding views on the Prohibition question as Dr. John A. Ryan recently gave before the Judiciary Committee, or as periodically enunciated by such organs as *America*.

How any professing Christian can be against Prohibition is absolutely inscru-

table to us. Equally inexplicable is it that anyone who loves his country and his fellow citizens can oppose anything that has brought so much good physically, economically, and morally, as has Prohibition. B.

No Substitute for Christianity

THE New York Times of March 1 carried this interesting news story from Washington:

"Major Gen. Roderick L. Carmichael, chief of finances of the War Department, has received a check for \$50 from a former soldier now residing in Colorado, with this letter:

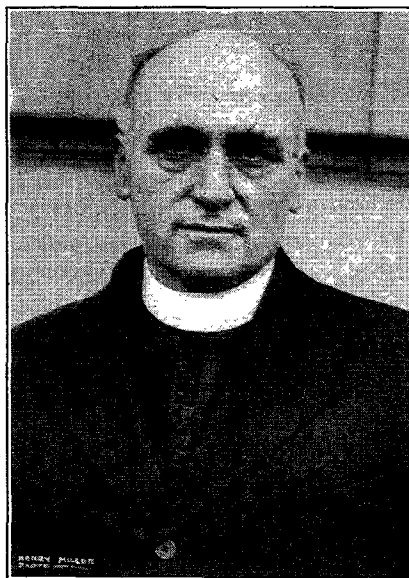
"'While in the service during 1918-20, I stole equipment and clothing to the amount, as near as I can tell, of about \$50.

"'Since that time God has wonderfully saved me and I am going back over my tracks and making every wrong right that I possibly can.

"'Inclosed find check for same, and by His grace I hope nothing of its kind will have to be repeated.'"

What has atheism or non-Christianity to match with this?

Nothing; for the converting power of Jesus Christ is the only thing in the world that makes a man repentant for the wrong he has done God and his fellow man. Only the Spirit of God speaking to the



Dr. John A. Ryan, director of the social action department of the National Catholic Welfare Council, professor of moral theology at the Catholic University at Washington, D. C., and author of that recent epochal book, "State and Church," who assailed President Hoover on Prohibition, alleging that the President was unjustly forcing a moral issue upon the people of the land and that his "noble experiment" was a total failure. A few days later, as noted in an accompanying editorial, other Catholic leaders took a radically different position on the liquor question.

heart of that erstwhile soldier, quickening his conscience to the sin he had committed ten years ago, could have elicited such confession and restitution. Although he knew that there was not the slightest danger of his thievery ever being discovered by man, yet he realized full well that "all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. He knew that "he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. He remembered that golden promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

There is no substitute for conversion to the principles of the gospel of Christ when it comes to cleaning up the life of a sinner. B.

Antarctic Once Tropical

A PRESS dispatch from Dunedin, New Zealand, where the Byrd Expedition to the antarctic has recently arrived, reads thus:

"Dr. Lawrence Gould, geologist with Rear Admiral Richard E. Byrd's Antarctic Expedition, said to-day that the discovery of coal on Mt. Nansen proved that the antarctic, until comparatively recent years, had either a tropical or sub-tropical climate.

"Dr. Gould, who returned with the Byrd party Monday after more than a year in the antarctic, in an interview said that he had determined that there was no evidence that the antarctic had long been very cold."

With all respect to both geology and to Dr. Gould, we must hasten to remark that this finding is nothing new to those who believe the Bible. When God created the world some six thousand years ago, the earth, east and west, north and south, had an equable climate. Our planet was a veritable Garden of Eden from pole to pole. The tremendous change in climate and topography came at the time of the universal Noachian Deluge. At that time extensive forests were buried deep in the earth, which since have become the coal deposits we now find. Furthermore, great mastodons have been dug out of the frozen wastes within the arctic circle, and many of these have undigested grasses in their stomachs, some even in their mouths. This proves two things: first, that that part of the world was once covered with vegetation such as now grows in temperate and tropical climates. Second, that those animals were buried by a sudden catastrophe of overwhelming proportions. B.