

SIGNS of the TIMES

THE WORLD'S PROPHECIC WEEKLY



Wisconsin farmers, members of the Coöperative Milk Pool, dump cans of milk into the road rather than suffer continually diminishing prices.

TROUBLE IN THE Trade Marts

RUSSELL QUINN

UP TO 1929, America, as the great creditor nation of the world, was receiving IOU's at the rate of a billion a year from the debtor nations (mostly European) in return for her surplus of goods, exported. Suddenly, finding herself holding the bag, and unable to realize anything on these notes, due to the world panic that was rapidly settling in, she dammed up the golden stream of credit, and world trade practically came to a standstill.

The debtor nations were unable to buy more goods because they could not borrow more. They could not borrow more because they had not paid what they owed. They could not pay what they owed because no one would buy what they had to sell. And no one would buy what they had to sell because they had enough of their own. The chief export country for European goods was the creditor nation America; but most of the goods sent into America were competitive, and of these she already had a surplus. But if America could not accept these goods, how could America expect to be paid? It was truly a riddle intricate enough to cause a

world economic and monetary conference.

But the debtor nations go a step further. Why, is the contention, go to all this trouble for Uncle Sam to buy these competitors' goods so as to give his debtors money to pay him back? Everybody knows he does not need these goods. And if he took them, it would only cause a slump in his own markets; so why not take the last step first, wipe out all the debts, and start with a clean slate? Then the merry race for world trade could be started all over again, and the survival of the fittest would be the order of the day. It would be hard on Uncle Sam, of course, but it would relieve the tension; and, anyway, there seems to be no other way out.

But the long man in striped pants says, Hold on! Not so fast. Only 8 per cent of what I make goes into foreign trade. Perhaps it would be better to let that slide for the time being instead of ruining the 92 per cent production for the home market with a surplus of these competitive foreign goods,

for the sake of saving that wandering 8 per cent offspring. I will turn my attention to the home markets. Sit tight for a while and see what happens. Perhaps in time I shall be able to collect some of those IOU's. Just let me try my luck at handling home products before you lose heart.

So the tariff barriers were kept in good repair, and the nation set about to put its own house in order. But soon there trekked to Washington ministers from France and England and Italy and from all the seven seas. They all had one plea. Something must be done about world trade. All the great countries on earth, with the exception of England (and she was almost of the same mind), were raising their tariff walls higher

and higher,—and look what was happening to world trade. It was sinking deeper and deeper into the bottoms of the seven seas over which it had once so gloriously sailed. Something had to be done.

And so in the middle of June, 1933, there gathered in the Hall of Fossils of the new Geological Mu-



seum in London, representatives from sixty-six of the nations of earth in a World Monetary and Economic Conference, to cooperate in an attempt to set the ships of world trade sailing smoothly once more. The task was stupendous in view of the extreme nationalism abroad, and the conflicting ideas as to just what methods would be the panacea to cure Dame Commerce of her ills and to restore prosperity to the nations.

The president of the Conference, Ramsay Macdonald, was aware of the seriousness of the situation when in the opening address he cried, "The world is being driven on to a state of things which may well bring it face to face with a time in which life revolts against hardships, and the gains of the past are swept away for forces of despair. How dark are the depths of misery and unsettlement which have still to be gone through! No one who has surveyed the facts can doubt for a moment that a purely national economic policy in this modern world is one which by impoverishing other nations, impoverishes itself at the expense of others. Nationalism in economics is the death knell of prosperity."

HOPES VERSUS PROBLEMS

Then he pleaded with the delegates for quick action to stave off the forces that were driving the world to chaos and the dark, and ended with the hope "that before we disperse we shall have revived hope, energy, and opportunity."

But the problems to be solved before this "hope, energy, and opportunity" could be revived were of no mean magnitude.

First perhaps of importance was that of stabilizing the currencies of the world,—that of the British pound with the American dollar, and they in turn with the French franc and all the other currencies of the gold standard basis. The concern of each nation is primarily of course itself, and the common sacrifice for required stabilization of currency would be great, as evidenced by the fact that American bankers want the pound and the dollar pegged at \$4.30, while the British would like to see it at \$3.50. And with America enjoying a brief period of prosperity for the first time in three years, President Roosevelt is not at all anxious to have currency stabilized, and certainly not at a figure that would mean a lowering of prices.

TARIFFS AND PRICES

Then there is the problem of tariffs, which have quarantined world trade so rigidly of late and bottled the ships of commerce in the home ports. Before the free intercourse of international trade can be again carried on, there must be a lowering of tariff rates or at least some kind of tariff stabilization. But then again, this entails a sacrifice of nationalism; and since money also is a basic item in tariff rates the settlement of the tariff problem depends first upon a settlement of the monetary problem.

There is, then, the knotty problem of raising world prices on commodities—a problem to which all the delegates to the World Economic and Monetary Conference



He Is Coming

EDWARD J. URQUHART

*Coming, yes, our Lord is coming,
Nature shouts it to the breeze,
Through a hundred signs and wonders
That this generation sees.*

*Winds and tides declare the story,
Earthquakes give the message birth;
Famines, floods, and storms together
Bear the tidings to the earth.*

*National and world conditions
Speak the message o'er and o'er,
Shouting as in tones of thunder,
"He is even at the door."*

*Soon He'll ride across the heavens
Seated on the cloudy throne;
Every sunset tells the story,
Every sunrise makes it known.*

*Coming, yes, our Lord is coming,
As the words of God proclaim,—
Coming with the clouds in glory,
Coming to this earth again.*

came anxious to solve, but of which there were various and sundry opinions as to how it should be done. Suggested ways of doing this were by direct monetary inflation, whereby currency would be produced by merely turning on the printing presses and printing more. All precedents of this method have been unlucky, as was found out by America after the Civil War and by most of

the impoverished European nations directly following the World War. They found out that this kind of money had no value.

Another method suggested was world curtailment of production, but this practically means international socialism; and that's going quite far in one jump. The working out of a satisfactory means of curtailing world production would be a tremendous task. It could scarcely be done without a world dictator.

A PUBLIC WORKS PROGRAM

A third suggestion is a world program of public works to give men of all nations jobs, and thus create a greater buying power for the consumption of the already too great surplus of the world's goods. The satisfactory execution of this plan would demand the coöperation of all the nations; and even then it seems doubtful to experts if a buying power large enough seriously to affect the world's prosperity could be effected.

A fourth solution is psychological. It was hoped at the opening of the Conference that the session might by all means be closed in such an optimistic spirit that from optimism alone there would be a returning confidence enough to increase the velocity of the world's business and at least start the merchant ships sailing from the home ports again.

Along with all these other hard shells is the ticklish problem of the many billions of frozen foreign debts owed to the United States. These are tying up the money and trade markets of the world, and there seems to be nothing much to be done about them. One can't get blood from a turnip.

The solution of these problems by men seems well-nigh impossible. As long as human nature is what it is, it is doubtful if nations, which after all are just large families, will make sacrifices for the welfare of others. They may even come to the place (and it

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Crowds thronged the front of the New York Stock Exchange on the morning of August 4, when the Exchange was suddenly closed. A tear-gas cylinder had been placed before a ventilating shaft, which spread the fumes throughout the building. Police are searching for the guilty parties.



The surf that thunders on the shore, the trees, the rocky headlands, all have been made by the creative power of the Saviour.



WE think of Jesus of Nazareth as the humble, despised Carpenter who taught the world the beauty of humility and love. Yet, according to the Scriptures, He was also the creator of our universe, and all that in it is.

by
FREDERICK LEE

CHRIST *the* CREATOR

WHAT think ye of Christ? whose son is He?" This question, first propounded by Christ Himself, has been discussed over and over again. It is still the subject of many learned books, and the theme of much debate in many theological classrooms. If it be true that Christ is merely "the son of David" as the Pharisees declared, then altogether too much attention has been paid to the subject, and Jesus, who is called Christ, is an impostor.

Christ was not afraid to have men turn the searchlight upon His life and actions. He desired that they look into His life. He hoped that they would find something there different from what was to be found in the lives of other men. He came to do what no man had ever attempted to do. He came to "save His people from their sins."

JESUS' CLAIMS

On numerous occasions Jesus acknowledged Himself to be the Son of God, a claim that was indirectly the cause of His death. The Pharisees called that blasphemy, for they knew Him only as "the son of David." Modern theologians are not so consistent as the theologians of Christ's day, for although they are reluctant to admit the divinity of Christ, they still look upon Him as a good man, even the best man who ever lived. How He still can be good and at the same time live a lie is a mystery only those minds given over to error are able to explain.

The attack upon the Creator of the universe by evolutionists is an attack upon Christ. It is little wonder that needing no creator we need no savior. In this matter at least modernists are consistent. The theory of evolution is the most deadly

weapon ever invented to confound the faith of men and women. It nullifies the teaching of the Scriptures, it makes of Christ a lie, and it makes of man a god. Either Christ is what He claims to be and what the Scriptures declare Him to be, or we are worse than the heathen in that we are worshiping a man instead of a god.

Who, indeed, is He, this Christ whose influence has encircled the earth and radiated to the poles, whose life has verily changed the face of the earth? The answer strikes right at the root of that modern theory of the origin of life and all things which is now enthraling the minds of men, and blinding them to the power of Him who came to redeem us from our sins.

Christ is the Creator of the universe. Upon this high position His responsibility of Redeemer rests. Creator, Redeemer, who else dares to attempt to redeem but He who did create? None other could have offered Himself for the salvation of mankind.

THE POWER OF CHRIST

The Scriptures abundantly testify to the power of Christ. They identify Him with the creation of the world. They associate Him with God, the Father, in bringing the world into existence. The word declares of Jesus, "Who is the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:15-17.

A special message of warning is to go to

the world in the last days, calling men back to the true worship of the Creator. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

This is the divine challenge to that subtle teaching of evolution which has entered the Christian church, placing God so far away from us in the haze of speculation that we are unable to find Him, and taking Christ down from His throne at the right hand of God so that we are left without a Redeemer. It is time that we search deeply into the word of God to find a sure answer to our question, "What think ye of Christ?" We need to study the divine attributes of our Lord, that our faith may be enlarged in this age of doubt, and that we may better exemplify Him in a world that needs light and life.

CHRIST AND THE FATHER

"Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Christ was closely associated with His Father in bringing the worlds into existence. When He declared, "I and My Father are one," He meant one in existence, one in activity, one in purpose, and one in character. The things which God did, He performed through His Son. The fact that Christ had the power to accomplish the purposes of God made Him fully able to offer

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The
Tenth Command
in the Deca-
logue of
Health



Pools of blood in the streets of Havana mark the scene of recent riots in Cuban governmental disputes. Tenseness of feeling, a nervous desire for action and change, are characteristic of modern mentality.

"Thou Shalt Observe Proper Mental Hygiene"

LENORE D. CAMPBELL, M. D.

SICKNESS of the mind prevails everywhere. All about us we hear the cry of jaded nerves and exhausted emotions. A Chicago nerve specialist says: "It is my belief that, outside of surgical cases, contagious diseases, and accidents, nine tenths of the people who come to the physician seeking relief from their ailments are suffering only from functional disturbances. The vast majority of them could be relieved by some form of mind cure." Mental healers and psychospecialists spring up and flourish at the expense of this great throng of the nervously exhausted. The status of so-called mind cures is well expressed thus: They afford "imaginary cures for real ailments, and real cures for imaginary ailments."

AMERICAN NERVES

What is wrong with American nerves anyway? Primarily two things—high-tension living and poor mental control. In motor traffic more accidents are due to reckless driving than to cracked cylinders or dirty spark plugs. So it is also that on the highway of life more human machines come to disaster through erratic driving than because of leaky valves or defective parts.

There are definite laws governing the operation of this most wonderful machine, the human body, with grave penalties for carelessness and disobedience, but there are no "cops" along the way to enforce these laws. A driver's license is issued with the birth certificate and is good for life, but proper driving calls for careful, sane operation—a proper mental control. The tenth command, therefore, in Nature's Decalogue of Health is, Thou shalt observe proper mental hygiene."

A close relation exists between the mind and the body. When one is affected, the other suffers. For instance, such a minor ailment as a sore toe, a sour stomach, or a lack of

sleep soon makes one feel irritable and grouchy. The physical effect of mind conditions is seen in the blush of embarrassment, the pallor and trembling of fear, the rapid heartbeat of anger, and the general depression of despondency. X-ray tests show that strong emotions have a powerful effect on physical functions. Worry will almost stop digestion. Anger stimulates heart action. Fear affects the circulatory system.

These effects may be explained by the close anatomical and physiological relation existing between the nervous mechanisms of the body. Vital processes, such as glandular activity and the movement of muscular organs, are under direct control of the sympathetic nervous system. This system consists of a chain of ganglia, or nerve cell groups, situated beneath the brain and along the spinal cord, and a network of gray nerve fibers which supply every organ and tissue of the body. The intellect, the emotions, and the voluntary movements are under the control of the central nervous system, which consists of the brain, the spinal cord, and a complicated network of white fibers. Connecting branches correlate the two systems, so that a change in one is quickly communicated to the other.

A PROPER MENTAL ATTITUDE

Ordinarily, physical functions, such as respiration, circulation, digestion, and elimination, are carried on without conscious effort; but they may be greatly influenced by mental conditions and controlled to some extent by the mind.

Since the state of mind so profoundly affects the health, what mental attitude is most conducive to physical and mental well-being, and how may it be attained?

The first principle in mental hygiene is sound physical health. Optimism is essential; but one cannot smile away an abscessed

tooth, infected tonsils, defective eyesight, or a malignant tumor. Organic disease should be treated, defects corrected, and infections removed. It is important to eat a balanced diet, and to avoid all stimulants and drugs which overexcite or benumb the nerves. Outdoor exercise and abundant rest are necessary. Indeed, attention to all the health rules will lay a good foundation for soundness of mind.

Mental health means more than freedom from insanity. It includes a happy, wholesome outlook on life, the ability to adjust one's self to any circumstances and still feel that there is much for which to live. The intellect should be strong and active, capable of solving difficult problems and thinking for itself; and the emotions should be guided and controlled.

MENTAL EXERCISE NECESSARY

As a man "thinketh in his heart, so is he." Thought habits determine character, and character determines destiny. How important, then, are the thoughts! Each mind is like a factory, turning out thought products either good or bad. To produce the best class of goods requires right materials and real effort. If we supply the mind with good material—good books, fine pictures, good music, proper associations, uplifting environment,—and also practice correct thinking, we may look for a superior product. But if the mind is given poor material to work on,—sensational literature, degrading pictures, low-class radio programs, syncopated music, worthless associations, and unwholesome environment,—the product will be correspondingly cheap and inferior.

Some minds manufacture only sordid thoughts—thoughts of fear, envy, anger, selfishness, and nonsense, while others produce thoughts of love, peace, joy, hope, and courage. If the thought habits have been

wrong, it will take persistent effort to change them; but "the mind can cure what the mind has caused," and the effort is worth while.

A healthy mind requires exercise. One form of unemployment seldom mentioned is that of the millions of idle gray cells in the brains of some persons. To function most efficiently the engine of the mind must be shifted into gear, using the clutch of concentration. Too many are satisfied to idle along in neutral, never getting anywhere. The highest type of education does not simply pack our heads full of facts, figures, and rules, but teaches us to think for ourselves, and thus bring forth more facts, more figures, and more rules. This training should continue throughout life. Keep the mind busy. There is more danger of rusting out mentally than of wearing out.

EMOTIONAL CONTROL LAWS

There may be too much mental activity, however. A continual grind of mental toil with no diversion will damage the delicate mechanism. The mind needs frequent periods of relaxation and change. This should be of a helpful nature and must not be detrimental to either mind or body.

Every human being is a "pot boiling with desires, passions, wishes, purposes, ideas,

and emotions." Emotion is the spark that ignites the thought mixture, and has, therefore, a great influence on the life. Emotions must be restrained, or they will prove to be master. The strength of a man's character is shown by the feelings he controls, not by the feelings that control him. The following suggestions will help in emotional adjustment:

1. *Get the right perspective in life.* Learn to place the trivial happenings of the day in proper relation to the big and important issues of life. Some "make incidents disasters," whereas they should attempt to "make disasters incidents." Ignore the petty annoyances and treat lightly the nonessentials. Give time, thought, and effort to worthwhile things, such as good health, mind culture, deeds of benevolence, and the things of eternal life. This grading of circumstances will bring the "jewel" of contentment.

2. *Be cheerful.* Grumbling and complaining accomplish nothing. Join the optimists; look for the silver lining; determine to get the situation, not to let it get you. "A merry heart doeth good like a medicine," says the wise man. Cheerfulness aids your digestion and sleep and brightens the lives of those around you.

3. *Learn to face reality.* Adopt the motto

of Theodore Roosevelt, "Over or through, never around." Do not evade an issue or defer it. Indecision, procrastination, and side-stepping are ruinous to mental poise. Bring the problem out into the full light of day, and consider it carefully from all angles, then decide what to do with it—and stay decided.

4. *Don't worry.* Worry uses up a vast store of nervous energy, and unfits one for useful labor. It is impossible to worry and do efficient work at the same time. There are only two kinds of troubles in the world—those you can remedy, and those you can't. Fix up those you can, and forget the rest. Carrying around an unnecessary load of worry and fear only makes matters worse. It will help over many rough places to remember that "this too shall pass away." "The City of Happiness is in the State of Mind."

5. *Trust in divine power.* Religion is the super mind-cure. No craving of the soul is satisfied by nerve medicine, mental formulas, or dietetic prescriptions. The truest consolation is found outside of self, away from the turmoil of human conflicts. The infinite God of love invites us to come unto Him. "Come unto Me, all ye that labor and

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CRIME WAVE FRIGHTENS JOHN BULL

W. G. CALDERWOOD

ENGLAND faces a crime crisis. A recent copyrighted article by C. Patrick Thompson asserts that crime in Britain has been rising both absolutely and relatively since the war. The most disturbing circumstance is that the prisons for juveniles are not only crowded, but new and extensive building of additional prisons for youth has been necessary.

"Youth! There you have the crux of the crime problem in Britain," says Mr. Thompson in his article. "Adult crime fell heavily during the war, and is now below the prewar level. But juvenile crime doubled during the war period, and has been rising ever since. The number of under-sixteens found guilty of indictable offenses shows the biggest increase of any of the age groups. It is 40 per cent above the prewar figure. The sixteen-to-twenty-one age group comes next."

The situation in the United States seems to present an opposite and a more hopeful problem. The census report shows that since the war the number of commitments of offenders under eighteen has declined 43 per cent, or over two fifths. These figures represent the rigid statistical records of the penal institutions. The testimony of those whose positions give weight to their observations supports these figures.

A RESULT OF DRINK

The increased drinking among English youth, which is doubtless the cause of much of the increase in youthful crime, is noted by such authorities as Dr. J. Risien Russell, the noted British nerve specialist, who, speaking before the Institute of Hygiene in London recently, said:

"Girls not out of school are to be seen drinking cocktails, champagne, and liquors. . . . It has become a serious national question that young women should be living on excitement and keeping themselves going by drugs and alcohol."

Judge Donald S. McKinlay, reported in the *Chicago Tribune*, March 4, 1931, quoted an

for SEPTEMBER 19, 1933



Students of Stevens Institute of Technology, Hoboken, New Jersey, celebrate the return of beer by parading through the streets of the city with mugs and a keg of liquor.

English writer, who observed: "The drink habit is steadily displacing the voluntary teetotalism that every girl was formerly wont to observe, and young people are indulging in fiery illicit whisky."

The *Practitioner*, a medical journal published in London, views with some alarm the tendency of college youth, stating that "the most unwelcome sign of the times is the great increase in alcoholic abuse among undergraduates, . . . who demonstrate their disregard for college rules and common decency in appearing disgracefully intoxicated in public."

COLLEGE ORGIES

The *London Daily Express* of May 14, 1931, reprints a college student's glib description of college drinking customs: "The bump supper is an orgy of drunkenness. All the young men . . . usually end the evening, completely drunk, by destroying the property of some harmless person whose only sin is that he is poor, or that he works. In addition, there are school dinners, club dinners, and all kinds of other dinners where it is rather creditable to appear drunk, and it is not remarkable that an eighteen-year-old boy learns that it is rather fine to drink excessively. . . . The latest experience is the 11 A. M. cocktail, taken in a *café* where members of the university of both sexes foregather."

The decline of drunkenness and crime among youth in the United States, as shown by the official figures above quoted, is supported not only by the record of the juvenile courts but also by the statements of 237 out of 255 college presidents, who find that there is either no drinking or less drinking among the students since the war. A typical statement is that of Dr. T. A. Clark, Dean of Men of the University of Illinois for over a quarter of a century, who says: "Drinking before Prohibition was much more general than now. . . . There was much more general drinking and much more drunkenness, and it was much less talked about."

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"BECAUSE THE DAYS ARE EVIL"

THE heading above is a direct quotation from a New Testament scripture. The text in full reads:

"Have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light. Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." Ephesians 5:11-20.

The prophet is describing most graphically "days" that "are evil." The letter was addressed to the church at Ephesus. Ephesus was one of the most wicked cities of ancient times, and very representative of much of the wickedness that is cursing the great cities of earth to-day. It was a time when the unfruitful workers of darkness were degrading the cities. It was a time when things were being done in secret that it would be a shame to speak of. It was a time of drinking of wine, and of rioting; but the apostle exhorts to the seeking of the indwelling of the Spirit of God, to hold the individual in the great storm.

Much of the description of conditions in Bible times is directed to these very last days in which we live. Sample conditions were selected that would be representative of what we are to pass through to-day; and the things that would be successful in that time in holding people true to the great principles of the gospel are the same things that should be followed in this age in which we are living.

In his second letter to Timothy, Paul tells us of the grievous times that would come through men's loving self, loving money, etc., and he finally reaches the climax in the twelfth verse of the third chapter, in these words: "Yea, and all that would live godly in Christ Jesus shall suffer persecution."

In the next verse he says: "Evil men and impostors shall wax worse and worse, deceiving and being deceived."

Is not that remarkable statement worthy of more than ordinary consideration, that all who will "live godly in Christ Jesus shall suffer persecution"? Persecution seems to be the lot of true godliness. One of the dark blots on this great American nation is the persecution that was perpetrated against Quakers, Baptists, and other denominations during our colonial period. And even within the memory of those now living, individuals have been placed in jail in this country for no other reason in the world than that they did not agree upon which day should be observed as the Sabbath. Indeed, one or two persons have died in jail as the records will show because they refused to surrender the right of their faith that the seventh day of the week, and not Sunday, is the day that should be observed as the Sabbath.

Now this text says that the time will come when those who will live godly in Christ Jesus shall suffer persecution; and we need to sense this great fact, for it is far better to suffer death itself, if need be, than to deny the beautiful faith so gloriously exemplified in the life and teachings and death of the Christ of God.

It is interesting to note the promises given in the Bible to those who are suffering affliction for the sake of our heavenly Father. Read the following verses with this thought in mind:

"The eyes of Jehovah are toward the righteous, and His ears are open unto their cry. The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and Jehovah heard, and delivered them out of all their troubles. Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. Many are the afflictions of the righteous; but Jehovah delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be condemned. Jehovah redeemeth the soul of His servants; and none of them that take refuge in Him shall be condemned." Psalm 34:15-22.

How consoling it is to know that our heavenly Father's eyes are upon His children, that His ears "are open unto their cry," and that He delivereth "them out of all their troubles"! And not only this,—He is "nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." And even though the righteous are called upon to suffer afflictions, yet "Jehovah delivereth them out of them all." And while the evil that the wicked do shall finally slay them, yet Jehovah redeemeth His own that "take refuge in Him."

In this time, as never before in the history of the world, men should be turning to their Bibles. They should be turning



In Lansdale, Pennsylvania, there was recently a strike among the employees of the Dextdale Hosiery mill. There were smoke bombs, tear-gas, and shooting. Our photograph shows the police and sheriffs' deputies struggling against the strikers and their sympathizers.

to the rich promises, because these promises will sustain us in the trying hours just before us, will prepare us for the persecutions through which the world will pass as we come up to the supreme climax of the coming of the Lord. To-day let our hearts be turned to the marvelous picture presented in the Bible of the loving Christ, and not allow Satan to turn us to the hatreds that are in his own heart, so that he may lead us into persecuting our fellow men.

Allow the beautiful and consoling promises of the Bible to dwell in the heart continually. Let them be a constant anchorage to the soul. Ever remember "that His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue; whereby He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature." 2 Peter 1:3, 4. T.

Among the "Begats"

Why does the Bible contain so many chapters, usually considered wearisome, upon the genealogy of the ancient Hebrews?

LOIS M. FERREN

WHEN a certain noble Christian was approaching death, he called for the Bible to be read to him. The portion he requested was that part of First Chronicles where so many of the "begats," as we call them, are to be found. The nurse, after reading chapter on chapter of nothing but big names, ventured to ask him why he had picked out this particular passage when he was seeking for spiritual comfort. The answer which he gave was, "If the Lord remembered all those men in Chronicles, I believe that He will remember me." If we carefully examine these verses and chapters which seem to us to contain only uninteresting names, I believe that new ideas will come to us, as through a telescope we may behold stars not visible to the naked eye.

"The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza—" 1 Chronicles 6:29, and so forth for a number of verses. Who are these men? was what I wondered. Finally my question was answered. "These are they whom David set over the service of song in the house of the Lord. . . . And they ministered before the dwelling place of the tabernacle of the congregation with singing." 1 Chronicles 6:31, 32. These men must have been faithful, conscientious singers, or they would not have been mentioned this way. The last part of the thirty-second verse says, "They waited on their office according to their order." This is given as an example for us. These singers were worthy of a place in God's Holy Book, which is written for us, "to be ensamples," because they did what was required of them. They were not shirkers of duty, but workers in the sight of God. Does this not make us want to strive to be workers for Him, so that our names will be written in the great book of life?

THOSE SOLDIERS

In 1 Chronicles 12 we find a long list of all the soldiers who came to see David. The tabulation goes on, giving the number of men that came from each town, from each tribe, and from each of the prominent families. It is easy to look over the page and say, "This chapter I'll skip, for there is nothing of importance there for me." But wait a minute, look with me at the thirty-eighth verse. "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king." Here we see the specifications that each man must have to belong to this great army of David's. "Could keep rank"—to me, that means could keep step, could follow directions, could obey orders. The greatest point was to have a perfect heart—one that was void of offense, one that was willing to serve David as king, renouncing all other earthly men. Only the men with these outstanding characteristics were given the privilege and the honor of coming to Hebron to take part in the coronation of their king, David. How much these characteristics are like the ones we must have

to be present at the coronation of our Saviour. Truly we must have perfect hearts, devoid of love for this earth and its attractions, in order to receive a home with our Lord.

"Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him." Genesis 5:19-24.

HE WALKED WITH GOD

Here in this chapter I had come to many verses which contained nothing but names, births, deaths—so I thought. Yet here among all these men—Mahalaleel, Cainan, Enos—is a verse regarding Enoch. Nothing

is said regarding the others; but it is said of Enoch that he "walked with God." What a world of meaning there is in that one phrase, "Enoch walked with God"! He did not just believe in what God said, or do what God wanted him to do; he *walked with Him*. Nor did Enoch follow after Christ, walking in His footsteps; the record says he walked *with* God. What was the reward for his careful life? The Bible record reads, "He was not; for God took him." Enoch was the first to have for his reward a life of everlasting glory in the heavenly courts. Is he the last? No; if you and I are faithful to the God with whom Enoch walked, we too may receive a like reward.

What long peculiar names—Reaiah, Shobal, Idbash, Hazeleponi, Ephratah. These are only a few that I found in the fourth chapter of First Chronicles. Could it be that there is anything in that chapter that would be of spiritual help to anyone? "And Jabez was more honorable than his brethren. . . . And Jabez called on the God of Israel, saying, Oh that Thou wouldst bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chronicles 4:9, 10. Here tucked away among all those names is a precious pearl of truth. This man is given special mention because he was more honorable than his brethren. Why should this man be singled out as more honorable? Notice the prayer which he offered.

First of all, he wanted God's blessing. He did not ask merely for material needs, for temporal blessing, but he wished God's spiritual blessing upon all that he did. His prayer is made in the form of a supplication and not in the imperative form—"Oh that Thou wouldst bless me indeed." In this way it is indicated that Jabez had a fear and a love for God, realizing that God is able to give him this blessing if his supplication is made in a straightforward way.

A PRAYER FOR BLESSING

"Enlarge my coast" might mean in the language of to-day "enlarge my field of labor." Jabez wanted to work for God in a bigger and better way than he had ever done before he offered this prayer. He wanted to win more people to the love of God—the God in whom he trusted so faithfully. His desire was for a chance to broaden out his work—to do it more extensively to the honor of His Lord.

Third, he asked that the guiding hand of Jehovah might continually be with him. The Lord has promised to be with us and to guide us if we will let Him have His way in our lives. Jabez was willing and anxious to have the Lord do this work for him. Along with divine guidance, he wished to be kept from evil,—the one thing that all Christians want to

(Continued on page 14)



In the history of ancient Israel, their customs, and manners, may be found many spiritual lessons which God would have His people of to-day understand.

The Book That Blesses

The Bible may be known by its fruits. Wherever it is sincerely believed and its precepts honestly practiced, it has resulted in the uplifting of humanity.

ARTHUR S. MAXWELL

WHO CAN measure the immense benefits to humanity wrought by the Sunday school? Who can tell the number of young lives that have been turned toward God through this organization? Multitudes in every land have been saved from lives of worldliness and folly through its instrumentality.

But behind the Sunday schools was a man, and behind that man a Book.

Robert Raikes, a lover of the Bible, editor, publisher, and philanthropist, a big man with a big heart, pained by the lack of interest manifested by the church in the young people of his day, determined to do something for them himself. In July, 1780, he opened a Sunday school in Gloucester. From this sprang others in all parts of Britain, and, spreading abroad, the movement he thus founded at last embraced the world. In 1932 the recorded total of scholars in Sunday schools was 33,245,045, with 3,301,784 officers and teachers. A mighty work—from a mighty Book.

For it was the Book that started the Sunday schools.

SHELTERED ORPHANS

A century ago, George Müller expressed his desire "to act as the Lord shall be pleased to give us light through His word."

The Lord gave him light. He showed him the pitiable condition of the poor orphans of his day, and moved upon his heart to begin his marvelous work on their behalf.

Since that time thousands of children have passed through the world-famous Ashley Down Orphanage, at Bristol, England, being rescued from lives of misery, trained in useful trades, taught the elements of Christianity, and prepared to take their places as useful citizens in society.

On an average there are about 800 children constantly in these orphan homes. From the beginning of the work in April, 1836, to May 26, 1932, no less than 16,381 orphans have been accepted. During this

time, in answer to prayer, without anyone's having been personally applied to for a donation, about \$14,000,000 has been received.

When George Müller died, thousands of men and women whom he had fathered as orphans walked in the procession to his grave.

In the molding of his life, Müller gave credit first to the word of God. At one time he was telling a friend how his faith had marvelously increased in twenty-five years. Asked by the friend the reason, he raised aloft a copy of his worn Bible and said, "My friend, I have read the Book through one hundred times. I know the Book, and I know the God of the Book." It was the Book that saved the orphans.

INSPIRED DR. BARNARDO

The story of a cold, ragged, barefooted child, the sight of eleven poor waifs asleep in a gutter under the open sky, shocked the tender heart of a London medical student.

"Surely it cannot be possible," he said to himself, "that to-night there are many such in this great London of ours,—this city of wealth, of open Bibles, of gospel preaching?"

But he found there were; and he determined to help them. He wrote afterwards, "Our heavenly Father, who feeds the hungry ravens, heard the prayer of my heart, and gradually the way opened to accomplish this work I had set before me. I asked Him, if it was His holy will, to permit me to provide a shelter for such poor children, to give me the wisdom needed to seek them out, and to bring them in to learn of God, of Christ, of heaven."

His prayer was heard. Through his instrumentality there grew up the famous Dr. Barnardo's Homes upon whose portals are inscribed the divine words: "No destitute child ever refused admission."

Nearly seventy years have passed since this work was started. More than 113,000 boys and girls have been admitted, fed, clothed, cared for, trained. Over 1,700 des-



(Upper) The baptism of Mrs. Lü, in Cheng-tu, West China, by Missionary A. E. Hughes. Her husband, who is singing at the end of the baptistry, preceded her in baptism by a few weeks. They were bitterly persecuted by their former friends.

(Lower) Dr. J. N. Andrews and Tibetan attendants on a medical missionary evangelistic tour in eastern Tibet. The doctor has stopped at a Buddhist monument, counterparts of which may be found in larger or smaller form throughout Tibet.

tute little ones were welcomed in 1932. Five on an average are added daily. There is a constant family of 8,400. No more beautiful and blessed work was ever inaugurated.

And behind it all, inspiring, urging, sustaining every effort, were the words of this Book.

STARTED THE SALVATION ARMY

Seated in Wesley Chapel in 1844, listening to the preaching of Isaac Marsden, William Booth, then but a lad, felt the words of the Book pierce his soul. He was converted, made restitution to a lad he had defrauded, and felt the peace of God flow into his heart.

Seeing children crying in the streets for bread, the compassion of Christ surged through him. He felt impelled to help them. He began to preach to the poor in the open air. From the beginning He witnessed the transforming power of the gospel. The worst of men were changed into new creatures.

He sent his converts out as soul winners; and the movement, despite the fiercest opposition, spread all over the

country. It grew in a veritable furnace of affliction.

In 1878 it was organized upon a military model, and named "The Salvation Army." Constantly its activities in behalf of the poor, the hungry, the outcast, the bereaved, the prisoner, the fallen, multiplied. Gradually the years of tribulation passed, and strength and honor came. Royal and national recognition were at last freely and gladly conceded.

Who can measure the value of this beneficent service? How vast has been its total influence for good!

In one year (1931) the Salvation Army supplied hungry persons with 24,429,845 meals!

It found beds for 11,969,571 persons. Excriminals received and cared for during the year totaled 3,152.

THE CHURCH ARMY

In its men's industrial homes work was found for 151,298. Nearly 6,000 passed through its women's homes. More than 6,000 were cared for in its children's homes. Its maternity homes received 24,553. If to these figures all the work done through half a century could be added, what a colossal total of Christian deeds would be revealed!

And behind all this world-wide social service for the rescue of the fallen and

the uplift of the poor is a Book. And this Book has blessed the world mightily through the Salvation Army.

Fifty years ago, in a Westminster slum, a gallant group of Christian workers, led by Wilson Carlile, afterward Prebendary Carlile, D. D., might have been seen confronting a wild mob of hooligans and sustaining a barrage of cabbage stumps and rotten fruit. It was the advance guard of the Church Army.

"They had seen, as their leader had seen, a vision of the living Lord; and were fired, as he was fired, with the burning desire to tell of their vision to the worst."

Since those days, like the Salvation Army, its influence and prestige have grown to embrace the world. Its ministry to the poor and needy has taken on enormous proportions. Last year 614,460 beds were provided in lodging homes for men and lads, and 117,848 for women and girls. Over 100,000 visits were paid to prisoners in their cells. Hundreds of girls were rescued from dangerous surroundings. More than 6,400 women and 430 children were cared for in its London night shelter alone.

Beautiful labor of mercy and love!

And behind it all stands this Book, whose loving, living message gave birth to it all.

And what shall we more say—of the improvements in many walks of life, of the noble strivings after world peace, the growth of the temperance movement, the decrease of drunkenness, the attacks on the white slave traffic and the opium trade—have they not one and all been sponsored, at their beginning at least, by men and women in whose hearts burned the words of this Book?

FOUNT OF EVERY BLESSING

Let this Book be banished from the world, with all the beneficent results of its ministry, and consider the amazing and devastating results! All that is most beautiful in our civilization, all that makes for peace, justice, sympathy, and alleviation of suffering, fades away.

See! Cathedrals and churches are crumbling. Colleges, schools, and hospitals decay in ruins. The Bible societies disappear. Missions cease. The great philanthropic societies close their doors. A medieval harshness returns to the penal code. Prisons again become dens of iniquity. Moral restrictions are withdrawn. Vice and violence fill the land.

A world without the Bible would be a world without God, without Christ, without hope. It would return to the primitive. It would descend to the savagery and barbarism of unenlightened lands.

Thank God for the Bible! Let us value it for its incalculable blessings to mankind and its potential value to ourselves. Let us pray, as we study it, that its dynamic power may flood our own lives, purging of sin, stirring us to noble action, changing us into the divine image.

Trouble in the Trade Marts

(Continued from page 2)

seems that they are there now) where they will realize that unless they unite they perish; but to come to the actual point of uniting and coöperating even for their com-

mon weal seems impossible. The Conference was a failure. The delegates might as well have stayed at home. The sessions were adjourned; and the world must continue to blunder along as best it may.

How simple it would be if all the peoples of the earth would but live out the principles of righteousness as laid down by Jesus Christ in the Sermon on the Mount! How soon would all the world's ills be cured if every one were as those who are merciful, or as those who are peacemakers, or as those who are meek, or as those who hunger and thirst (not for money) for righteousness!

THE BIBLE REMEDY

But until this time comes we are convinced that there will be no peace and real prosperity among the nations. And we are also convinced that the time is not far off when this period of the world's history will be ushered in.

The prophecies of the Bible reveal that at such a time as this will Christ come to earth a second time, to establish a kingdom of peace, a kingdom that will be based on the principles of the Sermon on the Mount. And those who will enjoy the privileges of this new kingdom, where all strife shall be ended, are those who by the grace of Christ have formed characters befitting men and women who would be subjects of a kingdom of righteousness. The outlook for world peace and prosperity is not dark, but, in the light of Biblical teachings it is most promising.

Mental Hygiene

(Continued from page 5)

are heavy-laden, and I will give you rest." Matthew 11:28. We are admonished to cast all our care upon Him, for He cares for us. (1 Peter 5:7). "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isaiah 26:3)—what a promise for such a time as this! Contacting the human mind with the divine is the surest cure for all ills of mind and soul. "When the sunlight of God's love illumines the darkened chambers of the soul, restlessness, weariness, and dissatisfaction will cease, and satisfying joys will give vigor to the mind, and health and energy to the body." Place your case in the hands of the Great Physician, who "forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3. Seek the satisfying joys at the right hand of God, lay up treasure in the sure bank of heaven, and build securely on the Rock of Ages. This will aid in the restoration of physical health, will bring peace to the mind, and satisfaction to the soul.

There has been no change in Nature's Decalogue of Health. The depression has not affected dividends in the stocks of health. The investments are safe, and the returns sure. Besides, there is no corner on the health market; all have equal opportunities to share in the profits. A small daily investment will keep one in health, but a fortune may not be sufficient to buy it back if it is lost. Begin to invest to-day. Obedience to the ten simple rules of health which we have been considering will pay richly in health of body, peace of mind, and length of life. Remember, health is up to you.



The "SIGNS" QUESTION CORNER

Conducted by
WILLIAM G. WIRTH
5447 El Verano Avenue,
Eagle Rock, California

If you have a question on some subject apropos to the field of the "SIGNS OF THE TIMES," write preferably direct to Dr. Wirth. Anonymous questions will not be answered.



ABOLISHING THE LAW

From Michigan comes an inquiry as to whether 2 Corinthians 3 teaches that the law has been abolished in Christ, so that Christians need no longer obey its precepts.

Understood in its right light, there is no more beautiful chapter in the Bible than 2 Corinthians 3. In a striking way, Paul presents in it the contrast between the old covenant of works, which spelled failure, and the new covenant of faith, which means success to the believer. If the reader will keep this contrast between the two covenants in mind, he will have no trouble comprehending this chapter, which unnecessarily perplexes so many. It by no means teaches that the law of Ten Commandments is done away in Christ. Rather does it show us how to keep this law. The key to unlock its meaning is given in the 6th verse: "Who hath made us sufficient as ministers of a new covenant; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." In other words, if we attempt to keep the Ten Commandments which are the basis of the covenant in our own strength and by our own endeavor, we shall fail; for our naturally sinful natures make commandment keeping impossible. See Deuteronomy 4:13; Romans 3:19, 20. This is to put ourselves under the old covenant, to get merely the "letter" of the law; and as Paul says, "the letter killeth." It is to be under the "ministration of death," which, while it deals with the law as "engraven on stones" and was given to God's people with "glory," did not bring the life of victory over sin.

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

It is plain to be seen why this is so. Sin is the violation of the Ten Commandments. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." 1 John 3:4. See also Romans 3:20. Since the gospel is God's plan to triumph over sin, which is the violation of the law, it must provide a way for us to keep the Ten Commandments. We are unable to keep the law of ourselves, but the gospel enables us to do so through faith in Christ. "There is therefore now no con-

demnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance (margin, "requirement") of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:1-4.

This keeping of the law in Christ, in the Spirit, is the new covenant relationship. "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people." Jeremiah 31:31-33. Jehovah keeps the law in us, through Christ, because we cannot keep it of ourselves. What the old covenant could not do in its human endeavor, the new covenant can do through its divine power.



Upon the Way

WHAT will it matter in a little while
That for a day
We met and gave a word, a touch, a smile,
Upon the way?

What will it matter whether hearts were brave
And lives were true,
That you gave me the sympathy I crave,
As I gave you?

These trifles! Can it be they make or mar
A human life?
Are souls as lightly waved as rushes are?
By love or strife?

Yea! Yea! A look the fainting heart may break,
Or make it whole;
And just one word, if said for His dear sake,
May save a soul.

—Selected.

Turning again to 2 Corinthians 3, we can now understand why Paul speaks of the new covenant as that of the "Spirit," as that which "giveth life," as that which has "the ministration of righteousness," as that which "remaineth" while the old covenant "passeth away."

There is a fine spiritual truth brought out in the latter part of the chapter, drawn from Paul's use of the veil upon Moses' face. This veil, which Moses put on his face to hide the passing of the glory, typifies the unbelief, the lack of faith, caused by sin, which prevented their grasping the Saviour as the only way to soul victory. When this is removed, with "unveiled face" we may deal with our blessed Lord through faith, catching the inspiration of His enduring glory which transforms us more and more into His divine image. May that be our over-coming experience!

C. P. Bollman writes meaningfully that "while the law could command, it did not and could not give its subjects the ability to obey its righteous precepts. It was written only on tables of stone. Therefore the priests of the Levitical system could minister only death, for 'the wages of sin is death.' In contrast with that ministry is the gospel which ministers not only forgiveness of sins, but power to obey the precepts of the law, that its righteousness, or right doing, 'might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Not the law, but the ministry of death, was to be done away, being superseded by the ministry of the Spirit of Christ Himself, the Spirit that is in harmony with the divine law, and that brings into harmony with that law every one who truly receives Christ."

WINE AND STRONG DRINK

A reader in Philadelphia writes to ask how the expressions "strong drink" and "wine" in Proverbs 31:6, 7 should be understood.

Even though the "strong drink" and "wine" of Proverbs 31:6, 7 were intoxicating and were used in Old Testament times (see 1 Samuel 16:20; Job 1:13; Psalm 104:15), the same book of Proverbs (chapters 20:1; 23:29-35) shows that God did not, in general, approve of their use. It will be noted that Proverbs 31:6, 7 does not give unlimited sanction to the use of alcoholic beverages. Verses 4 and 5 coincide with the divine attitude just stated, while those under question, verses 6 and 7, state the occasions when strong drink might conceivably be permissible. The whole thought of the passage is that all in responsible positions should refrain from intoxicants rather than that any special class should omit them.

As I have stated on other occasions, we must ever keep in mind that the Hebrews lived in different times from ours. The standards of that day are not the standards of our day. Then it was in accordance with the best social taste to have more than one wife and to possess human beings as slaves. The use of intoxicating liquors was then a more commonly accepted procedure than it is now. In the days of Israel of the Old Testament there was no such sentiment as Prohibition. Therefore, God had to tolerate this evil as He had to tolerate the evils of polygamy and slavery. It is one of the remarkable proofs of the Scriptures' divine authority that, written as they were in the environment of the free use of intoxicating beverages, they advanced the now-accepted principle of the benefits of their nonuse. Here is surely food for thought for those who would scoff at the word.

A Thousand Years on Devil's Island

The millennium is commonly regarded as a period of universal happiness upon earth. Why it is a thousand years of tranquillity is here made clear by

BLANDON SKELLY



During the long years of the millennium, Satan is confined to this planet, which has been ruined and made desolate by the triumph of the principle of sin.

DEVIL'S Island, the famous place of punishment, exile, and life incarceration; the place most dreaded by French criminals whose misdeeds justify their being sent to the "Hell of the Caribbean;" the place of living death off the shore of French Guiana in South America,—this is much less a locality of attraction to the law-abiding citizen. Situated in the tropics, isolated from France, the island is the concentration of despair, a modern Dante's inferno. Even the French *apache*, accustomed to the dens of iniquity in Paris, is likely to know that "hope bids the world farewell for longer than a season" in that island of nightmares.

During the millennium, the 1,000-year period in which, according to the twentieth chapter of Revelation, the devil is confined in "the bottomless pit," the world assumes much of the same aspect to Satan as the "Hell of the Caribbean" does to the French convict. But the confinement is more restrictive, more irksome, more punitive, to the archcriminal than Devil's Island is to his apprentices in sin.

The account of the devil's final imprisonment—and death—is told in Revelation 20. Let us read the description of his solitary confinement: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent,

which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

The key and the chain used to imprison Satan are symbolical of the power and authority invested in the angel who restricts him to his dark prison house, and of those attending circumstances that will effectively bind Satan in the penitentiary of the universe.

WHAT IS THE BOTTOMLESS PIT?

Let us now consider the meaning of "bottomless pit." In the original Greek it is designated as an abyss, a deep place of darkness. It is used in several places in Scripture as meaning the grave, a barren waste; but the text that most particularly seems to unfold its meaning is found in Genesis 1:2, where we read that "darkness was upon the face of the deep." The word "deep," mean-

ing the world in its precreated state, is the same word rendered "bottomless pit" in the Greek. If it meant the world in its unformed state before creation, it evidently means an analogous condition of the world in its unwrought state caused by the devastation of sin and the judgments of God.

DEPOPULATION OF THE WORLD

But what is it that shall cause the world to become empty, a fit abode for Satan for one thousand years? What are the factors that will make it possible for him to experience solitary confinement in this world? What will depopulate the globe? What will make this sphere the devil's island of the universe? Nothing less than the coming of Christ, the separation of the righteous from the unrighteous, the resurrection and translation of the dead and the living saints, and the destruction of the living wicked by the brightness of Christ's second coming. Compare Matthew 25:31, 32; 2 Thessalonians 2:7, 8; 2 Thessalonians 1:8; Isaiah 11:4;

(Continued on page 16)

A New System of Bible Marking

By JOHN L. SHULER

The full instructions as to this excellent and unique marking system were given with the first lesson in last week's issue. Please refer to that.

LESSON No. 2. The Millennium

KEY LETTER—M



The millennium means that period of 1,000 years mentioned six times in Revelation 20:1-7.

1. John 5:28, 29. There will be two general resurrections.

2. Rev. 20:5, last part. Since there is or will be a "first" resurrection, there is bound to be a second.

3. Rev. 20:6. The righteous people are raised in the first resurrection, hence we know that the wicked will be raised in the second resurrection.

4. Rev. 20:4, last part. The resurrection of the righteous takes place at the beginning of the 1,000 years. The resurrection of the wicked takes place when the 1,000 years are ended, or at the end of this 1,000 years. Rev. 20:5, first part. The millennium is this 1,000 years between these two resurrections.

5. 1 Thess. 4:16, 17. The righteous are all taken to heaven at the appearing of Christ at the end of this present age. John 14:3.

6. Jer. 25:30-33. The wicked who are living on the earth at Christ's appearing are struck dead, while the wicked dead remain in their graves.

7. Isa. 24:1. The earth will thus be emptied of its inhabitants.

8. Jer. 4:23-27. The earth will be desolate without inhabitants during this 1,000 years.

9. Rev. 20:6. Hence the millennial reign of the saints with Christ will be in heaven.

10. Rev. 20:1-3. Satan will be bound on earth during this 1,000 years as he will have no subjects to work on. It is impossible for the wicked to have a second opportunity during this 1,000 years because they are all dead during this entire period. Rev. 20:5, first part.

11. Rev. 21:2. At the close of 1,000 years the New Jerusalem will descend to this earth. At the beginning of the 1,000 years Christ comes for His saints; at the close of the 1,000 years, when the New Jerusalem descends, He comes with His saints. Zech. 14:4, 5.

12. Rev. 20:7-9. Wicked are raised and attempt to capture the New Jerusalem.

13. Rev. 20:9. Fire destroys the wicked everlastingly. Mal. 4:1-3; 2 Thess. 1:7-9.

14. Rev. 20:15; 21:1. This fire will purify the earth from sin, and God will make it new as an eternal paradise for His people. 2 Peter 3:10, 13.

This is the modern city of Ephesus. The ruins in the pool mark the site of the ancient temple of Diana.



IN THE vision given to the apostle John on Patmos, as described in the first three chapters of the Revelation, he was instructed to send messages from the Saviour to the seven churches which are in Asia. Beginning with the second chapter, these churches are addressed separately.

"Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." Revelation 2:1-3.

WHO ARE THIS CHURCH?

There was certainly a literal church, a large body of believers, in the city of Ephesus in Asia Minor. We have the clearest proof of this in the Scriptures themselves, which tell us of the founding of that church (Acts 19), and contain an epistle written by Paul to the members thereof. Nevertheless we do not conclude that this message was addressed to that local congregation alone. Remembering that Revelation is throughout a book of prophecy, tracing under various symbols the history of God's people and of the powers which should affect them for weal or for woe, we see in this address to the church of Ephesus, the first of the seven, instruction sent by the Saviour to the believers in the first, the earliest period, of the church's history. Christ's words apply here not merely to the primitive church at Ephesus, but to the primitive churches in Alexandria, in Rome, in Corinth, in Thessalonica,—wherever the early believers assembled to worship their risen Lord. Speaking in very general terms, we might say that the message to Ephesus applies especially to the Christian church in the first century, while the apostles whom Jesus had personally taught still lived.

And what is this message? Chiefly one of commendation. The church possesses works, labor, patience,—not merely a patience consisting in mildness of manner, but using the primitive sense of the word, in fortitude and courage, a stanch endurance of affliction, a firm holding-on through the storms of persecution.

"Thou . . . hast not fainted," is the commendation of the Saviour. How true was this of the early believers! Of all men the most innocent, they were condemned as the most guilty; the most harmless, they were treated as the most dangerous. Yet under the burning sun of imperial rage, the Christians fainted not, but fled for refuge to Him who was "as the shadow of a great rock in a weary land" (Isaiah 32:2), knowing that they were pilgrims and strangers upon this earth, who sought for a better city "which hath foundations,"—"that is, an heavenly."

The Church at Ephesus

In vision on the isle of Patmos, the apostle John receives instruction as to the early history of the Christian church.

GWYNNE DALRYMPLE

There was need, too, of earnest labor. Those who believed on the Lord Jesus saw before them a world sunk in heathenism, and suffering from an incurable decay. Whatever of self-respect and self-control the classical paganism had once possessed (and that was little) had vanished a generation or two before Christianity approached the world. The objects of men's worship were deifications of human cruelty and human lust; and the race was steadily losing faith in the gods which it had itself created. Satanic influences, which even those who discerned were powerless to resist, were dragging men deeper and deeper into the sloughs of evil. "Vice no longer hides itself," declared the Roman writer Seneca, "it stalks abroad before all eyes; innocence is no longer rare, it has ceased to exist."

Into a society of this kind the Christians

of the early church plunged, carrying with them the gospel of a Saviour who could lift men above every degradation, and raise them up to heavenly places in God. The primitive believers did not regard their faith as a thing of private enjoyment, a blessing to be selfishly exhausted by the possessor; rather, they felt the burden of carrying the message of redemption to all the world. The gospel was not exclusive. Its healing balm was freely offered to Cæsar and to Candace, to the princes of the imperial purple and to the slaves who slept in the dungeons. It addressed alike the wise and the ignorant, the cultured and the rude. And if indeed, as Paul says, "not many wise men after the flesh, not many mighty, not many noble" came in response to the message, it was not because they did not hear the gospel, but because they would not believe it.

One word of reproof is addressed to the church in Ephesus. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Revelation 2:4, 5. What is this first love, which the early church so soon after the ascension of her Lord tended to lose?

EMOTION OR DEEDS

We do not understand that it means a mere emotionalism, an objectless effervescence of feeling, such as some people would declare it to be. A man's religion, a church's piety, is revealed by conduct rather than by any special state of the sentiments. And as Barnes has wisely pointed out, "not a little of the ardor of young converts is often nothing more than the excitement of animal feeling, which will soon die away of course, though their *real* love may not be diminished, or may be constantly growing stronger. When a son returns home after a long absence, and meets his parents and brothers and sisters, there is a glow, a warmth of feeling, a joyousness of emotion, which cannot be expected to continue always, and which he may never be able to recall again, though he may ever be growing

in *real* attachment to his friends and to his home."

But if this "first love" is not mere emotion, what is it? For evidently it is a quality of supreme importance for the growth and spirituality of a church. We understand it refers to that zeal according to knowledge which leads men and women, converted to Christ, to do "the first works." The first works represent that eagerness for the souls of other men, that ardor to convert those who have lost themselves in the treacherous ways of sin,—an eagerness and an ardor leading men to active and personal exertion to win others to Christ. This is called the first love, the first works, because it is so often and so beautifully seen in the experience of those recently turned from death unto life.

It is, alas, only too often the first to disappear. Zeal diminishes, interest wanes. The vision of heavenly things recedes; the cares of this world press heavy upon the mind. Missionary fervor grows cold. This began to happen to the early church. To how many churches has it happened since! How many congregations there are of professed Christians who are devoid of zeal to win souls to Christ, whose faith has become a form, though splendid; a sepulcher of rotting bones, though outwardly adorned and garnished! The danger of letting our

love for Christ wane, of permitting our concern for the souls of others to weaken, is a danger which threatened the early church no more than it threatens us.

"REMEMBER"—"REPENT"—"DO"

What were the early Christians to do? "Remember, . . . repent, . . . do the first works." Verse 5. Let them think upon the days of their first conversion to God, let them remember the blessings which they then received and shared, the zeal and concern which they then displayed, the consciousness of heaven's favor which they then enjoyed. Let them repent, sensing their loss and their need. Let them do the first works. For in bestirring himself to help others, the Christian dispels those earthly vapors which would dim his vision of the heavenly land. The Spirit of God Himself assists and second his efforts; in seeking to bless others, he is himself blessed, purified, strengthened, drawn nearer to His Father.

A promise is given to the church of Ephesus, and indeed to all churches: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Verse 7. This promise, this hope, was needed by the primitive church. Often the believers were called upon to confess their faith before their persecutors, to avow the Saviour when that avowal meant

The SABBATH A SPIRITUAL REST

ALEXANDER R. BELL

IN OUR study last week we saw that the Sabbath is God's sign of sanctification, the sign of God's ownership. In other words, and in very truth, the Sabbath is the sign of redemption.

But redemption is accomplished only with blood. The apostle Peter tells it in these words: "Ye know that 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.

Then, if the Sabbath is the sign of redemption, the keeping of God's Sabbath is your testimony and mine that the shedding of the blood of the Lamb of God for you and me was not in vain.

In Paul's letter to the Corinthian church he writes, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." 1 Corinthians 1:2.

We "are sanctified in Christ Jesus;" and that means we "are called to be saints,"—men and women saved from sin by the blood of Christ, reconciled to God. So, the Sabbath (being a sign of God's ownership—sanctification) is in your keeping of it, and mine, the sign that you and I have been reconciled to God.

THE REST OF GOD

When God made the world, we are told in Hebrews 4:4, He "did rest the seventh day from all His works." It was God's resting that made the Sabbath. The Sabbath is God's rest; not a physical rest, for God "fainteth not, neither is weary." Isaiah 40:28. The Sabbath is God's spiritual rest.

Speaking of God's rest, we read that the children of Israel could not enter into "His rest" because they "believed not." "They could not enter in because of unbelief." Hebrews 3:18, 19.



Then comes the admonition that applies in our day as well as nineteen hundred years ago, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrews 4:1, 2. And we read further that "we which have believed do enter into rest." Verse 3. What rest is this? It is the rest that belongs to all who have believed, all who rest from sin.

Now back there at Sinai they did not believe the gospel, so they could not enter into God's rest. They were not delivered from sin.

When Joshua led them over the Jordan, he did not lead Israel into God's rest, for we read, "For if Jesus ["Joshua," margin] had given them rest, then would he not afterward have spoken of another day." Hebrews 4:8. Does

this mean another Sabbath? No. This is explained in verse 7. It means a day of grace, another opportunity. Putting these scriptures in order, we see that the rest from sin was not entered into by the children of Israel "because of unbelief." Verse 6. Then another day of grace was offered in David's time, in the words, "To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts." Verse 7 and Psalm 95:7. Then comes the statement that "if Jesus [Joshua] had given them rest [when they crossed the Jordan], then would he not afterward have spoken of another day." Verse 8.

THE REST FROM SIN

God's mercy is not shut away from His people. The rest that He promised then is still open to them, for we read in verse 9, "There remaineth therefore a rest to the people of God." God's people may enter into that rest. Entering into that rest on the part of both God and man is shown in verse 10, "For he that is entered into His [God's] rest, he also hath ceased from his own works, as God did from His." God ceased from His work, creation. Man ceases from his works, sin. And "the keeping of a Sabbath" (see verse 9, margin) becomes the sign of the fact that through believing, man has entered into God's spiritual rest and has ceased from sin. And the admonition is, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11.

The Sabbath—God's holy rest day—in very truth becomes the sign that sin does not have dominion over us. Let us "remember the Sabbath day, to keep it holy." It is the sign that we belong to God. "There remaineth therefore a keeping of a Sabbath to the people of God."

death. They needed to have the assurance that no matter what the sentence of earthly courts, no matter how bloody the tyranny of the rulers of this world, the people of God shall one day taste the fruit "of the tree of life, which is in the midst of the Paradise of God." Briefly their enemies might triumph over them, and silence their faith in the tomb; but the faithful ones should be resurrected, to dwell with God throughout all eternity. Men might slay the body; God Himself would quicken it at the coming of Jesus, and raise it to dwell in His Paradise. This was the hope of the primitive Christians; and it is the hope of Christians to-day.

(Continued next week)

Among the "Begats"

(Continued from page 7)

be kept from in order that they may live a life victorious over sin. This petition, "Deliver us from evil," is one of the main thoughts given us in the model prayer of our Lord.

What appropriate requests these are—to have God's blessing, to have a wider field of labor, and to have God's guiding hand to keep from evil! In a measure, this prayer covers every phase of the Christian life. Next we have the record that the Lord in His wonderful love granted these requests. Because of this simple prayer, offered in sincerity and faith, Jabez is given a special place in the Bible, being mentioned as a "more honorable" man.

The lesson is just this: In the study of the Bible we should read all of it. Don't leave out the "begats" or any other supposedly uninteresting chapters, for it is in these obscure places that often are found most precious promises.

Christ the Creator

(Continued from page 8)

Himself for the redemption of mankind. The proof of Christ's power to redeem men from sin is found in His power to create. Thus He is worthy of our worship and adoration.

The close relation between God the Father and God the Son in the act of creation is seen in the following text of Scripture. "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Corinthians 8:6. Thus we see that all things are "of" God and "by" Jesus Christ. God is the source of creative power, and Christ the instrument of creative power. "And we by Him." We are the creatures of Christ's creative act. Wonderful Redeemer is Christ our Lord!

AT THE CREATION

This fellowship between God and His Son has been a mystery from the beginning. "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Ephesians 3:9.

Now turn to the record of creation and note how God acted through His Son. "In the beginning God created the heaven and

the earth." In the Hebrew, the word "God" is in the plural form. This does not indicate that there is a plurality of gods in the heathen sense, but that there were God the Father, and God the Son, and God the Holy Ghost closely associated in the work of creation. "God said, Let Us make man in Our image." Here the plural form is plainly used. Thus we are made in the image of the Godhead, as much in the image of God the Son as in the image of God the Father. When we lost that image and character through sin, Christ came to restore that image in man, and thus became our Redeemer.

"And God said." This is the record given each day in the creation story. In the Gospel of John we find another record of this work of creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-Begotten of the Father,) full of grace and truth." John 1:1-4, 14.

AN OMNIPOTENT POWER

God speaks through Christ, and because of this He is called the Word of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalm 3:6, 9. The heavens were made by Christ speaking the word. At the sound of His voice the earth was fashioned and changed, and a living soul sprang from the inanimate clay. Little wonder that this Son of God was able to open the eyes of the blind, to strengthen the feet of the lame, and even to resurrect the dead.

He who bade the wind and the waves to be still was the very One who brought them into existence, and rules them by His power. When Christ was born in Bethlehem, He was called Emmanuel, meaning "God with us." Matthew 1:23. The prophet Micah early foretold the coming of such an One to the little town of Bethlehem. Of Him it was said, "Whose goings forth have been from of old, from everlasting." Micah 5:2.



If To-Day

L. MITCHELL THORNTON

Would I know how to pray,
If Christ should come again to earth to-day;
Have I gone dancing down a heedless way
Too long, to homage pay?

Would I know how to trust
If He should come, the tender and the just;
Would I still cling to doleful, dust to dust,
Greed, envy, hatred, lust?

Would I know how to sing
If Christ should come; could I hosannas bring?
Have I been faithful? 'Tis no little thing
This coming of the King.

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Thus do the Scriptures exalt Christ. The epistles declare Him to be the Creator of the world. The historical record of creation reveals Him associated with God the Father in the act of creation. Prophecy points to the coming of One who had been with God from everlasting. Christ Himself says of Himself that He had been with God before the world was.

Nothing is plainer in the teachings of the word of God than that an attribute of Jesus Christ is His creatorship. Therefore Peter could well declare of Him, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

We may search the Scriptures to learn all that it teaches of Christ; we may assent to all that is recorded therein; but the most important question of all is the one Christ put directly to His disciples, "But whom say ye that I am?" The personal testimony counts more than any other thing. We must know Him for ourselves as Creator and Redeemer. When this power has done its work in our lives, we shall be able to say as did Peter, "Thou art the Christ, the Son of the living God."

"THE SON . . . OF GOD"

Unless we can see in Christ "the power of God unto salvation," there is little hope for humanity. Where else do we see a savior revealed? Unless the word of God becomes the revelation of Christ to our souls, there is little value in it. And unless the word of God is that revelation, to what else may we turn for hope and salvation?

The space between heaven and earth has been spanned. The resources of heaven's power house are available for every one who will accept them. It is time we reached out in faith and turned on the sunlight of divine grace. Christ is indeed "the light of the world," for it was He who declared in the beginning, "Let there be light." To-day the Sun of Righteousness desires to let His healing beams of light shine into our hearts. How foolish to live beneath the clouds when we might bask in the sunlight of heaven!

A Thousand Years

(Continued from page 11)

Revelation 11:18; 1 Thessalonians 4:17. From these texts we learn that the righteous are separated from the wicked by being caught up to meet the Lord in the air, while the wicked are slain by the accompanying glory of Christ's coming.

But where do the righteous go after they are caught up in the air? The Bible answers: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. They do not, therefore, remain in the air, but continue their ascent; for we read, "They lived and reigned with Christ a thousand years." Revelation 20:4. It is in the Father's house—heaven—that the saints will remain during the thousand years.

But when the wicked were slain by the brightness of His coming, where did they go? The answer is obvious—a slain man is a dead man, and a slain man is incapable of going anywhere, or of planning to go anywhere. "The dead know not anything." Ecclesiastes 9:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Ecclesiastes 11:2. The wicked, therefore, remain on the earth as dead men, in the very place in which they fell, smitten by the glory of Christ's coming.

Since the righteous were taken to heaven at Christ's coming, and the wicked are slain upon the earth, the two classes that now make up the population of the earth no longer inhabit the earth, and the world has been reduced to the state described by Jeremiah. He says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:23-26.

The uninhabited world, then, becomes to the universe what Devil's Island is to France—a restricted pale for archcriminals who have fought against God and man. It is the prison for Satan and the angels who kept not their first estate.

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FAMINE IN RUSSIA

FOR some weeks past reports have been rife of severe famine in the Union of Socialist Soviet Republics. There is so much uncertainty and obscurity about affairs in Russia, owing to the strict censorship, that it is difficult to determine just how matters in this instance stand. But letters and unofficial communications make it clear that there are many thousands living on things which we would not consider fit for food; and some who can find no means of sustenance whatever.

Mr. Walter Duranty, writing for the New York Times Foreign Cable Service, denies that the Russian harvest has failed. Yet he admits that "the food shortage which has affected almost the whole population in the last year, and particularly the grain-producing provinces,—that is, the Ukraine, North Caucasus, the Lower Volga regions,—has, however, caused heavy loss of life. . . . Although it is pure guesswork to attempt any estimate of the loss of life so far, not so much from actual starvation as from manifold diseases due to lowered resistance and to general disease in the last year, certain approximations are now possible.

"For instance, the writer knows an industrial plant in the North Caucasus where the workers and their families number about 12,000. These workers receive daily bread rations of eight hundred grams. Yet the death rate rose during the winter and early spring to nearly four times the normal rate, which runs about twenty to twenty-five per thousand annually for the Soviet Union.

"Among peasants and others not receiving bread rations conditions were certainly not better."

Certainly in individual cases the suffering has been extreme. One woman writes to relatives: "Please write us a letter, as death is very near. We divide our provisions like this: three potatoes and a little piece of bread for morning and evening. For dinner, we have potato soup without bread or fat, just a little salt and onions. We have a three weeks' supply left, and then all is gone." From the Caucasus comes this word: "My husband begins to swell (a sign of starvation), as many of the poor people as well as others do. . . . My husband's brother has already died of starvation." Another writes, "If you could only see the calamity we are passing through and see the joy when help comes, your heart would melt." And another, "The last five weeks we have been living on rotten beets which my husband, children, and I have been begging; but finally they could not be found any more, and the

sack stayed empty. At present we ourselves are feeding on grass."

Regardless of the quantity and quality of the coming grain crop, conditions in Russia are evidently serious. Appeals for help are urgent. Religious organizations—the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C., for instance,—have started to make charitable collections for the relief of the sufferers, that at least the most needy may be fed.

One cannot but hope that these afflictions and difficulties may lead many of the Russian people to think seriously of that divine power which their government has officially rejected. For a number of years the very worship of God has been proscribed by the Soviet Republics. The Being before whom cherubim and seraphim veil their faces in adoration has been dully caricatured upon the stage of vaudeville theaters; and laughter, insult, and blasphemy have been heaped upon the very idea of any existence higher than that of mankind. Yet after all it is not by the power of man, nor by any magic resident in the soil, that the grain sprouts, the grass appears, the trees blossom. As the apostle declared to the

pagans of Lystra, "Nevertheless He [God] left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17.

Indeed, only the death of our Saviour, by His atonement saving us from the condemnation of the law, makes it possible for us yet to enjoy the blessings which every year brings forth.

"We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes, and the sunshine,
And soft, refreshing rain."

As a modern commentator has well remarked, "Our Lord has said, 'Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. . . . For My flesh is meat indeed, and My blood is drink indeed.' This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring."

In considering these matters, we need not wonder at the dreadful depravity of the Russians and ignore our own. If one should survey all the nations of the earth, it would be difficult to find another which has been so favored as our United States. In temporal blessings, in spiritual opportunities, we have had little omitted. Our very depression would by many peoples be considered a marvelous prosperity. Yet who would care to maintain that we have put our privileges and advantages to the best use? There has been selfish gratification instead of wise stewardship. The claims of God, the due obedience to His law, have been neglected.

May God grant to us all, individually, the spirit of gratefulness which His blessings should inspire. Let all who are Christians remember in prayer Russia and its unfortunate peoples, that in these seasons of distress they may consider anew their relationship to Him who "ruleth in the kingdom of men, and giveth it to whomsoever He will" (Daniel 4:25), and that many of them may turn to the heavenly Father, the Giver of every good and every perfect gift. Shall we not return to Him more sincerely? D.



Joseph B. Keenan of Cleveland, Ohio, has been recently chosen as Assistant Attorney General to direct the work of the Department of Justice in its campaign against racketeering.