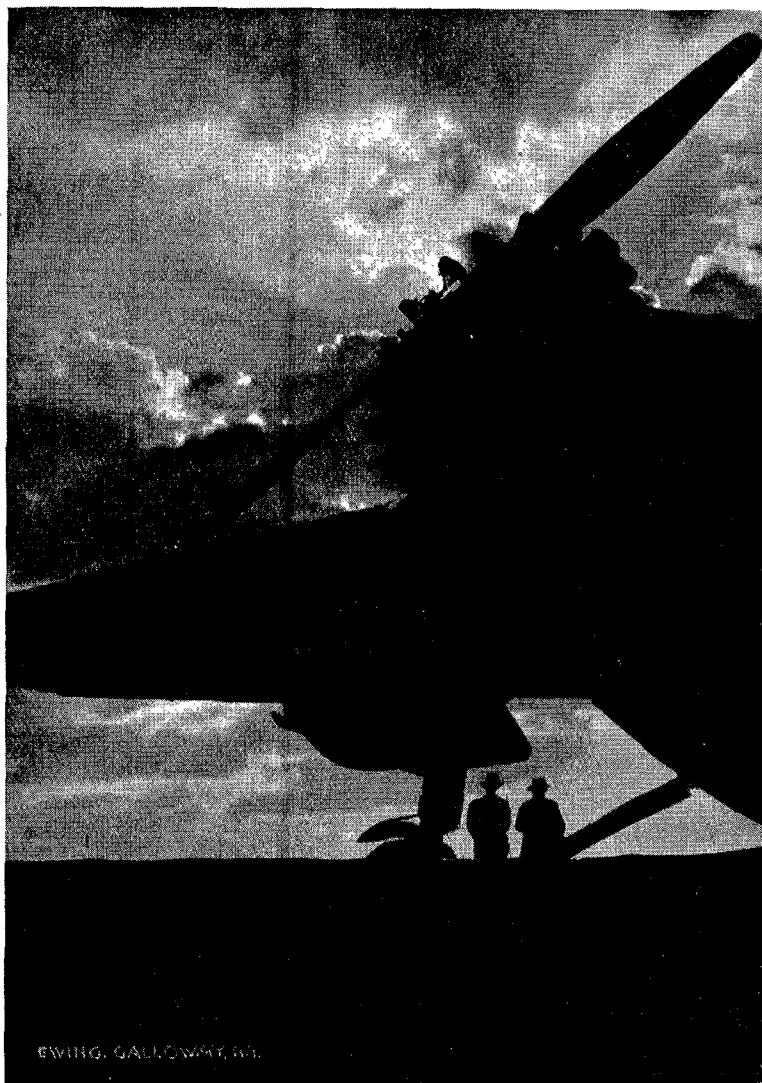


# SIGNS TIMES

THE WORLD'S PROPHETIC WEEKLY



EWING, GALLOWAY, INC.

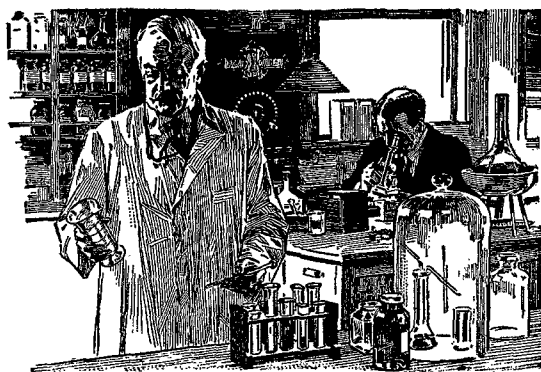
*The airplane and the test tube are perhaps the fittest emblems of twentieth-century civilization.*

## SCIENCE

*Fulfills*  
BIBLE

## Prophecy

■  
HOWARD  
JENNINGS



IT WAS to be a very scientific evening. Harry May, British inventor, was to entertain a large group of dignified society folk. The object of interest for the evening sat in a corner,—Alpha, an enormous wireless-controlled mechanical man.

The story was whispered about that Mr. May had so perfected his two-ton robot that the mechanical man responded immediately to spoken orders to smoke, read newspapers, walk, tell time, and even to answer questions. It was said, too, that at the climax of the performance Mr. May would instruct Alpha to shoot a gun at a target.

The exhibition progressed, and the monster the inventor had created obeyed every command with amazing precision and with

almost human intelligence. The spectators were thrilled, but just the least bit frightened; the thing was too uncanny. May exposed the anatomy by removing a steel partition, and explained the intricate mechanism that was the flesh, blood, and soul of Alpha. They were told that various tones of the voice, carried on air waves to the monster, set the hidden machinery in operation.

It was an impressive sight to see the gigantic figure of Alpha and the smaller one of his creator standing under the ghastly blue haze of an overhanging spotlight.

"And now, ladies and gentlemen," said May, "I will demonstrate to you what is per-

haps the most astounding accomplishment in this mechanical man's repertory. At a spoken word of command he will pick up a revolver and fire a bullet directly at the target on the rear wall."

Harry May turned toward Alpha. He uttered a startled cry. Women in the audience screamed, and others shouted warnings.

"IS GOD INDIFFERENT TO HUMAN SUFFERING?" See pages 8 and 9.

The huge monster had, without orders, risen from his seat and was pointing his revolver right at his maker.

"Stop, Alpha, stop!" ordered the frightened May. "Drop that gun, and sit down."

It was too late. Almost as he spoke, the two-ton monster took a step forward—and fired. May instinctively raised his arm, receiving the fired projectile in his right hand, which probably saved his life.

This is a true incident as it occurred at Brighton, England, several years ago. At that time robots and mechanical men were first coming into public notice, and they have been one of the most interesting developments of electrical science during recent years.

### Robot Eyes and Ears

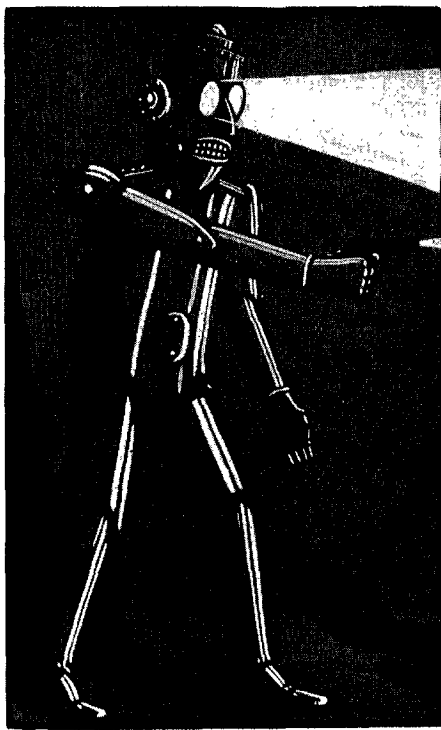
Besides Alpha, there are several others of these wireless-controlled robots. A Broadway theater used a mechanical man as a dance director. The "Televisor," also exhibited before the British public, will stand, sit down, and speak. At present many robots are being used in a variety of ways. A talking robot that reads to the blind has been used in Germany for three years. The latest machine to join the army of selling robots is one which sells root beer, candy, and gasoline, and which also detects counterfeit coins, on such occasions uttering the request, "Please use good coins only."

Photo-electric cells are the eyes of these queer creations, and the ears are merely disguised microphones. The impressions of movements, shades, and colors on these photo cells command the robot's sense of sight. The variety of tones and inflections in the human voice, acting on the microphones, direct the ability to hear possessed by the robot.

The greater majority of the people observing these astounding creations of science marvel at the ability of the scientist. From the laboratories of modern research have come the multitude of wonders we behold in our everyday life, and although we fail to understand the working principles of many conveniences such as radio, photo-electric beams, and the composition of chemical necessities, we join heartily in chorus to exclaim that our age is very much advanced over the past. Think of it,—until a century and a half ago men used about the same means of locomotion as Abraham did when he went from Ur of the Chaldees. They rode upon some beast of burden or were drawn in a cart. But during the last several decades all the faculties of the human mind have been sharpened to an amazing degree.

### In a Great City

Several weeks ago I rode over the "Loop" in Chicago for the first time in recent years. Like a huge ant hill the population seethed and milled hither and yon. Transportation conveyances moved constantly with human cargo in this great metropolis, and I received the full impetus of a certain writer's description of "twentieth century" people. He described a people living in so speedy an age, a people so much in a hurry, that their homes



*The robot, or mechanical man, is a modern achievement which may or may not be beneficial to the world.*

were merely regarded as a stopping-off place where they change clothes and possibly get a little rest or a meal or two once in a while.

More of the magnitude of our ultramechanical era was revealed to me as I visited the 1934 Auto Show, displaying science's contribution to this year's automobiles. Everywhere, on every hand, one could only exclaim, "Wonderful!" as modern advancements were held forth. And as a final lasting impression, the Egyptian mummies of the museums gave food for thought. "What reactions would these have if they were suddenly to come to life!" I pondered, as I gazed at their mute forms in glass cases. The answer came, Possibly their astonishment

would be no greater than that of our grandparents of a few years back, so great has been the onward march of invention during our lifetime.

### The Prophetic Meaning

Do these facts mean anything to me? do they mean anything to you? I believe they do. They mean almost life or death to me, and so they should to anyone else, for such are the conditions, according to the Bible, immediately prior to the return of our Lord Jesus Christ to this earth. Centuries ago the Saviour ascended toward heaven from the earth on which a small company of His followers stood, an angel told these early believers, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Thus we are assured that He is coming again.

"And when," you may ask, "is this to be?"

That, my friend, is the vital point where the importance of scientific invention enters our discussion. God gave a prophecy twenty-five hundred years ago through the prophet Daniel that an age with a remarkable increase in knowledge would directly precede the second advent of Jesus. It reads: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

Here portrayed before us in this book of ancient prophecy are words directly applicable to our day and age, and are a sign to us. According to this instruction, the book of Daniel was to be shut up and sealed until the time of the end. Notice particularly the wording,—not to the end itself, but "even to the time of the end,"—referring to a short period just before the end, just before the second coming of Christ, when many are to "run to and fro," and a remarkable increase of knowledge is to take place.

Such swelling of knowledge has a dual ap-  
(Continued on page 10)



## TWO RECORDS

MADGE H. MORRILL



**T**WO men once lived beside a country road. One owned a great estate, the other owned a small field.

One day the rich man looked upon his land of wealth. His vineyard, fruit, and grain were well increased; his barns were running over. And as he viewed them all, conceit filled his heart. He said, "I have much goods laid up in store; now I'll eat and drink and live."

While he thus reasoned to himself, a woman old and bent came trudging by him in the road. And soon there came a widow with a child upon her breast. Again there followed one whose very face spoke of hunger and of pain.

And each one stopped to look upon the man of wealth; but none could see his face—he always turned his back.

The humble man went out and viewed his poor possessions. His vineyard, grain, and fruit yielded small returns; and yet he said, "I thank thee, God, even for small increase."

Then, as he was standing there, a widow, an orphan, and a woman bent with years began to pass that way. The man called out, "Come, you weary passers-by, and rest awhile beneath my spreading tree. I have not much to offer you, but gladly will I share what my land has given me."

That very night the angel of death visited both men; and when he left, the two were dead.

The angel sped to heaven; he bore the record of each man. Two books were written in; and two accounts were closed. The one read, "Life forevermore," the other said, "Eternal death."

# Salvation Is SURE—*What does the assurance rest upon?*



*Two natives of India perform the magical rites by which one casts devils out of the other.*

THE believer's certainty of perfect salvation rests upon his fellowship with Christ, and upon his living and being in Him. But being in Jesus presupposes longing for Jesus, fleeing to Him, submission to Him. Then from Christ, the true Fountain, the believer's ever-progressive sanctification flows.

The assurance of salvation is made possible on account of God's anticipating love, which nullifies all the hindrances and restrictions. Through Jesus, the Father gives us all aids for our salvation, and everything which contributes to our good. God's plan abolishes all fear; for the death of Christ removes our deserved condemnation; Christ's resurrection elevates us into the confidence of the spiritual life of "childship;" His sitting at the right hand of God protects us against, and is the pledge of our acquittal at, the judgment; His intercession abolishes all condemnation, and secures us against falling.

Assurance—personal assurance—is the feeling that God is propitious to *me*, that *my* sins are forgiven. Thus the Christian should not be, or remain, in a state of uncertainty. His redemption and his reconciliation to God and his salvation need not be of a doubtful or only a probable state. For the assurance of faith, the blessed certainty of salvation, lies not in ourselves, but in God Himself, in that which He has promised and imparted to us.

## *A Disposition to Love*

Salvation is sure, through the revelation of the perfect love of God, who sent His only-begotten Son, to become sin and a curse for us, and to secure our justification. Through the manifestation of this love the power of sin is broken, and a disposition to love is awakened, which grows stronger and stronger, and brings the whole life willingly and joyfully into the service of God's love.

Thus the gospel is the good tidings. And

what a blessed assurance, as compared with the many ways of salvation supposedly provided by human philosophy! Compared with this truth, how absurd appears the series of new existences in heavens or hells, or in the bodies of men or animals, or in plants on earth, when the individual is rewarded or punished for all deeds committed in a former life! Such is the way of salvation by the doctrine of transmigration, a belief so firmly established in the sixth century before Christ that even Buddha received it without question into his religious system; and it has dominated the belief of the people of India from those early times until now.

There is perhaps no more remarkable fact in the history of the human mind than that this strange doctrine, never philosophically demonstrated, should have been regarded as self-evident for twenty-five hundred years by every philosophical school or religious sect in India. By the acceptance of this doctrine man's outlook is transformed into the gloomy prospect of an interminable series of miserable existences leading from one death to another.

## *Origin of Transmigration*

This fantastic teaching no doubt had its origin among the half-savage tribes who were the aboriginal inhabitants of India. It is well known that among them the belief was widespread that the soul after death passes into the trunks of trees and the bodies of animals. Thus the Santals of India even at the present day hold that the souls of the good enter into fruit-bearing trees. From this crude beginning, the Hindus have elaborated the theory of salvation obtained through an unbroken chain of existences, intimately connected with the moral principle of acquittal. It makes every man the architect of his own fate. For, as every bad deed done in this existence must be expiated in a lower form of existence, so every good deed will be re-

ROLAND E.  
LOASBY

Clarke Town, Nagpur, C. P., India

warded in a higher form of existence. From the fruit of actions done there is no escape; for, in the words of the Mahabharata, "as among a thousand cows the calf finds its mother, so the deed previously done follows after the doer."

The cycle of existences is believed to regulate not only the life of the individual, but the origin and the development of everything in the world. There is thus no room for independent divine rule by the side of the power of Karma, which governs everything with iron necessity. When God is acknowledged, to Him is assigned only the function of guiding the world and the life of creatures in strict accordance with the law of retribution, which even He cannot break.

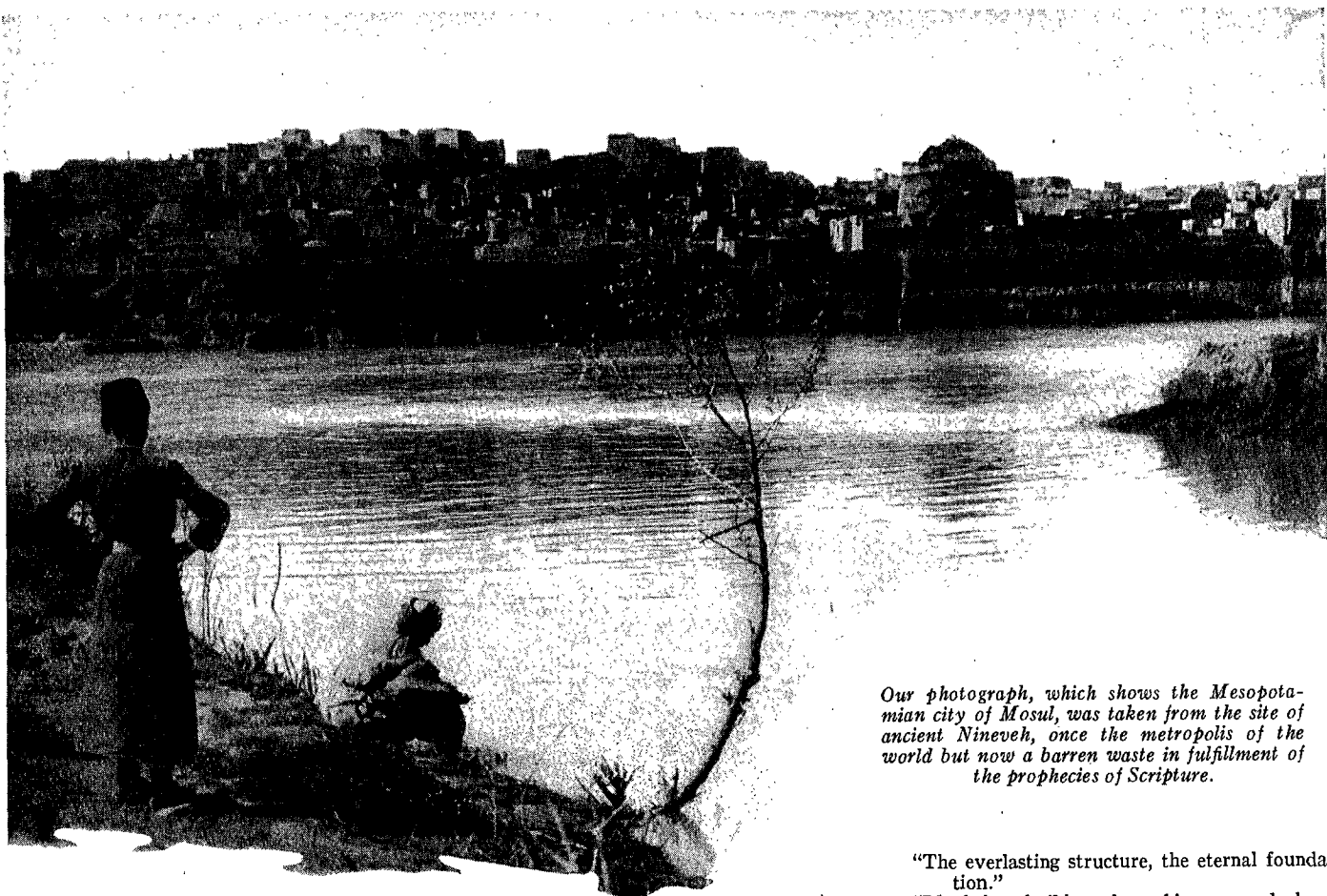
As old as the system of transmigration, is the doctrine of salvation, which puts an end to transmigration. This comes about through some special form of cognition, which destroys the effect of works which would otherwise bear fruit in future existences, and thus puts an end to transmigration. It cannot, however, influence those works the fruit of which had already begun to ripen. Hence the present life continues from the moment of enlightenment, the reception of the special cognition, till definite salvation at death, just as the potter's wheel goes on revolving for a time after the completion of the pot.

## *Hindu Salvation*

What is this salvation which may be obtained after suffering the pain of thousands and millions of existences? The Sankhya system informs us that the soul goes on its wanderings from one gross body to another, whether the latter be that of a tree, an animal, a man, or a god. This is conscious life, which is bondage to pain. When salvation, which is the absolute cessation of pain, is obtained, the soul becomes finally isolated, and lapses into absolute unconsciousness from which there is no awakening.

But thank God for the message given through Paul. Christian salvation is different from annihilation. God gives righteousness to the sinner, whom He forgives for Jesus' sake. Not in our own works, but in the divine will, lies our salvation and our blessedness. Boasting is excluded (Romans 3:27), for we give God nothing. He gives us everything, even that which we give Him.

The kingdom of God is entirely personal; the core of it is personal fellowship with God. To this kingdom Jesus belongs. He is Himself the Messiah, the Saviour who has come to serve His brethren, heal their wounds, and lead them to fellowship with God. This constitutes the profoundest mystery in the person of Jesus—His relation to the Father. And here Christianity attains its purest and profoundest form as the religion of deliverance and redemption.



Our photograph, which shows the Mesopotamian city of Mosul, was taken from the site of ancient Nineveh, once the metropolis of the world but now a barren waste in fulfillment of the prophecies of Scripture.

# Buried Cities

## Proclaim the LIVING GOD

■  
*Nineveh witnesses to the accuracy of  
Bible prophecy.*

■  
WILLIAM A. SPICER

THERE is a granite rock by the Black Sea coast, we are told, on which some hand in the Middle Ages carved the Greek inscription: "If the stones cry out, as saith the Lord, send forth a mighty shout, thou soulless and voiceless rock!"

In our time the ruins of mighty cities of old have risen from their graves in the dust to send forth to this skeptical generation a mighty shout, witnessing to the certainty of divine prophecy. In the words of Cowper:

"Let cities of great name,  
And regions long since desolate proclaim:  
Nineveh, Babylon, and ancient Rome  
Speak to the present time, and times to come;  
They cry aloud in every careless ear,  
Stop, while ye may, suspend your mad career!  
Oh learn from our example and our fate,  
Learn wisdom and repentance ere too late."

"The same is a great city," says Genesis 10:12. It was Nineveh, the city of Nin, or Ninus, as the ancients called Nimrod.

Nimrod was apparently the first to conceive the idea of joining groups of peoples into a powerful kingdom, and "he began to be a mighty one in the earth." Genesis 10:8.

His city, Nineveh, on the Tigris, maintained the imperious spirit of its founder. For nearly a thousand years it dominated that central region of the world. The inscriptions of Sennacherib—he whose army was smitten and turned back from Jerusalem by the angel of the Lord (Isaiah 37)—describe the beautiful city of his day:

"Nineveh, the noble metropolis."  
"Wherein are all the meeting places of gods and goddesses."

"The everlasting structure, the eternal foundation."

"I had them build a palace of ivory, maple, box-wood, mulberry, cedar, cypress, spruce, and pistachio."

"The 'Palace Without a Rival' I called its name."  
—"Ancient Records," Luckenbill, vol. II, p. 160.

The king boasted of its "eternal foundations." So it doubtless seemed to the builders. When prophets of God were sent to Nineveh with messages of its approaching fall, how absurd their warnings must have sounded within those massive walls!

### *The Walls and Traffic*

The first wall was called, "The Wall Whose Splendor Overwhelms the Enemy!"

The second wall was named, "The Wall That Terrifies the Foe!"

All the ancients celebrated the grandeur and might of Nineveh's

"far-encircling walls and thousand towers,  
Baffling for ages Asia's leagured powers;  
The streets where princes drove their glittering cars,  
And traffic's sons were countless as the stars."

A very recent historical writer draws a vivid picture of life in the cosmopolitan city in its glory:

"Merchants from Phœnicia and Elam sat at their canopied stalls, selling the dyed wools of Palestine, or strange pottery from the Mediterranean isles. Syrians sold fans of ostrich plumes, and Persians and Egyptians the cosmetics and perfumes for which there was a never-failing demand in Nineveh. The envoys of tributary principalities brought gold dust and ivory to the temples, whose priests acted as the national bankers and money lenders. Soldiers were seen on every hand—hard-bitten captains with fantastically curled false beards, and horsehair plumes waving above their brass helmets, cavalymen on prancing horses, silent spear-

men, Roman in their discipline and bearing.

"Gayly-dressed ladies in richly dyed and trimmed robes of cotton and wool, their coiffures showing the district to which they belonged, passed through the rows of booths, whence a constant hum of rude chaffering arose, and where busy clerks impressed their masters' accounts on tablets of damp clay. In the shadows and lanes and by-streets witches sold spells. . . . The temples with their tall square towers, rising in successive stages, were alive with worshipers."—*Ham-merton's "Wonders of the Past,"* vol. I, page 251.

### The Message of God

Upon the ears of this busy and proud and artistically cultured city there came the warning message of the prophet: "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. . . . There is a multitude of slain; . . . and there is none end of their corpses." Nahum 3:1-3.

Nineveh's own records confirm the indictment. One royal inscription reads: "I left not one alive. Their corpses I bound on stakes and placed them round the city. . . . With the corpses of their warriors as with herbs I filled the field."

Once, long before, Nineveh had repented at the preaching of Jonah; but nothing of that sort now, when all was safe and prosperous. The prophet still had a message of hope for repenting sinners in Nineveh: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end of the place." Nahum 1:7, 8.

### Destruction of Nineveh

Nineveh's day of visitation had come: "Behold, I am against thee, saith the Lord of hosts; . . . I will show the nations thy nakedness, and the kingdoms thy shame. And I . . . will set thee as a gazingstock." Nahum 3:5, 6.

"She is empty, and void, and waste." Nahum 2:10.

"All thy strongholds shall be like fig trees with the first-ripe figs: if they be shaken, they shall even fall." Nahum 3:12.

The figure of the shaking down of ripe fruit foretold rapid action. The "rapidity" of Nineveh's fall, says Jastrow, "will always remain a puzzling phenomenon."—*"Civilization of Babylonia and Assyria,"* page 180. Like the shaking down of ripe figs great Nineveh fell.

Not until a few years ago was there any contemporary account of its fall known to men. But in 1923 tablets in the British Museum were deciphered, with the record of the attack by the Babylonians and the Medes. One passage strikingly attests the exactness of the prophecy. Before its fall the prophet Nahum had foretold, "Take ye the spoil of silver, take the spoil of gold: for there is none end of the store." Nahum 2:9.

And now the ancient tablet, given to the world only in 1923, says: "The spoil of the city, a quantity beyond counting, they plundered, and turned the city into a mound and

a ruin."—"The Fall of Nineveh," line 45, C. J. Gadd.

It was to remain "empty, and void, and waste," said the prophecy. Lucian, a Greek scoffer against Christianity, in the second century of our era, makes one of his characters say: "Nineveh, O Ferryman, perished long ago, and there is no trace of her remaining; nor would you be able to tell where she stood."—"Charon," 23.

So she lay, in her forgotten grave, until, in 1842 and thereabouts, Botta and Layard began to excavate in the great mounds, whence Layard and his successors have brought the treasures of monuments and library collections that give to ancient Nineveh a voice to speak again in an age when Biblical criticism is attacking Holy Scripture. And what a message of fulfilled prophecy the buried ruin reveals!

## Change of the Sabbath

(Continued from page 7)

God, and to lead the Christian world to observe the first day of the week instead of the day that God specifically told His followers to observe. The Catholic Church not only claims it has done all of this, but it claims the very fact it has made this change in God's law is the mark or sign of its authority.

No one will ever be able to rise up in the

judgment and accuse the Catholic Church of having deceived them in the matter of the Sabbath day; for the Catholic Church has certainly made it very plain in her own books, catechisms, and periodicals, as well as in many public utterances, that she takes the full responsibility for having changed the Sabbath from Saturday to Sunday.

### No Deception

I have in my personal possession letters from some of the noted men of the Catholic Church, in which they state and restate the fact that if Protestants would be consistent, they would have to observe Saturday with Seventh-day Adventists, for Saturday is the only Sabbath indorsed by the Bible. They, of course, point out the fact that the Catholic Church does not claim to be guided by the Bible alone, but claims to be guided by the Bible and tradition, of which two they believe that the latter is the preferable.

It is the Protestant denominations who are inconsistent in the matter of Sabbath keeping, for the Protestant churches claim on the one hand that the Bible and the Bible only constitutes their rule of authority, and then on the other hand they turn right around and plainly ignore the teaching of the Bible in so important a matter as the Sabbath day.



## INDECISION

ROBERT HARE

Such, too, are the people mentioned by the Patmos seer,—those who are neither "cold nor hot." The man who is cold knows it, and the man who is hot knows it. But there is a position of insensibility between these two, spoken of as "lukewarm." That is a position of great danger and loss.

In His teaching Christ presented that danger in the words, "He that is not with Me is against Me." Indecision may easily become opposition, and the man who will not definitely walk with God will sooner or later walk with the enemy.

The call of Joshua—"Choose you this day whom ye will serve"—has been echoing across the path of humanity ever since then till now. God leaves the choice with man, but either side must surely be taken. Undecided indifference, continued, must result in disappointment and failure.

Decision for God is a positive necessity in Christian life. The "Lord, Lord" of formalism and pretended service counts for nothing. Its only power is deception.

When Antiochus was on his way to capture Egypt, he was met by the Roman ambassador with proposals of subordination to Rome's decrees. To the terms proposed, Antiochus replied, "I will think about it." Drawing a circle round him on the sand, the Roman replied, "Answer before you cross that line!"

Heaven's Delegate has come with terms of peace to man. Somewhere for each individual the line is drawn, beyond which man becomes a rebel against his God. There is danger in indecision and delay. "Now is the accepted time."



# Catholicism Proclaims the Chang

**I**N OUR STUDY of the prophecies of the book of Daniel, we have found a power introduced under the symbol of a horn that had eyes and a mouth speaking great words against the most high God,—a power that would “think to change times and laws.” We found that same power introduced also by the symbol of the horn of Daniel 8, where once more that power is described as one that would rebel against God’s program, setting aside His commandments and endeavoring to substitute man-made commandments. That power speaking the great words against the most high God is also brought to view in the thirteenth chapter of the book of Revelation, where it is identified by a certain number. In verse 18 we read, “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

Is there any title, any claim, to authority made by the papacy, which fulfills this description of “666”?

We believe that there is. In the “*Decretum Gratiani*,” *prima pars, dist. XCVI*, a work of recognized authority in the Catholic Church, occurs this sentence: “*Beatus Petrus in terris vicarius filii Dei videtur esse constitutus*”—“the blessed Peter seems to have been appointed the vicar of the Son of God on earth.” And “*vicarius filii Dei*,” “vicar of the Son of God,” surely describes with accuracy the claim of the pope to supremacy. He is *vicarius*; that is, one who acts in the place of another. But in whose place? In the place of the Son. But in the place of whose son? Of God’s Son. Upon this basis rests the whole assertion of the papal dominion over the bodies and souls of men.

Taking, then, this phrase, *vicarius filii Dei*, we notice that its letters add up, according to Roman numeration, to 666.

V	=	5
I	=	1
C	=	100
A	=	0
R	=	0
I	=	1
V	=	5
S	=	0
F	=	0
I	=	1
L	=	50
I	=	1
I	=	1
D	=	500
E	=	0
I	=	1
		666

## Changing the Law of God

Now, the next question is: Does the Catholic Church claim that it has the power and authority to change God’s law? and, moreover, does it claim it has already done so? These are very interesting questions, and we

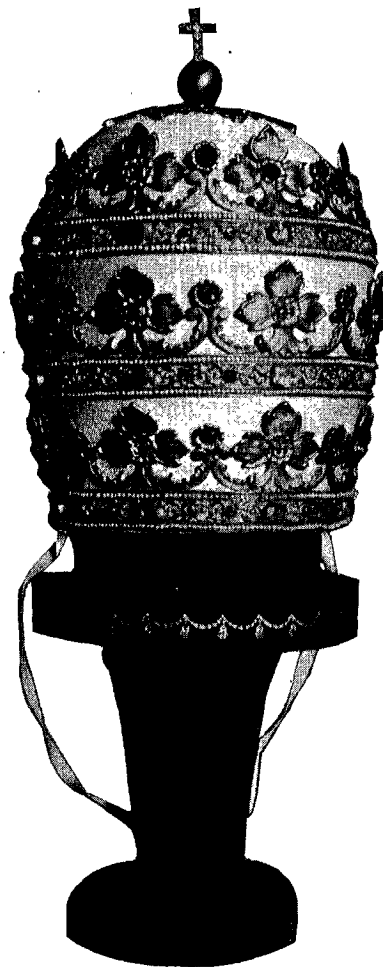
shall find the answer to them as we proceed.

According to the prophecies of the Bible, some power would attempt to change God’s law, making a breach in it, and according to Isaiah 58:12-14, the breach made in God’s law will be repaired by keeping the Sabbath. If keeping the true Sabbath repairs the breach, it is self-evident that the breach was made by turning away from the true Sabbath of our God. Now, the question is, Does the Catholic Church claim that it has changed the Sabbath from Saturday to Sunday, and if so, on what basis and with what authority does it claim it has made that change?

## Says Bible Backs 7th Day

I have in my hand a book entitled “The Faith of Our Fathers,” by James Cardinal Gibbons. On page 86 of this book I read: “You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”

I also have here a book called “A Doc-



The papal crown is triple, as a sign that the pope is “king of heaven, and earth, and purgatory,”—see “*Prompta Bibliotheca*,” Ferraris, vol. VI, page 26, article “Papa” (the Pope).

trinal Catechism” by Rev. Stephen Keenan. On pages 88, 101, 174, 181, and 352 we have positive statements to the effect that the Catholic Church claims not only that it changed the Sabbath from Saturday to Sunday, but also that it did it by virtue of divine power bestowed upon it. To illustrate: On page 181 this question and answer occurs:

“Q. In what manner can we show a Protestant that he speaks unreasonably against fasts and abstinences?

“A. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or to abstain. If he reply, that the Scripture orders him to keep the Sunday, but says nothing as to fasting and abstinence, tell him the Scripture speaks of Saturday or the Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If, then, he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient Church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient Church so ordained?”

And again on page 352 it is interesting to notice the following questions and answers:

“Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

“A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God’s commandments, which He has never clearly abrogated,—‘Remember thou keep holy the Sabbath day.’

“Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

“A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say, that we should rest on Thursday because Christ ascended to heaven on that day and rested in reality from the work of redemption.”

Again on pages 353 and 354 I read: “Q. Is it not said in the Acts—‘And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow,’ and is not this sufficient Scriptural authority for the observance of the first day of the week?

“A. But does this text abrogate the observance of Saturday the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should rest upon both days, if they hold the above texts as any argument. The text in question does not say that the apostle preached, or that the people

# of the Sabbath—And is very proud of the fact, too

SOREN A. RUSKJER

assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the Synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since, according to Acts ii, they continued DAILY in the Temple breaking bread. . . .

"Q. What do you conclude from all this?

"A. That Protestants have no Scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without Scriptural authority,—consequently, that for all this, they have only traditional authority."

I have in my possession twenty-three different Catholic catechisms, printed by different Catholic publishing houses. These omit the second commandment of the Decalogue against the worship of images. But in order still to have ten commandments in the Church of Rome, the tenth commandment was split in two, and all the commandments before it were moved up one point except the first one. Hence Catholic literature refers to the Sabbath commandment as the third commandment, which it is according to the law of God as changed by Rome.

## Statement of Bishop Bellord

I hold in my hand "A New Catechism of Christian Doctrine and Practice" by Bishop Bellord. This catechism was printed by the Ave Maria Press, Notre Dame, Indiana, in the year 1912. On pages 86 and 87 I read:

"What is the Third Commandment?

"Remember thou keep holy the Sabbath day.

"What does Sabbath mean?

"Rest.

"What day was the Sabbath?

"The seventh day, our Saturday.

"Do you keep the Sabbath?

"No: we keep the Lord's Day.

"What is that?

"The first day: Sunday.

"Who changed it?

"The Catholic Church. . . .

"Are any other days kept holy?

"Yes: the holydays of obligation. They are like Sundays.

"Which are they?

"Christmas, New Year's Day, Ascension Day, the Assumption, All Saints', the Immaculate Conception."

## Rev. Geiermann's Catechism

Another catechism, printed in 1923 by the B. Herder Book Company of St. Louis, Missouri, was written by Rev. Peter Geiermann, C. Ss. R. It is called "The Convert's Catechism of Catholic Doctrine." Turning to

Cardinal's Residence  
408 N. Charles St.  
Baltimore. Sept 27

To Mr James Smith  
Surre Haute  
Dear Sir -

I answer by your letter  
1<sup>st</sup> inquiry wherein you ask  
1<sup>st</sup> Is Saturday the 7<sup>th</sup> day  
according to the Bible & the  
10 Commandments.

I answer yes.

2<sup>nd</sup> Is Sunday the first day  
of the week & did the Church  
change the 7<sup>th</sup> day - Saturday  
for Sunday, the 1<sup>st</sup> day.

I answer yes.

3<sup>rd</sup> Did Christ change the day  
I answer no! Saint Paul says  
I (and others)

The above is a facsimile of a letter written by James Cardinal Gibbons to one who inquired as to the change of the Sabbath from Saturday to Sunday.

pages 49 and 50, let us notice these statements:

"Q. What is the Third Commandment?

"A. The Third Commandment is: Remember that thou keep holy the Sabbath day.

"Q. Which is the Sabbath day?

"A. Saturday is the Sabbath day.

"Q. Why do we observe Sunday instead of Saturday?

"A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.

"Q. Why did the Catholic Church substitute Sunday for Saturday?

"A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.

"Q. By what authority did the Church substitute Sunday for Saturday?

"A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her."

Well, here are these and many other Catholic catechisms all saying, all agreeing on the point, that it was the Catholic Church that undertook to change the commandments of

(Continued on page 5)

# Is GOD Indifferent to HUMAN SUFFERING?

■  
*How can a just God be  
reconciled with  
existing evil?*  
■

GERALD H.  
MINCHIN

IN THESE days of stress the question, "Is God indifferent to human suffering?" thrusts itself upon us with a force that will not be turned aside with a sweep of the hand or a smug assertion of confidence. Suffering is too real, disappointment is too keen, blighted hopes are too crushing, to be left out of the account when the harassed soul is seeking a clearer vision of its God. This fact is clearly borne out by recent trends in religious thought. The basis of the attack on Christianity has, to an extent, moved from a criticism of the church and institutionalism in general to the conception of God Himself—the very heart and core of all religion.

The old question of the existence of God does not hold the place in modern theology that it once occupied, but there is a decidedly increasing interest in the problem of finding out why He acts the way He does in His own domain, although this is by no means a new problem. The prophet Malachi found it necessary to reprove the Hebrews in no uncertain language for their misinterpretation of God's dealings with them. They put forward that age-old puzzle of the seeming indifference of God to right and wrong in these words: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Malachi 3:15.

## *Is the Problem Important?*

Strangely enough, a century's advance in scientific knowledge, instead of clarifying the situation, as would naturally be expected, has only confused the issue in the minds of many, for with the evolutionary hypothesis and the belief in the reign of natural law has come a deterministic philosophy that strikes at the

free will of God Himself, making Him a subject in His own kingdom.

A surprisingly large number of people have met this problem whether they have framed it into words or not. Their response to it ranges from sheer indifference to a bold and sometimes a blatant denial of His good will. It is not necessary for most people to express in words what they think about God; the general tenor of the life speaks louder than words.

It matters what one thinks of God. It is a most fundamental tenet of Christian faith about which the whole circle of doctrine revolves. Men take on the characteristics of that which they worship or hold as an ideal. Careless people conceive of a careless God, liars allow for a treacherous God. They actually project into their deity their own traits. The average man of the world wants to have God as he is, for very obvious reasons. But no man with a low conception of God has ever lived a religious life.

The whole matter centers on the problem of evil, on how to reconcile a just God with existing evil. The children of Israel had put it this way: "Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judg-

ment?" Malachi 2:17. How can we believe in overruling providence when, for example, the San Francisco earthquake and fire of 1906 left the biggest distillery on the Pacific Coast practically undamaged while destroying churches around it? Hail falls on the righteous and the unrighteous just as surely as rain falls on the just and the unjust. How is it that disease makes no distinction between the helpless infant and the hardened criminal? How about the apparent futility of so much of our dearest effort? Is God omnipotent, could He foresee, and yet go ahead and make a world that would drift into periods of hate, greed, despair, and futility? What kind of God is He after all?

## *The Question Not Irreverent*

The question is legitimate. It is not irreverent. God is no arbitrary despot, but rather invites the searching out of His ways. The only wrong comes in the attitude of approach to the search. It may be made in a narrow, critical, self-sufficient manner, or it may be made humbly, with an absolute devotion to truth and a determination to accede to His revealed will.

In the first place, it cannot but be recognized that much of the evil that has come



*In the great cities of medieval Europe hundreds of persons used to march through the*





ing themselves as they went. By this means they hoped to gain divine favor and expiate their sins.

upon us is the product of our own conscious and avoidable foolishness. We have no business to make that a matter of faith in God. Why should the stupid greed and bickering of nations raise the question of faith in God? Why should the cupidity of money barons with its resulting injustice and misery lead us to question God? Do I make it a question of faith if by my own deliberate carelessness I step into the fire? Is faith involved when a traveler refuses the counsel of his guide and is lost in the wilderness? It is an easy matter to blame God for that which we have brought upon ourselves. Moreover, many more of the evils we now suffer, and whose causes we do not see, would be seen as the result of our own perversity were our eyes spiritually opened.

An undue emphasis upon the evil of life makes for a wrong perspective. The Bible emphasis on praise and thanksgiving seems to be for correcting this very human tendency. Recently the wife of a missionary working in a very primitive land wrote home that she and her husband were fearful of bringing their family back to the States because of the murders and corrupt conditions. Now conditions are bad enough in all conscience, but newspaper reports had given

these people the impression that the United States, which they had not seen for seven years, was a positively dangerous place in which to live, more so than the land of the head-hunters. It is easy to miss sight of God's providences and the fundamental beauty of life if we contemplate nothing but its drudgery and misery. We must see life whole.

### *An Absentee God*

Some have said that man is too insignificant for God to take any notice of him, thus leaving him to his own devices. Said Harry Elmer Barnes in his book, "The Twilight of Christianity": "Even if we were to grant the existence of a cosmic deity, such a God would be too majestic, vague, remote, and impersonal to make possible the assumption of His direct and immediate solicitude for such an indescribably unimportant and ephemeral item in the cosmos as *homo sapiens*." Others have spoken of Him as being an absentee landlord who comes to visit His estate once or twice in a millennium in the person of prophets and saints. Still others think of Him as so bound by natural law that He is nothing else than a master mechanic who set the wheels of the universe revolving and let

it go at that, being unable to stop them again—a slave to His own creation.

To the militarist He has been the God of battle, consequently we had the ludicrous picture during the war of a million devoted Christians on one side of the trenches praying that God would help them to slaughter a million devoted Christians on the other side who responded with prayers calculated to counteract the influence the prayers of their enemies might have on their common God.

Not a few have acted as though He were an opportunist whose favors could be bought and sold. The Jews tried to buy His good will with sacrifices that became nothing else than bloody shambles instead of a sacrament. Later, priests forgot obvious duty and tried to gain His favor by penance and mortification of the flesh. To-day men try to bribe Him with conscience money they drop in the collection plate or with which they build a cathedral. Is He like that?

### *A Contradictory Christianity*

It is aside from our purpose here to discuss the origin of evil. Rather we shall draw attention to a fact by which God has justified Himself, in spite of evil, as a gracious and benevolent Creator and Father. That fact is Christ. It is safe to say that in most minds God is the austere judge, Christ the sympathetic advocate; God the majestic ruler, Christ the humble servant; God the god of battles, Christ the Prince of Peace. But if Christ is not the revelation of the full character of God in so far as it can be translated into human terms, He is nothing. He claimed that He was such a revelation, and the centuries have justified the claim. It is almost trite to say that if we would know what God is like we should know what Christ is like; but that great truth in its relation to the problem of evil is of much significance.

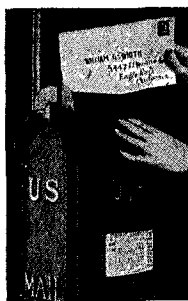
That turning to Christ raises one to God is a fact of experience; thus the cross becomes His final justification and the revelation of His fatherhood. Christ offered no explanation of the causes of evil, but instead He demonstrated a love that shares in overcoming evil. He did not provide us with a solution of the question of suffering, but He imparted power to face it and use it, the power not only for passive submission to suffering, but for an active employment of it to a worthy end. The wise parent does not remove all obstacles from the path of his child, but teaches him how to surmount them, for only thus can the child be trained for life. Christ did provide what amounts to a personal solution of the problem. Unlike a certain modern sect which denies the existence of evil, He recognized the existence of the ailment and prescribed for it; thus, in the long count, providing for its elimination. Far better is the doctor who will heal your disease than the one who gives a learned diagnosis but cannot heal. Christ did both.

The profoundest words on the subject of unmerited suffering came from the lips of the Master when His disciples asked concerning

(Continued on page 15)

# 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.

## "WEEKS" IN DANIEL 9:24-26

*A minister of the gospel would like to know the meaning and construction of the Hebrew word for "weeks" in Daniel 9:24-26.*

The word for "weeks" in Daniel 9:24-26, and for "week" in Daniel 9:27 is in Hebrew *shebhu'a*, in its plural and singular forms. *Shebhu'a* means a heptad, a group of seven, or a week. While it is true there is nothing in the Hebrew to indicate actually whether *shebhu'a* alludes to a heptad or a week of days or years, from the context of this prophecy and its undoubted fulfillment in the ministry and death of "the Anointed One," the Messiah,—our Lord Jesus Christ,—it is quite appropriate to make *shebhu'a* refer to a week of days. Hence, the "seventy weeks" of Daniel 9:24 presents a period of 490 days.

The Hebrew word for "sabbaths" in Leviticus 25:8 is not *shebhu'a*, but the regular word for Sabbath, *shabbath*. The word for "Sabbaths" in Leviticus 23:15 is also *shabbath*.

## SPHERICITY OF THE EARTH

*A questioner from Nashville, Tennessee, wishes to know whether certain arguments which he submits do not prove that the earth is flat, and whether any other teaching is not contrary to the Scriptures.*

While it is true that a binocular will keep an outsailing ship longer in vision, after a while, even through this instrument of sight, the ship will gradually disappear, the hull first and the mast last, thus proving the sphericity of the earth.

As to the falling ball at the equator, we must keep before us two facts, the inseparable rotation of the earth's atmosphere with the earth itself and the force of gravitation. These keep a general world-wide balance of attraction.

The rays of the sun coming through the window in an even way are caused by the reflection and the refraction of light when the sun's beams strike our earth's atmosphere. This causes a general diffusion of light. We cannot reason about sunlight on the earth without reckoning with the reflective and refractive force of this belt of atmosphere.

While it is true that an eclipse of the sun by the moon tells us nothing regarding the shape of the earth, an eclipse of the moon caused by the earth's shadow crossing its face because the earth is cutting off the light of the sun shining upon the moon proves the earth's sphericity. This shadow on the moon is convex in shape, like that of a ball.

When practically no reflection of the sun's light on the moon reaches our earth, our nights are dark. When this reflection in a clear way does reach us in various degrees as shown by the moon's phases, in the same proportion our nights are light or more light.

The questioner is quite wrong in his de-

duction that the sun's diameter is "only thirty-two miles in diameter." From celestial mechanics and higher mathematics it has been scientifically proved that the sun is about 865,000 miles in diameter, and about 93,000,000 miles from the earth. The questioner errs in computing by the side of the angle. It is the trigonometrical angle that is the basis of measurement; and from this, along, of course, with other advanced mathematical methods, astronomers have correctly determined the distance of the sun from the earth and other heavenly bodies.

The gradual curvature of the earth caused by its being 25,000 miles in circumference accounts for seeing distant mountain peaks.

The inclination of our sphere on its axis must be considered in determining the sun's position as to the earth. This helps to explain what is raised about the tropics of Cancer and Capricorn.

The word "circle" (*chug* in Hebrew) in Isaiah 40:22 is not to be understood as a circle or vault of a plane earth. Moffatt correctly translates the first part of this verse, "He sits over the round earth."

In view of the overwhelming scientific evidence we now possess as to the rotundity of the earth and the distance of the sun and its size,—evidence accepted by all reputable Bible students as being fully in harmony with the Holy Scriptures,—there can be no question raised against the acceptance of these established facts.

## THE PAPAL TIARA

*Do the words "Vicarius Filii Dei" appear on the papal tiara? is an inquiry which comes to us from Washington, D. C.*

While there is a question whether the words "Vicarius Filii Dei" (the vicar of the Son of God) are on the pope's tiara, some maintaining they are and others maintaining they are not, the essential fact is that the pope claims this title (see the authoritative Catholic Encyclopedia, XII:270). And inasmuch as the numerical value of these letters (v:5; i:1; i:1; c:100; i:1; u:5; i:1; l:50; i:1; i:1; d:500; i:1) is "666," Revelation 13:18 clearly indicates he is the one referred to.

## CIDER

*From Escondido, California, an inquirer writes to ask if the manufacture and sale of fresh cider is against the Bible principles of temperance.*

Let not the questioner be disturbed over making sweet cider from apples from which have been removed "all spoiled portions," whose "juice passes through three filters, is then heated and bottled, and keeps sweet indefinitely." The condemnation referred to pertains to hard, or fermented, cider, and not to sweet unfermented apple juice. Unfermented cider is healthful, and is recommended by physicians.

# Science Fulfills Prophecy

(Continued from page 2)

plication. Its first application not appearing so clearly in the English translation, we read in the German Bible that the increase of knowledge will be primarily with reference to that which had been sealed up; that is, the prophecy of the book of Daniel: "And thou, Daniel, hide these words and seal this writing until the last time: then shall many comprehend it and find great understanding." At present a vast and widespread interest in the prophecies of the book of Daniel is apparent. The fact that people are reading this most interesting and important book of the Old Testament and that Bible scholars in various parts of the world, acting independently of one another, have arrived at the same interpretation of these sealed writings, is direct proof of the nearness of the Lord. He "is near, even at the doors." Matthew 24:33.

## Why Has Knowledge Increased?

The running to and fro of swift travel is a means whereby the news of this unsealing of the prophecies might go swiftly to all the world. The Lord has increased knowledge on the earth, as it were, that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Thus we understand a divine plan by a loving heavenly Father. The end of all things is at hand, but we are not to be unprepared. Daniel was told of this plan in prophecy; and now that the time is upon us when we see the fulfillment of his words in the rise of scientific invention, and in the wide diffusion of knowledge, we may consider it our privilege to learn the fullness of God's word.

As a great sermon on fulfilling prophecy we may observe this modern trend of advancement and take it to heart. When one reads accounts in the newspapers, as I did a short time ago, about the speed of an automobile racer who, when traveling over two hundred miles an hour, found it necessary to bank and prepare for a turn in the road a mile before coming to the turn, then it is we see a twenty-five-hundred-year-old prophecy fulfilled. Modern speed, advancement, science, convenience, radio, telegraph, television, and thousands of appliances all strike one responsive chord, and all focus on one great event—the second coming of Christ.

## The Second Coming of Christ

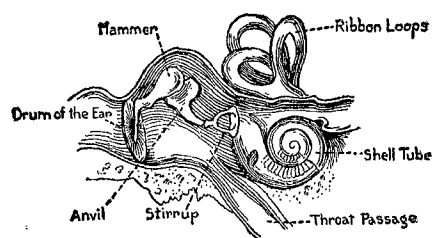
Speaking of the many signs of His coming, the Lord Himself warned, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:33. The short time left to us is full of too many precious and eventful moments for us to wander from the Saviour. If one has never tasted of the bread of life offered by the Son of God, now is the time to receive it. Let us join ourselves to the world's Redeemer. Tomorrow or the next day, say some. But then it may be too late. Who can tell what a day may bring forth? The signs are about us on every hand, great signs and marvelous manifestations, that the Saviour of a redeemed people is soon to return. He will come; and "Watch therefore," He says: "for ye know not what hour your Lord doth come." Verse 42.

# YOUR BODY'S Intelligence System

HUBERT O. SWARTOUT, M. D.

IT IS not enough merely to live. You might be able to eat, to digest your food, to grow, and to move about, and yet be worth nothing to yourself or to others. To make life useful and joyful, you must have some way of becoming conscious of the persons, the beauty, and the wonders about you; and to make yourself safe, you must be able to perceive the dangers that threaten you.

Your intelligence system, that system which puts you in conscious connection with the outside world, is commonly spoken of as your "five senses." You have heard them called sight, hearing, smell, taste, and touch. Students of the human body now believe that



The diagram shows the complicated structure of the human ear.

there are several others. Though the questions investigation has raised are not all settled, we have learned enough to be sure of at least two,—the sense of equilibrium and the muscular sense.

By the muscular sense we mean the consciousness of pressure or resistance that you feel when your muscles work. It is by this sense that you judge of the weight of an object you are lifting. It is distinct from touch. You could use some drug, or a tight band, or any other means of benumbing the sense of touch in your right hand, for instance, then hold or tie an object in that hand; and your arm muscles in lifting the object would still give you a good idea of the object's weight.

## The Sense of Balance

This sense can be educated to a surprising degree. I once knew a man who could tell by lifting if an ounce of shot had either been added to or taken out of a ten-pound bag. My mother used to make butter and put it up in one-pound rolls. She could tell by lifting a roll if it was as much as half an ounce over or under the correct weight.

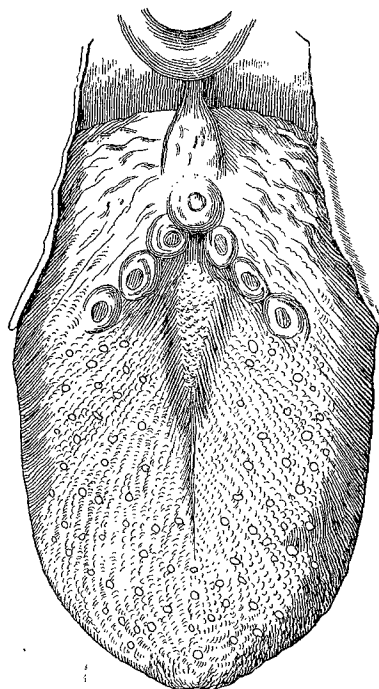
Your sense of equilibrium depends chiefly upon a very ingenious mechanism connected with your inner ears. On each side you have three little, curved, membrane-lined tubes in the bone. These are called the semicircular canals. One is horizontal; and two are ver-

tical, but set at right angles to each other. All three begin and end in a single hall-like pocket. Both hall and canals are filled with fluid, and from the cells which line them tiny hairlike processes extend out and float in the fluid. Minute solid particles, like bits of limestone, are also found in the hall in contact with the hairs. These are called otoconia. The special nerve of the sense of equilibrium has its endings in or between the hair cells.

The weight of the otoconia causes them to press on the hairs. Impulses set up by this pressure go to the brain. If the pressure is exerted as it normally is when you sit or stand or lie down, you are not conscious of your position, unless you purposely think of it. But if you lean in any unusual direction or have your head much lower than your feet, the direction of the pressure is changed in such a way that you notice your abnormal position at once.

If your body is given a few quick turns in any direction, currents are set up in the fluid in your semicircular canals. These currents move the hairs that float in the fluid, impulses are sent to the brain, and you become conscious that you are whirling. Then if you stop turning, the fluid currents keep on for a short time; and you feel as if you were still whirling. You call this sensation being *dizzy*.

Perhaps you have heard that aviators in a fog or a cloud may fly their planes on the



On the upper surface of the tongue are found the taste buds, our means of discerning different flavors.

side or upside down without knowing it. Not being able to see the ground, their eyes cannot help them. Moving so rapidly, perhaps in a curving or an irregular direction, the otoconia pressures and canal currents are both abnormal; and the men do not have a correct idea of their position.

## The Sense of Touch

Your sense of touch has a comparatively simple mechanism. It depends first of all upon nerves scattered over the whole surface of your skin, as well as over a few other parts of your body. Many of your internal organs, however, have no such nerves. Some of the nerve fibers have plain endings, and some end in little bulblike masses. The fibers carry impulses toward the brain, the impulses usually being relayed through a series of nerve cells and fibers before reaching their final destination and giving rise to the sense of touch.

The endings of your nerves of touch are much closer together in some places than in others. If a double-pointed instrument is used to test this sense, you can tell that there are two separate points if they are as much as one-thirtieth of an inch apart when they touch the end of your tongue and one-twentieth of an inch apart when they touch the end of your finger; but they will still feel like a single point if they are an inch apart when they touch your back.

The sense of touch can also be highly educated. Some people can judge very accurately as to the quality of various fabrics by means of this sense. Men whose business it is to count paper money depend chiefly upon touch to detect counterfeits. Blind people read by running their fingers over groups of tiny elevations on paper.

## Taste and Smell

The mechanism of taste and smell are not very complex. Their most interesting feature is their nerve endings; but perhaps the most important practical facts about these senses are that you can taste nothing unless it is a liquid, that you can smell nothing unless it is a gas or a vapor, and that what you speak of as a flavor may depend more upon smell than upon taste.

Your nerves of taste end in little oval bodies embedded in your tongue or surrounding areas. These bodies are called taste buds. They consist of clumps of long cells, many of which have hairlike tips. Bundles of these tips reach the surface of your tongue by passing out through small pores at the upper end of the buds. The nerve fibers themselves end between the bodies of the hair cells.

Your sense of smell also depends upon special hair cells. They are found in the lining of the upper and back part of your nose. They are not like the taste hair cells, but are true nerve cells. They are not gathered into bundles, but send their slender ends to the surface singly between the ordinary cells that line your nostrils.

## The Ear

It seems to require quite a complicated apparatus to enable you to hear. First, there must be vibrations or waves in the air. You cannot hear if these waves are much slower

than thirty-two a second or much faster than thirty thousand a second. Many people have less range than this. Next, these waves must reach your eardrum and set it into vibration. The drum is attached to the first of a chain of three tiny bones in your middle ear, and as it vibrates sets the bones to vibrating with it. The last of these three bones is shaped like a stirrup. Its foot piece fits into an oval window in the side of your inner ear, and as the bone vibrates the foot piece sets up waves in the fluid with which your inner ear is filled.

The hearing part of your inner ear consists of a tiny canal, larger at one end than at the other, coiled up into a form resembling a snail shell, the whole coil being only a half inch across. Though so tiny, its inner structure is so complex that we cannot take space enough to describe it fully. The parts that have most to do with hearing are two sets of rods, varying in length and totaling about ten thousand in number in each ear, and two sets of hair cells, also varying in length and being more numerous than the rods. The nerve of hearing has thousands of fibers that pass between and around these rods and hair cells. It is believed that the rapidity of a certain sound wave has a definite relation to the length of the rods and hair cells that it affects, and that the pitch of the sound which you hear depends upon this relation.

### *The Eye*

Most wonderful of all your sense mechanisms are your eyes. All the senses except sight depend upon contact with, or the action of, matter of some sort. Your eyes do their work under the influence of light alone, and nobody really knows just how light can affect your eyes and make you see.

Your eye is somewhat like a camera. In front it has a clear, curved window, the cornea. Back of the cornea is a fluid-filled chamber, in which hangs a colored curtain, the iris. In the middle of the iris is a round opening, the pupil, which is made larger or smaller by the action of the muscles in the iris. Directly behind the pupil is the lens. The cornea and the lens together act like a double lens in a camera, and the iris is like the diaphragm which regulates the amount of light passing through the lens. Behind the lens there is a large chamber, filled with clear jelly and lined with a black membrane,—cameras are black inside, too. In the back part of your eye there is a sensitive membrane, the retina, upon which the image falls, corresponding to the film or plate used in the back part of a camera.

Sometimes people find fault with the eye and say they could make a better mechanism themselves. It is only shallow thinkers who talk like that. It is true that the lens of your eye is not as perfectly shaped as some camera lenses; but what man could invent a lens that would adjust itself so quickly and accurately for distance? In taking a picture, you always have to spend some time focusing the lens of any good camera. What man can devise a diaphragm that will automatically adjust its opening, according to the brightness of the light that passes through it? The film in a camera may receive an image as perfectly as the retina of your eye; but, once exposed, that film cannot be used again. Your retina can receive new images and send new impulses to your brain as often as ten times

a second, with clear distinction of the separate views. If the images come sixteen or more times a second, the impulses are still sent clearly and separately; but your brain interprets them only as a blur, unless the views are of such a nature that they will blend into a moving picture. In fact, it is this peculiarity of the human eye and its corresponding part of the brain that has made the whole moving picture business possible.

### *Necessity of the Senses*

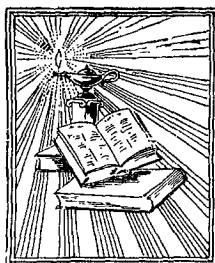
Think of what your body's intelligence system does for you! It often gives you warnings that enable you to avoid danger or distress. That is a real service, but one which you may not greatly value. It is the power to be conscious of the pleasant things in the world about you that you appreciate most, and that you would miss most if you lost it.

The softness of velvet, the firmness of

rock, the clasp of a loved hand,—all would mean nothing to you without the sense of touch. How would you enjoy life if you could taste nothing? How much poorer your vocabulary would be without such words as "sweet," "luscious," and "delicious"! You might get on in a way without the sense of smell; but just sit still, close your eyes, say the word "fragrant" slowly over and over to yourself, letting the memories of pleasant odors that come to you run through your mind, and see if you do not understand better how much this part of your intelligence system adds to the joy of your life.

Every idea in your mind is based upon what your intelligence system has told you. It has given you every subject of thought that you ever had. Without it you could learn nothing, and would be doomed to helpless and hopeless idiocy,—perhaps even worse, for the most helpless and hopeless

*(Continued on page 15)*



## How Do We Know?

BY J. E. FULTON

all the divergent ideas expressed from our wise men as to how our world came about, and how man came to be upon it, and not only how but when it all took place, it is right and reasonable for the Christian to turn to his Bible and find the answer to these inquiries, and claim that here is found the most reasonable and authoritative statement of man and for man. It tells of a God of power and love, who created a world of light for children He formed in His own image, and after explaining a thousand other important questions, it tells of a heaven that saints—those who are holy and upright—are to go to by and by. It is a simple, reasonable, and comforting explanation of it all.

### *Learning by Faith*

How do we know? "By faith we understand," Paul tells us, and that is very simple. The child starts learning his alphabet on the basis of another's word, perhaps the parent first of all. Our heavenly Father, who created the heavens and the earth, has left in His holy word the A B C of knowledge. Why not accept it? It is simple. It is reasonable, and it is final. Who can dispute God? He alone was there when the "foundations of the earth" were laid. What can puny man explain about it all? His theories vary from the most extravagant vagaries of the Indian philosophies to the changeable theories of our modern evolutionary scientists. Our wise men do not choose "to retain God in their knowledge."

With men, in their so-called wisdom, God is eliminated, and theory is deified, and the theories multiply with the men till now again the gods are many. Speculations of men about these primal questions lead us only into darkness and doubt. The Bible is the only answer to the questions man so much needs to know.

"Thus did that Book declare in obvious phrase, In most sincere and honest words, by God Himself selected and arranged, so clear, So plain, so perfectly distinct, that none Who read with humble wish to understand, And asked the Spirit, given to all who asked, Could miss the meaning, blazed in heavenly light."

The Hindu cosmogony or theory of world making is very crude, but it is on the evolutionary plan, which should commend it to many of our American people who seek to eliminate Jehovah from the world-building program, and substitute therefor an evolutionary process.

### *How Came the World?*

And, generally speaking, all the nations of antiquity had their theories of world making and of man's origin. And to-day, with still a Babel of voices from men, educated and uneducated, announcing various theories of the origin of the world and how man happened to reach this sphere, we ask again, How do we know? Certainly men have been working on the problem from ancient days, and never was there before such widespread knowledge so essential to our happiness and progress as to-day. If it is all a secret long hidden from mankind how we came to be here, certainly with such wonderful equipment in our laboratories, with microscopes, scales, telescopes, and chemicals coupled with active and inquiring minds, we should long since have solved the problem every race in every age has tried to solve, that is, if it can be solved on a human basis.

But we are still lost in a maze of speculation and theorizing from this scientist and that. All such speculation would have a better show of settling this age-long question if our speculators could themselves agree on a uniform plan. With



# RIZPAH:

## *The Mother of Sacred Vigil*

*Eighth in the series,*

"LOWLY FOLK OF THE GREAT BOOK"

by

PERCY T. MAGAN, M. D.

A THOUSAND years before the gentle Son of God was born in Bethlehem's lowly manger there dwelt in Israel a wondrous woman, one of the most loving and devoted of all time. Not very often on history's sad page has there been recorded the life of one whose days were filled with so many heart-rending tragedies. To be sure, few of the sons and daughters of men are altogether exempt from domestic woe. It is seldom, however, that griefs so numerous and so unalloyed bestrew the path of one frail woman. Equally it is true that few have borne their cross in such a spirit of tender devotion as she did.

The name of Rizpah, the daughter of Aiah, is mentioned but four times in the Scripture. The word signifies "a warm stone," "a live stone." No woman in all the Sacred Book has shown such a warmth of devotion and such an undying interest in her dear ones as did this sorely troubled soul. Of a truth she is indeed one of the lowly folk of the Great Book. The notices of her life in the sacred narrative refer to two distinct periods, separated from one another by an interval of some thirty years. She is first introduced in connection with a tragic quarrel between Abner and Ishbosheth, the son of Saul. Prior to this she had been a second-degree wife of Israel's first king. She bore two sons to this ill-starred monarch—Armoni and Mephibosheth.

How keenly the warm-hearted Rizpah felt the disgrace of Saul's rejection by the Jehovah of the chosen people is not vouchsafed to us to know. However, it may not be out of place to assume that because of the almost unspeakable devotion to loved ones which characterized her life, her soul was bowed with sorrow and rent with grief over the disloyalty of her liege lord to the One who rules in the kingdoms of men. How laden with tears those womanly eyes, how steeped in woe her kindly heart, when the dire dispatch brought the word that Saul and Jonathan and two other of his sons, sorely worsted by the uncircumcised Philistines in battle, lay slain in Mount Gilboa! Saul's armor-bearer, too, she must have known; and he also had perished in the welter of that fearful day. How drenched with tears must have been the couch of this poor woman during the dark night which followed!

And now one woe is past, two more are yet to come.

After the death of Saul, Abner, who had been the commanding general of his armies, gave his unswerving allegiance to Saul's son, Ishbosheth. At the transjordanic sanctuary of Mahanaim he set up the royal house. Abner's powerful influence and great military skill more than all other factors combined contributed to maintain the weakling Ishbosheth on the throne for seven and a half years, and to limit the sway of David to the tribe of Judah. Thither also to Mahanaim came Rizpah, the Canaanite wife of Saul, with her two sons. There also were the two princesses—Michal with her second husband, Merab with her five sons, and her husband Adriel, himself a dweller in those parts, the son, perhaps, of the great Barzillai. To that same spot was borne Mephibosheth, Jonathan's only son. Thus, on the hills of Gilead, the dynasty again struck root.

It was here that the valiant Abner became enamored of the widowed Rizpah. This provoked an unworthy suspicion on the part of Ishbosheth that his mighty kinsman, by suing for the hand of the woman who had shared his father's life, was aspiring to the throne. Nasty intimations fell from Ishbosheth's lips. "Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have



*Alone the faithful Rizpah guards the bodies of her dead.*

not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman? So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba." 2 Samuel 3:8-10.

### *The Death of Abner*

And thus it came about that the foolish Ishbosheth drove the high-spirited soldier from his court to that of David. But the sequel was inexpressibly sad. Trouble developed between Joab, commander in chief of the Davidic armies and Abner the son of Ner. Then it was that Abner slew Asahel, Joab's brother. Following this, Abner himself was treacherously slain by Joab and his brother Abishai. This brought almost unspeakable sorrow to the soul of David, who mournfully said, "I and my kingdom are guiltless before the Lord forever from the blood of Abner the son of Ner: let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. . . .

"And the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him. . . . And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Samuel 3:33-38.

But the cup of Rizpah's sorrow was not yet filled. Ishbosheth, in consequence of Abner's defection and death, became so evidently feeble that Israel despaired of his cause, and gave it up for lost. Two of his captains, with a view to winning favor from his ascendant rival, basely assassinated him as he rested on his couch in his home during the heat of the day.

### *The Grief of Rizpah*

Deep indeed was David's grief over the terrible death of Abner and the revolting circumstances surrounding the horrible murder of Ishbosheth. Both of these crimes were shapen in iniquity and conceived in sin. But ponder now upon that swelling tide of sorrow,—too full for words, yea, maybe, too full for tears, which must in ever mounting waves have surged in the tribulation-torn temple of the widow's soul! Saul, the first love of her ardent nature, perished ignominiously in dire defeat on Mount Gilboa's heights. Fallen by his side had lain his noble son, Jonathan. There also had been stricken down two other

of Saul's sons, Abinadab and Melchi-shua. In most intimate and loving relationships Rizpah had known them all. Their prowess in battle she must have deeply admired. The loving nature of Jonathan cannot but have appealed to her soul. But they are all gone now—the grass was withered, and the flower of their strength was faded away.

The lonely woman, naturally enough, follows in the train of Ishbosheth to Mahanaim. To her he cannot have been a very inspiring character. She who had held in reverent esteem and loyal love such men as Saul and Jonathan could not have seen much to call forth her heart's devotion in the mean-spirited Ishbosheth. But he was the successor of Saul and a member of that family into the bosom of which she had cast her woman's lot. Drab days, she must have reasoned, were to be her portion from this time forward.

But now a gleam of golden light streams across her pathway. Flowers of affection for the tortured widow begin to bloom in the good soil of the heart of the mighty Abner. A strong man's love was again being thrown around her. He makes her cause his own. Defiantly he gives to the craven monarch unflinching denial of "fault concerning this woman," and fills him with terror by announcing his purpose to translate the kingdom from the house of Saul, and to set up the throne of David in its stead.

But how short-lived is her ray of joy! Again,—a dreadful dispatch! The mighty Abner lies weltering in a pool of blood, treacherously smitten by Joab. Once again the fervent love of a strong man has been taken from her. She has been doomed to see Abner's attachment to her come to a violent end, in a complication of dreadful evils.

The second woe is past, thirty years are destined to intervene and then a third woe, if can be, more terrible than the other two, is to come into her life. From that hour forward Rizpah, like her suffering Master, must tread the winepress alone, for Saul and Jonathan, Abner and Ishbosheth, have all been violently snatched away. No tears or prayers can bring them back. Now the angel of death under circumstances most terrible and peculiar is once more to wield his sickle, this time reaping the lives of the only hope left to this widowed mother—her sons Armoni and Mephibosheth must yield their lives on cruel crosses for their father's sin.

### *The Specter of Famine*

Thirty years pass away, and famine comes to Palestine. For three long years it lasts. To know the reason for the visitation "David inquired of the Lord ["sought the face of the Lord," margin]. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." 2 Samuel 21:1. It was the Gibeonites who sent ambassadors to Joshua, representing themselves as coming from a distant country, and desiring to enter into a covenant of peace and amity with him. They were the people who "took old sacks upon their asses, and wine bottles, old and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy." Joshua 9:4, 5. These people were of the remnant of the Amorites. God had warned Israel against

making any covenant with them. But the men of Israel "asked not counsel at the mouth of the Lord" (verse 14), and they entered into a league with them, and confirmed it with an oath. Israel must keep her covenant. But because of their disingenuous conduct the Gibeonites were to be treated as a degraded people; yet their lives were inviolate, and they were permitted to dwell among the children of Israel.

This compact was faithfully kept until the time of Saul, "who sought to slay them, in his zeal to the children of Israel and Judah." 2 Samuel 21:2. Having had the cause of the famine made clear to him, David said unto the Gibeonites, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" Verse 3. They demanded that seven men of the sons of Saul be delivered unto them, to be hanged "up unto the Lord in Gibeah of Saul." Verse 6. In fulfillment of this demand, David handed over to them five of the grandsons of Saul and "the two sons of Rizpah, . . . whom she bare unto Saul, Armoni and Mephibosheth." Verse 8. And the Gibeonites hanged them, "and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest." Verse 9.

### *A Sad Vigil*

Touching almost beyond the power of tongue to tell was the conduct of Rizpah on this occasion. It is written that she "took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." Verse 10.

But beneath those seven crosses during

the entire time that the poor bodies hung upon them, keeping watch and ward, sat the mother of two of them, Rizpah, the *mater dolorosa*, of the ancient dispensation. No tent had this sad woman to shelter her from the scorching sun nor from the drenching dews, but she spread on the rocky floor her thick mourning garment of black sackcloth, and crouched there from month to month to frighten away the vultures that flew by day and the wild beasts that prowled by night around that fearful spot.

It was told David what Rizpah had done. And the heart of that shepherd king was moved to pity. He went and took the bones of Saul and Jonathan from the men who had stolen them from the street of Bethshan where the Philistines had hanged them, and he gathered the bones of them that were hanged, and they were buried in the country of Benjamin. "And after that God was intreated for the land." Verse 14.

Oh yes, David pitied, loved, and succored because of that tender woman's devotion; and be assured that the immortal Son of David will pity, love, and succor all who bear life's sorrow in the same sweet spirit as did Rizpah, the daughter of Aiah.

O Rizpah, thou woman of that elder day, how wonderful thy patient endurance, how deep, how unfathomable and exhaustless thy maternal love! Thou who hadst occupied the delicate and luxurious station of a king's wife, how great beyond poor words to utter the sacrifice of thy lonely vigil. Even Mary, the mother of thy Lord, did not watch by His rock-hewn sepulcher for so much as a single night. But through many weary days and sleepless hours of darkness thou didst keep holy watch and ward, like unto the great God of whom it has been beautifully writ: "Thou, in heaven unsleeping, o'er Thy children vigil keeping."



## Prophetic Radio Broadcast

WE ARE happy to announce that the first week in June will see prophetic messages similar to those appearing in this paper broadcast over two powerful Western radio stations, KNX of Hollywood, and KFI of Los Angeles.

These broadcasts will be put on by Evangelist Harold M. S. Richards of Los Angeles, who has had considerable radio experience. He will be assisted at least once each month by Alonzo L. Baker, one of the editors of this magazine.

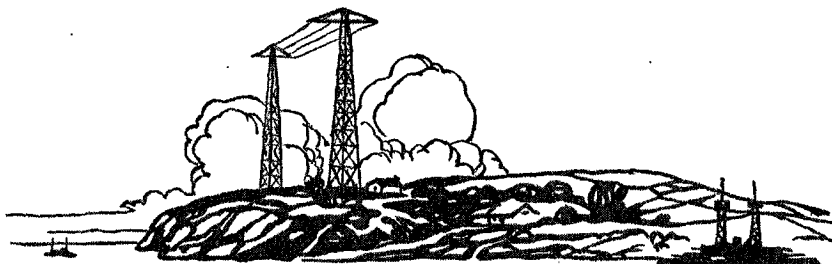
The broadcast over KNX (1050 kilocycles) will come each Monday morning at eleven o'clock, Pacific time; 12 M. Mountain time; 1 P. M. Central time; 2

P. M. Eastern time. Daylight-saving areas, one hour later.

The broadcast over KFI (640 kilocycles) will come each Friday afternoon at four o'clock Pacific time; 5 P. M. Mountain time; 6 P. M. Central time; 7 P. M. Eastern time. Daylight-saving areas, one hour later.

The weekly program over KNX will begin Monday, June 4, and the program over KFI begins Friday, June 8. Each broadcast will be one-half hour in length.

We bespeak a listening ear on the part of all the readers of the SIGNS OF THE TIMES wherever you are, if in reach of these two stations. Tell your friends to tune in also. The programs and lectures will be just the thing the world needs in this time of stress and tension.



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

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J. R. FERREN, *Circulation Manager*

A. O. TAIT, A. L. BAKER, *Editors*

G. DALRYMPLE, *Assistant Editor*

And of thee, O widowed Rizpah, no word of complaint was e'er recorded as having fallen from thy sad lips. Thy two sons, thy last hope in the world taken away,—and still thou dost carry on in gentlest uncomplaining watchcare. Forgive, kindest Master, the temerity of the poor sinner who writes this tribute to Thy great grace which Thou didst manifest in Rizpah, and with Thy sacred benediction may I say of her, as Thou didst say of another poor soul who anointed Thy dear body ten centuries farther down time's weary way, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Amen.

## Is God Indifferent?

(Continued from page 9)

a man that had been blind from birth—"Who did sin, this man, or his parents, that he was born blind?" He answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." What He said was that this or that suffering was not necessarily a punishment from God, that God had not promised the faithful all release from pain in this life, that somehow His great inscrutable purpose is being fulfilled even in pain, and that our personal solution of the problem is the way of faith and trust. This solution is eminently satisfactory in a scientific age, rabid materialists to the contrary. Science asserts that the universe is rational; Christ convinces that it is also moral and spiritual.

Spiritual paralysis results from any less exalted conception of God than this. If Christ is good, then God is good. He is vindicated by the fact of Christ, for it is inconceivable that He could be less in moral stature than His Son. The child of God will use suffering as God Himself has used it. He will surmount it and bend it to the divine purpose, and those vague fears of the injustice or inability of God that haunt the mind and dwarf the spiritual senses will be driven out.

for MAY 29, 1934

## Your Intelligence System

(Continued from page 12)

idiot you ever saw did not lack the whole of this system.

There is something still more important than anything we have yet said. Your intelligence system—the many-paned window of your soul—not only lets in that which guards you and gives you joy, but brings to you unnumbered evidences of the existence of a loving Father who gave the system to you. If you do not see Him in what you see, your mind has failed to make the most important of all the uses that you could possibly make of what the sense of sight gives you. Of a careless and unwise people who had forsaken God it was anciently said: "Hear now this, O foolish people, and without understanding;

which have eyes, and see not; which have ears, and hear not." May none of us ever deserve to have such words applied to us!

## Literature Wanted

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

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# Summer Cooking for HEALTH



THE proper foods and food combinations vary with the seasons. This should be understood by all who have to do with the preparation of food for the daily meal. In

## "SCIENCE of FOOD and COOKERY"

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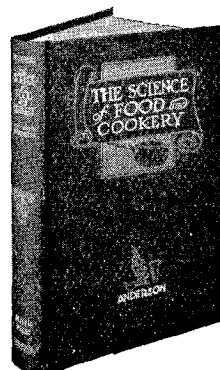
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## THE FAR EAST'S MONROE DOCTRINE

THE diplomatic world was recently shaken by Japan's declaration of a virtual protectorate over China. The Empire of the Rising Sun has asserted her intention—and her ability—of supervising the affairs of Eastern Asia. As furnished to the Associated Press, this document asserts that “we regard Japan principally responsible for the maintenance of peace in East Asia. . . . Japan sincerely desires the integrity, unification, and restoration of order in China. . . .

“Japan, therefore, must break China's anti-Japanese movement, and eliminate China's traditional policy of setting one power against another.

“In the situation which has arisen since the Manchuria and Shanghai incidents, if other powers attempt to coöperate in assistance to China, whether under the guise of financial or technical assistance, ultimately such efforts almost inevitably produce political results. . . .

“Japan does not object to other powers individually negotiating with China for assistance in the fields of economics and commerce, provided such do not disturb peace and maintenance of order in East Asia.

“But if such efforts lead to a disturbance of the peace . . . Japan must object.”

These are dangerous words. They are a warning to all the Western world. Back of their polite diplomatic phrasing lies this determination: That Occidental interference is henceforth banned from the affairs of the Orient. Japan will no longer tolerate the intrusion of the United States, or of France or England, in the affairs of Yokohama or Shanghai. The West must stay in the West. The East will take care of itself; that is, Japan will take care of herself, and of China, Korea, and Manchuria too.

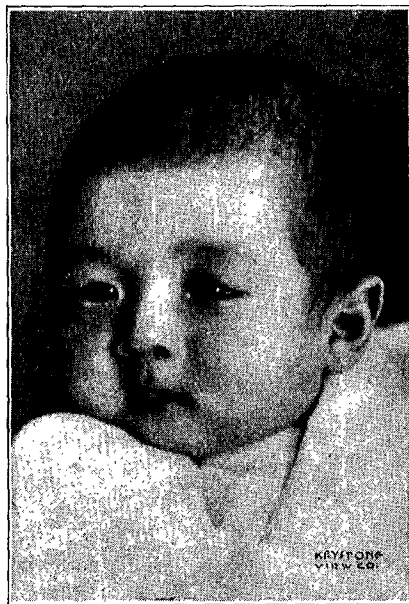
Fifty years ago such a declaration as this would have been unthinkable. But the years have changed the nations.

When Japan's new manifesto was published to the several diplomatic offices, voices of protest were heard. The United States and England demanded explanations. These were given, couched in all that smooth and elegant phrasing for which the Japanese Foreign Office is noted. But while the phrases were smooth, the meaning was unchanged. The East no longer accepts a humble inferiority, a scarcely concealed servitude, before the Western nations.

We do not say that she should. The record of the Western peoples in their dealings with the yellow and brown races leaves no cause for pride. Covetousness has been its inspiration, and its results

have been injustice and oppression. The remark is sometimes made that too many gunboats have been sent over to protect missionaries. We are of the opinion that the number of gunboats sent over to protect missionaries has been insignificant in comparison with the number of gunboats sent over to defend oil wells, commercial stations, cigarette factories, and the opium traffic. The Western mind, largely untouched by the gospel which it professes, has seen in the weakness of the East an opportunity for easy riches, quick profits, disproportionately favorable returns. Against this the East, educated and modern, now rebels.

The situation is so tense and unprecedented that high authorities have predicted war. Some have said it will come in six months, or twelve. The SIGNS OF THE TIMES has no opinion to offer concerning the immediate turn which events in the Far East will take, no year to set for the climax of these perils. We only point out what is perhaps sufficiently evident to all,—that the East will endure no more oppressions, and grows daily stronger against all who would thwart her. As fifteen hundred years ago the tribes of the Alemanni and Goths grew restive in the forests of Germany and on the plains of Scythia, and began pushing against the outposts of the Roman world, which was then too decadent to resist them, so to-



*The future ruler of the Japanese Empire is the little crown prince Akhito Tsugu-no-Miya, as he appears at the age of three months. Since the previous children of the emperor and empress had been girls, there was great national rejoicing among the Japanese at the birth of Akhito.*

day the millions in India, in China, and Japan realize that the Western world is weakened by decadence and exhausted by war, and that the hour has struck for the building up of a vast Eastern imperialism.

The thought of coming dissensions and wars is not pleasant. But the student of Bible prophecy cannot avoid it, for the Scriptures predict, as a final event in our world's history, a great conflict between East and West. “The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” “And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.” Revelation 16:12-14, 16, 17.

The way of the kings of the East is indeed being prepared. The whole world reëchoes with the tramp of armies and the whirl of airplanes; billions are voted for that protection which every nation feels that it needs. Philosophers and clergymen cry out for peace, but the expectation of the peoples is war. The word of God declares the kings of all the world shall be gathered together for a last great struggle; that in these events, as yet seen dimly, the nations of the East are to have a most prominent part. But as the nations are gathered for Armageddon, a voice from the temple of heaven resounds, “It is done.” Our world's history of wretchedness and blood must close, for Christ returns to take home with Him those who have believed on His name.

More important to the individual than the preparation of armaments and the alarm of war is the question of meeting Jesus Christ when “it is done”—when our world's history as at present understood closes. “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.” Revelation 1:7. The nations of earth, busied with ambitious schemes, may indeed be unready to meet Him. Yet every believer who by living faith has received Christ as Saviour, will welcome Him with joy.