

SIGNS *of the* TIMES

THE WORLD'S

PROPHETIC WEEKLY



Is the

D EADLY WOUND HEALED?

A return of the ancient international supremacy of the papacy is here forecast by

ARTHUR S. MAXWELL

I SAW one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3. Assuming that the "wounded head" refers to the papacy, let us consider the method of its wounding.

The "wound" could not have been inflicted alone by the capture of Pope Pius VI by General Berthier in 1798, otherwise the election of Pius VII in 1799 would have constituted its healing. The papacy was wounded by a series of stabbings over a period of three hundred years, beginning with the Reformation and culminating with the imprisonment of the pope in 1798.

What was it that wounded the papacy? There were five significant developments:

1. The discovery in the Bible of the true way of salvation,—justification by faith,—and the growth among the common people of implicit confidence in the Bible as the word of God.

2. The gradual alienation of its one-time

political friends—such as Austria, the German States, France, and England—through both political and religious causes.

3. The passing of penal laws against its followers, and the proscription of its secret societies.

4. The growth of democracy.

5. The final violent overthrow by the armies of France.

How will the papacy be healed? Obviously the papacy will be healed by the reversal of the conditions that brought about its collapse.

1. By loss of faith in the Bible as God's word through the rise of evolution, materialism, and the new paganism, and thus the passing of the "protest" from Protestantism.

2. By the renewal of its political friendships.

3. By the repeal of the penal laws against its members and secret agents.

4. By the passing of democracy.

5. By the restoration of the full sovereignty of the pope.

It is scarcely necessary to demonstrate that these five happenings rank among the great events of the last one hundred thirty years. Yet how have they occurred—suddenly or gradually? A study of the history of this period reveals that there have been four distinct phases in papal recovery.

1. (1798-1870) Patient's condition serious. During this period it suffered continual buffetings (Pius VII, for instance, was taken prisoner by a French general in 1809, and did not see Rome again till 1814. Moreover, there was the gradual loss of the papal states and all temporal power). Nevertheless, from time to time it revealed definite signs of renewed life. Referring to 1798, Hayward's "History of the Popes" says: "From this time onward the history of the popes enters upon a new phase, which by a logical sequence of events has brought the papacy to the position it holds to-day."—Page 334.

Among the signs of life during this period

(Continued on page 15)

A CHRISTIAN is different. Though in many ways like the people of the world around him, in many ways he is unlike them.

To-day there is a failure to understand this fact. Men and women by thousands profess to be followers of the Saviour, when in point of fact there is no similarity between them and Him, and every similarity between them and the world. Indeed, one of the causes for failure and weakness in Christian life is this unhappy tendency to see how close one can skate to the world without falling in. Invariably, sooner or later, under such circumstances one does fall in.

But the true Christian does not lean as far as possible toward conformity with every one around him. "There is therefore now no condemnation to them which are in Christ Jesus." Who are these "which are in Christ Jesus"? They are those "who walk not after the flesh, but after the Spirit." Romans 8:1. The man who is not condemned is the man who is in Christ Jesus, and who walks "not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Verses 2-6.

The Flesh and the Spirit

Great contrasts are here brought to view. There is walking in the flesh, and walking in the Spirit. There is minding the things of the flesh, and minding the things of the Spirit. There is being "after [according to] the flesh," and being "after [according to] the Spirit." There is being carnally minded, which is death; and being spiritually minded, which is life and peace.

What is the difference between these two classes? "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21.

These verses do not mean that every one who walks according to the flesh exhibits all these forms of depravity. There is something so destructive about evil, so corrosive, that few can cultivate all its manifestations without ruining body as well as soul. No man could assiduously practice all forms of sin, and live. But wherever a life is subject to the flesh, and not subject to the Spirit, some of the works of the flesh will appear. They may be gross and terrible in form,—as fornications, murders, and drunkenness. They may be more polished and less repul-

The SPIRIT-CONTROLLED LIFE of the Christian

by Gwynne Dalrymple

sive,—as emulations and revelings. But all come from one source,—the human heart unconquered by the Spirit of God; and all lead to one result,—unfitness for the kingdom of God.

"The Fruit of the Spirit"

Yet though the works of the flesh are manifest, so also is the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory,

provoking one another, envying one another." Galatians 5:22-26.

These elements, then, appear in the character of the Christian as he walks in the Holy Spirit,—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And against these there is no law. Many things the Spirit of God condemns. He does not condemn that heavenly character which He Himself strives to create in the life of every believer.

The Believer and the World

And, as we have said at the beginning, the Holy Spirit, working upon and influencing the life, creates a difference between the the believer and the world in general.

Their ideas of recreation are different. The Christian sees nothing entertaining in those exquisitely prepared representations of vice, criminality, and cheapness which are shown at our cinema theaters. The Spirit of God calls to his mind, "Ye that love the Lord, hate evil." Psalm 97:10. What a man dislikes and hates he will not be at great pains to see in acted detail.

Their ideas of righteousness are different. The worldling is satisfied with his status of what he complacently calls "a good moral citizen." The Christian remembers that he needs to "follow peace with all men, and holiness, without which no man shall see the Lord." Hebrews 12:14.

Their ideas of sin are different. The worldling sees in it something of a joke, provided that it does not get too annoying or too vicious. The Christian remembers that "the wages of sin is death;" but, looking beyond that, he discerns that "the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

Daily Guidance

Their ideas of value are different. The worldling sees the greatest importance in his present existence: "Let us eat and drink; for to-morrow we die." 1 Corinthians 15:32. The Christian sees much importance in the things of this life, but an even greater im-



To-morrow

HAROLD J. BASS

To-day can never satisfy
The man of ardent soul.
His goal
Is ever taking wings
To where a bright to-morrow springs.
"The future!" is his cry!

There! There! Or somewhere
Farther on
He sees a gleam! a kindling light!
The dawn
Of more successful day!
A finer song, a nobler deed,
These are the slogans of his creed,—
These! These his ardent spirit feed
To lure him on his way!



Jesus rebuked His disciples who criticized the contrite Mary anointing His feet. Even the true followers of the Saviour have sometimes failed to live in such close contact with His Spirit that their minds were in harmony with His.

portance in that life which is yet to be revealed. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

Again, the Spirit of God guides and directs the Christian in his daily life. God speaks through the Bible; and the Bible says many clear things as to how the follower of Jesus should conduct himself. Yet the Bible in itself is not enough. "Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter [of the new testament] killeth, but the spirit [of the new testament] giveth life." 2 Corinthians 3:6. Mere literal compliance with the requirements of the Bible often leads to great skill in avoiding the true sense of the Scripture. For instance, during medieval times the words of Christ, used in a parable, "The lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that My house may be filled" (Luke 14:23)—these words "compel them to come," were used, we say, to justify the persecution, the torture, the slaughter, of thousands of God's people by men who, far from the Spirit of Christ, merely quoted His words without imitating His sympathy, His tenderness, His love.

What Men Profess—and Do

Nor has this perversion of the words of Scripture, this twisting of spiritual truth to carnal ends, been confined to the Middle Ages. It survives with astonishing success in our own day. Men go to church,—to a right church, a true church, a Christian church,—yet they have not the Spirit of Christ. They say their prayers, and cling to their grudges. They present their offerings, but keep their enmities. They despise schism. They abhor heresy. They would not take the name of God in vain, or labor upon His holy day. O fools, and slow of heart to believe all that the prophets have written, do they not know, can they not understand, that correctness of faith, purity of creed, zealous-

ness of Sabbath keeping, are all vain, useless, and empty without the Spirit of Christ? without the love, the tenderness, the sympathy of Christ? For "if any man have not the Spirit of Christ, he is none of His." Romans 8:9. And "as many as are led by the Spirit of God, they are the sons of God." Verse 14.

Why do we not see more Christians whose lives are guided by the Spirit of God? Because men would rather walk in the light of their self-love than in the light of the Spirit. Yet how gladly would God direct and guide, how truly would He strengthen and sustain, if men would yield their hearts and lives to His direction! And this is the real Christian life, when men walk and talk and think according to that living Spirit which will guide and keep every soul that commits itself to Him.

"Come, Holy Spirit, from above,
And from the realms of light and love
Thine own bright rays impart.
Come, Father of the fatherless,
Come, Giver of all happiness,
Come, Lamp of every heart.

"O Light divine, all light excelling,
Fill with Thyself the inmost dwelling
Of souls sincere and lowly;
Without Thy pure divinity,
Nothing in all humanity,
Nothing is strong or holy.

"Wash out each dark and sordid stain,
Water each dry and arid plain,
Raise up the bruised reed.
Enkindle what is cold and chill,
Relax the stiff and stubborn will,
Guide those that guidance need.

"Give to the good, who find in Thee
The Spirit's perfect liberty,
Thy sevenfold power and love.
Give virtue strength its crown to win,
Give struggling souls their rest from sin,
Give endless peace above."

The crux of the matter is this: From time to time, even from day to day, we face situations wherein we must choose. The voice of the Spirit and the word of God direct us one way. But the voice of our own inclination, the voice of worldly approval, the voice of carnal desire, may call us in quite another

direction. We are at crossroads. We want to follow the Spirit; yet we also love to follow our own inclinations. And in this particular situation we cannot follow them both.

We must decide. Sometimes it is possible to put off the decision for a day, or a month, or a year, but it cannot be avoided forever. When at last the decision comes, we either follow the Spirit to just the extent involved in that action or course, or else we depart from the Spirit,—and from God,—to just that extent. We have become Christians so much the stronger, or Christians so much the weaker. We have built up the fortifications of the soul, or we have torn them down. The dikes have been raised and reinforced against the flood tides of evil, or they have been broken and reduced. And what man can tell with what strength or in what hour the deluge of sin may return, to sweep away in entirety his broken defenses, to ruin and destroy forever?

But we hope for better things. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:26, 38, 39.

How to Surrender

It has been well remarked, that "many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. . . .

"Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians."

God is merciful. He has not left us to ourselves. He will not, of course, force us into a piety which we do not like, an obedience which we detest. Every man is free. But to the one who, struggling against the enormous power of evil, is about to be overwhelmed, the heavenly Father extends the help of His Spirit to strengthen and bless. He will not desert us; He will be with us as long as we are with Him. No child of God will be left without guidance, who truly desires guidance.



Constantine, emperor of Rome, was the first of the imperial line to profess Christianity.

THE arguments for Sunday keeping which one hears to-day, except that Christ rose on the first day of the week, were unknown to the Christians of the first three or four centuries. We must come down to the time of Augustine and Chrysostom in order to find in embryo the modern arguments for the sanctity of the first day. This reflects not a little on the authority of Sunday; for if it took centuries to contrive plausible arguments to support the first day of the week, this is pretty good evidence that there is really no Scriptural proof.

At the beginning of the fifth century, Augustine wrote in one of his sermons, speaking of Christ's anointing the blind man's eyes with clay (John 9): "The Lord did break the Sabbath; but was not therefore guilty. What is that I have said, 'He brake the Sabbath'? . . . He was removing the shadows. For the Sabbath was enjoined by the Lord God, enjoined by Christ Himself, who was with the Father, when that law was given; it was enjoined by Him, but in shadow of what was to come. 'Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of a new moon, or of the sabbath days, which are a shadow of things to come' [Colossians 2:16, 17]."—*Sermon 86.*

Two Kinds of Sabbaths

The word "days" above is an insertion in the English translation. The Greek and Latin texts both give simply "of sabbaths, which are a shadow of things to come." Do

The ROMAN CHURCH Adopts Sunday

The authoritative acceptance of Sunday as a day of rest and worship may be traced to Pope Sylvester, who in 325 A.D. decreed that the first day of the week should be called the Lord's day.

GEORGE T.
SMISOR

we find any sabbaths in the Old Testament which are shadows of things to come? In Leviticus 23, a part of the law of Moses, is listed a group of annual sabbaths which the Jews were obliged to observe each year on certain days of the month. But Moses declared that these annual sabbaths are "feasts of the Lord, . . . beside the Sabbaths of the Lord." Leviticus 23:37, 38. The annual sabbaths pointed to the future. One, which was termed the Passover, pointed forward to the crucifixion, when Christ, our Passover, was slain. 1 Corinthians 5:7. On the other hand, the seventh-day Sabbaths, "the Sabbaths of the Lord," could not have been the sabbaths referred to by the apostle, for the Sabbath of the Decalogue pointed, not forward to something that was to come, but backward to creation.

Christ Fulfilled the Law

In Augustine's remark that Christ broke the Sabbath anointing the eyes of the blind man with clay while healing him, he overlooked the fact that on another such occasion Christ said that "it is lawful to do well on the Sabbath days." Matthew 12:12. Therefore, Christ did not break the Sabbath in healing the blind man, for what He did was "lawful."

Again we find Augustine propounding an argument which is often used by first-day advocates. In his "Reply to Faustus the Manichæan," he wrote, "When you ask why a Christian does not keep the Sabbath, if Christ came not to destroy the law, but to fulfill it, my reply is, that a Christian does not keep the Sabbath precisely because what was prefigured in the Sabbath is fulfilled in Christ."—*Book 19.*

This argument for not keeping the Sabbath is unsound for two reasons. In the first place, as we have just seen, the Sabbath contains no prefigurement whatever of Christ's first advent, but points backward to creation. In the second place, because Christ fulfilled the law by keeping the Sabbath is no reason whatever that we are freed from keeping it; rather, as the apostle wrote, we ought "also so to walk, even as He walked." 1 John 2:6.

Meaning of "Fulfill"

If the word "fulfill" means *to do away with*, as some modern Sunday keepers tell us, then what are we going to do with the words of Christ to John the Baptist, "It becometh us to fulfill all righteousness"? Matthew 3:15. If this means that Christ and John the Baptist did away with all righteousness, then it is time we scrapped our whole Christian religion. Thus, this extralexigraphical definition of the word "fulfill" can lead to the most amazing absurdities.

Chrysostom, a contemporary of Augustine, speaks of the Sabbath as being abolished ("Concerning the Statutes," Homily xii), and that we must break the Sabbath in order to keep the law ("Homilies on St. John," Homily xlix), but in another place he makes these significant statements: "For indeed the Sabbath did at first confer many and great benefits; for instance, it made them [the Israelites] gentle towards those of their household, and humane; it taught them God's providence and the creation, as Ezekiel saith [Ezekiel 20:12]; it trained them by degrees to abstain from wickedness, and disposed them to regard the things of the Spirit. . . ."

"Did Christ, then, it will be said, repeal a thing so highly profitable? Far from it; nay, He greatly enhanced it."—"The Gospel of St. Matthew," Homily xxxix. The blessings that the Sabbath gives are just the blessings this world needs to-day.

These statements show that even to the

fifth century none of the Catholic fathers thought of propounding the idea that we often hear to-day, that Christ taught that the Sabbath was done away with. The idea that Christ Himself had anything to do with the change of the Sabbath dates from more recent times.

Who Made the Change?

Eusebius, the first church historian, who wrote during the fourth century, is the earliest Christian writer to mention a change of the Sabbath, but he tells us plainly who were responsible for that change: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day."—Cox's "Sabbath Literature," vol. 1, page 361. The authors referred to as "we" are no doubt the Emperor Constantine; the bishops who loved the favor of the princes; and Sylvester, who claimed to be the successor of St. Peter.

About a century later Augustine gives as the reason for the change from Sabbath to Sunday that "the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it [Sunday]."—"Sabbath Laws," etc., page 284.

In spite of the efforts of these early bishops and fathers to keep the Christians from observing the Sabbath, which they thought Jewish, Lyman Coleman says that "the last day of the week [the Sabbath] was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—"Ancient Christianity Exemplified," chap. xxvi, sec. 2, p. 527.

The Lord's Day

Until the year 325 A. D. many of the fathers wrote of the first day of the week as the Lord's day; but they could bring forth no Scriptural authority for giving it this name. Not one of them ever attempted to use Revelation 1:10, "I was in the Spirit on the Lord's day," to prove their assertion. As a matter of fact, the only conclusion a Bible student can come to is that "the Lord's day" in this text refers to the Sabbath, for the Sabbath is the only day that the Lord has anywhere acknowledged as His day. But the term "Lord's day" as applied to Sunday by the fathers had to have authority before it could be incorporated into the dogmas of the church. Therefore in the year 325 Pope Sylvester, bishop of Rome at the time of Constantine, by his so-called apostolic authority changed the title of the first day of the week to the Lord's Day.—"Historia Ecclesiastica" per M. Ludovicum Lucium, cent. iv, cap. x, pp. 739, 740, Ed. Bailea, 1624.

The Church Enforces Sunday

The edict of Pope Sylvester, together with Constantine's Sunday law in 321, paved the way for many papal and synodical decrees during the next few centuries, until Sunday as a day of worship was firmly established. Energetic and repeated attempts were also made to suppress all remnants of Sabbath keeping.

The Council of Laodicea, 364, condemned Sabbath keepers. In 372 Sunday was raised to an equality with the Sabbath. Sunday had formerly been but a day of Christian festivity, but now it was to be a day of worship as the Sabbath had been for the Jews. In the fifth century Pope Leo decreed that Sunday was the only proper day upon which to administer holy orders. The emperor Leo, in 469, issued a severe Sunday law in behalf of the Lord's day. The Council of Orleans, 538, prohibited all labor in the country on Sunday. At a council held in Mescon, Burgundy, in 588, the reins were drawn still tighter on Sunday observance. The twelfth Council of Toledo in Spain, 681, forbade the Jews to keep their own days, and forced them to observe Sunday. Under Pope Leo IV, a synod was held at Rome, 853, when it was decreed that Sunday should be strictly observed as the Lord's day throughout Christendom, and the proceedings were incorporated into the canon law of the church.

Papacy Acknowledges Change

Thus "the Lord's day did not succeed in the place of the Sabbath, but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution."—"Ductor Dubitantium," part I, book 2, chap. 2, rule 6, sec. 51.

Throughout the history of the Christian church, one can find no divine authority for

the change of Sabbath to Sunday as a day of worship. This change came about slowly but surely in the building of the Catholic Church. "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church."—*The Catholic Mirror*, September 23, 1893.

Six centuries before the Christian era, Inspiration showed the prophet Daniel that there would arise a power in the world which would attempt to change God's law. The angel told Daniel that this beast, or power, would "think to change the times and the law." Daniel 7:25, A. R. V. Although there have been thousands of private and ecclesiastical interpretations of God's law, the greatest attempted change made in it has to do with the Sabbath commandment. This power, as the prophecy brings out, is to last until the second coming of Christ.

God's true servants will not ally themselves with this power in any way, for it is a power which is working against the principles of God. "He shall speak great words against the Most High, and shall wear out the saints of the Most High." Daniel 7:25.

The Ten Commandments, including the one referring to the seventh-day Sabbath, are still binding upon Christians to-day in spite of the fact that the papacy has attempted to change God's Sabbath.



Eternity

Is a Long, Long Time

MARTHA W. HOWE

"HE WENT away sorrowful: for he had great possessions." Matthew 19:22.

"Straightway they forsook their nets, and followed Him." Mark 1:18.

Where is the rich young ruler to-day and where are the fishermen who forsook all to follow Christ? Moldered away to dust these thousands of years in some far-away, buried, and forgotten graveyards!

In whose place would you choose to stand, the rich young ruler's or, say, in Peter's—the Peter who requested to be crucified head downward because he felt unworthy to assume the position of His Master on the cross?

Is there any difference because of the choice they made? What is the difference? Both are dead and gone to dust. Why consider standing in the place of either?

It does not make any difference! Let us see.

"Whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it." Luke 9:24.

Some day you and I and every soul will stand before God in the same general place as the one or the other of these two characters, and the choice of places rests with you and with me, absolutely with you and with me!

Peter will be alive a long, long time after the rich young ruler is a long, long time dead. Poor, rich young man! Rich, poor fishermen! May we learn from you to choose the wiser way!

But the rich young ruler had much to give up, while the fishermen had little. Do you think it easier to give up small things than big things? Ask the mother of one if it is easy to give up her all. Ask the mother of ten, which one she can spare.

I remember a girl well into her teens, and in high school, who felt very sad because some one had thrown away her doll,—the only "store" doll she ever had. What matter if its face had "come off" with the first washing the child-mother had given it! What matter if other children had larger or nicer dolls! It was her doll, and she had planned to give it to her very own little girl some day, and her heart ached, and ached.

Easy to give up little things, and hard to give up big things? Well, maybe, but I do not believe it. The whole question circles around our forward viewpoint, or perhaps around whether or not we have a forward viewpoint.

But whatever it costs, be it little or much, I am sure it will be worth it, for eternity will be a long, long time!



GLEAMS and GLINTS

Whither America's Youth?

▲▲ THAT strange theories—atheistic and socialistic—are gripping the youth of America to-day is the thesis of a very significant editorial from the pen of George A. Blasser, which appeared in the July-August number of the *National Republic*. We quote the first two paragraphs therefrom:

"There was a period in our history when the schools, colleges, and universities of the country could have been rightly regarded as nurseries for potential statesmen. But it has long been contended that as a result of the wholesale permeations of these institutions by socialist, communist, and Oriental theories, these same institutions would finally become breeding grounds for airy intellectuals with anti-American and anti-God complexes. The happenings of the last few months, taken in conjunction with the general bellicose declarations of many students, professors, and teachers recently, begin to strengthen these opinions.

"Forces throughout the world having as their declared aim the destruction of the three institutions upon which civilization rests—the state which protects the right of the individual to keep that which he earns, the church, and the home—make no secret of their purpose to utilize the youth in their destructive movement. Hence, the Old World youth movements, which inculcate the theories of communism, socialism, sexualism, atheism, and destructive radicalism in general. Hence, the many periodicals, books, and pamphlets issued and numerous movements organized for young people by communists, socialists, and coworking pacifists in the United States, many of them carefully camouflaged under innocent titles. On whom must we depend to defend the republic from these subversive forces in the future? The school, college, and university boys and girls of to-day. By putting into their hands such subversive literature as is now flooding our nation and exposing them to the influence of the many trained and skilled subversive leaders and their organizations, so numerous in this country to-day, included in which are numerous teachers and professors, the nation will sooner or later become one of a moronic character. Abraham Lincoln attributed his political convictions, formed in youth, to the reading of only two borrowed books, 'The Life of Washington' and 'The Life of Henry Clay.' Little did those who placed these books in Lincoln's hands think that they were influencing the destiny of the nation. But they did, and the subversive agents of to-day keenly realize that the poison they are widely disseminating to the youth of America will eventually pollute their minds and win them over to Marxism, Leninism, Stalinism, atheism, and other alien theories with the possible result of the communizing or socializing of our institutions. If you are interested in helping to raise in the United States a loyal, God-fearing generation, which will meet the growing assaults on our country, you must do your part now in stamping out the evil forces and their destructive program which is sapping the patriotic and religious fervor from the minds and hearts of our youth. According to recent information, regarded as authentic, the Boy Scouts alone lost 127,000 members last year, many entering the Young Pioneers, a communist youth movement in the United States which is a branch of the Moscow International. Bishop Bernard Shell of Chicago says that over one million dollars was spent by the communists in the United States during 1933 for antireligious and anti-government propaganda. He points out that the Communist Party maintains a speaker's bureau with over 6,000 paid speakers and with more than 37,000 paid organizers, who are carrying on a constant and systematized method of destroying the spiritual and patriotic morals of the American youth."

Seventh-day Adventists long ago foresaw the day coming

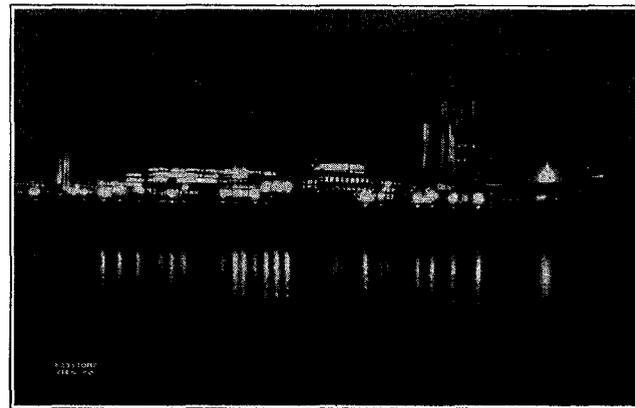
when many of the nation's youth would be led astray through the false teachings given them in the schools. More than a half century ago they began the establishing of their own system of schools wherein their youth would be strengthened in patriotism, morals, and religion. They have no war against the public school system. Far from it; they pay their per capita of taxes to support these schools, and in addition, pay all the expenses of their own schools. But they do feel that in all too many instances America's youth are being indoctrinated with ideas subversive to God and country.

Surely it is high time that the people of America should purge from the ranks of the teachers of its youth those who are foes of God and of liberty and of opportunity, and of the other things the founding fathers of this Republic dedicated America to. If we do not soon do that, America will be torn with atheism, socialism, and communism—just what many Old World countries are now experiencing. We can stop these things to-day: we shall not be able to to-morrow if present trends go unchecked.

Mussolini's Infant-ry

▲▲ ITALY'S dictator and war lord, Benito Mussolini, recently announced the inauguration of a plan that will commandeer all Italian males from eight years of age to thirty-one for military training. He declares his avowed intention "to fan the love of war in Italy's youth."

This is the first time in the history of the world that military conscription has reached into the cradle for future warriors. Imagine little eight-year-old shoulders carrying bayoneted rifles! Picture if you can boys who should be reciting their



The ceaseless preparation for war goes steadily on. The Navy Yard in Washington, D. C., employs approximately eight thousand workers in night and day shifts, making guns for the new cruisers and destroyers financed by the Public Works funds. Not since 1919 has the yard been the scene of so much activity.

A B C's and hearing Bible stories at their mothers' knee out on the drill ground learning the manual of arms, "squads right," "ready, aim, fire," etc.

The Cæsars of two thousand years ago, the Charlemagnes, the Napoleons, the czars, and the kaisers never consecrated their youth on the altar of Mars as has Mussolini. Mussolini glorifies war, lauds gore, and devotes his nation to preparation for conflict.

And only a few years ago fatuous optimists were solemnly assuring us that "our world is growing more peaceful. Mankind is gradually coming to the place where swords will be converted into plowshares." We could devoutly pray that the wistful visions of these ardent peace advocates could come true. But



alas! Man is not growing more peaceful. Each day the world is becoming more war-minded. Every nation is building up its armaments and armed forces for conflict. Peace and disarmament conferences have long ago gone to pot.

So long as men rule the world there will be war. It is only when Christ, the Prince of Peace, assumes the scepter here that men will cease to clutch at each other's throats, crying for the lifeblood of their fellows.

A Revival of Paganism

COMMENTING upon Hitler's proposal to substitute the primitive tribal religion of the German people for Christianity, to trade Christ for Wotan, one of our newspaper columnists says:

"The significance of this anti-Christian paganism is that its hostility is not to the theology or even to the religion of Christianity, but to its morals. In all lands there are those who, in very loyalty to the Man of Galilee, ignore or reject the vast structure of theology which centuries of clericals have erected on His name. There are even many who are indifferent to all religion, whether of Christ or of any other. And there are too many whose conduct does not exemplify Christian ethics. But until now there were none who denied it in theory, exalting hate as better than love, cruelty as better than mercy, and ruthless selfishness as better than justice. . . .

"This is the final downfall of the moral heritage of the ages. It is slowly indeed that men rise from selfishness to generosity, from greed to justice. But at least a still small voice has always taught them which direction is upward, a dim glimmer of light has pointed the way. When that faint glow became a beacon, in



Quiet Amsterdam, Holland, has recently had its share of capital and labor troubles. Our photograph shows the streets torn up after the two days' rioting of the communists, ten of whom were shot by the police. For weapons, the strikers hurled heavy paving blocks at the officers of the law.

the words and the example of Christ, a new chapter opened in the book of the souls of men."

Let the point here be emphasized that when men reject the theology of Christianity, eventually they will reject its moral principles as well. For several decades now the liberal wing of Christendom has been heaping calumny upon the theology of the Christian religion as given us in the Old Testament and by Paul in the New. The preachers and teachers of modernism have assured us that the theology of the Bible is now woefully out of date, but that the great moral and ethical principles that Christ gave us must be held intact.

But how can one keep the chimney and the roof of a building if he destroys the foundations and knocks down the walls?

The morals and ethics of Christianity are what they are because of the theological basis upon which they rest.

Liberals talk very persuasively about the love of God; but the great fact of the love of God rests upon the gift to this world of His only-begotten Son. If we deny the deity of Christ, we deny that God gave us His only Son; and if we deny that, what about the greatest demonstration of His love to humankind?

With tears in their eyes, liberals talk about the love of Christ. But that love was made manifest in the risking of His life as an atonement for sin and the shedding of His blood on Calvary's tree. If the atonement of Christ is denied, if His blood was not shed vicariously, then where is His love?

Liberals write much about the brotherhood of man. But the brotherhood of man is dependent upon the Sonship of Christ and the Fatherhood of God. If we deny that Christ was the very Son of God and that God was in truth the very Father of Christ, then what does all the talk about the brotherhood of man amount to?

Liberals spend much time extolling the spirit of forgiveness that Jesus brought to the world, the hit-me-on-the-other-cheek, the take-my-coat-also spirit of Christianity. It was in the suffering and death of Jesus that this was made real to men. But if we deny that there was anything extraordinary about His death beyond the heroism of it, as all liberals do, then where goes the divine spirit of "Father, forgive them; for they know not what they do"?

One cannot eat his cake and have it too. Religious modernists have been trying to do just that. They admire the fruits of Christianity, but they want to cut down the tree that bears them. We cannot half accept Christ and half reject Him. We cannot take the Bible 50 per cent and throw the other 50 per cent into the discard. Christianity with its theology, its morals, its ethics, and its spiritual content is a unit, and units cannot be burst asunder.

The Paths of Glory

WHEN we read the recent newspaper account of the last appearance on a big League diamond of the renowned baseball player and home-run king, "Babe" Ruth, the words of Thomas Gray flashed into our mind:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave;
Awaits alike th' inevitable hour.
The paths of glory lead but to the grave."

Two or three years ago Ruth was the idol of baseball America. The grandstands and bleachers were always crowded when his team was in town. Whenever he came to bat, the ball park reverberated with applause. When he would send a ball far into the blue for a home run, thousands would go into a frenzy.

But a few weeks ago his team was making its closing appearance in New York, its home. The newspapers played up a certain Monday as "Babe Ruth Day," and asked all New York baseball fans to turn out to the game, for it was to be the last that Ruth would play. But alas! Only fifteen hundred people were there! When Ruth came to bat, no one clapped. When he missed an outfield fly, some even booed.

He left the park heartbroken, and with tears in his eyes.

Because he cannot bat as once he did, the fickle crowds who worshipped him yesterday forget him to-day.

Such is the oft-repeated story of worldly fame. Overnight it disappears. As a vapor it soon becomes nothing. Should we not therefore covet God's approbation rather than man's applause? Why worship at the shrine of human adulation when it is so mercuric and evanescent? One smile from Heaven is worth more than all the adoration man can give. B.



The Red Army of Russia, busily drilling its force of tanks in anticipation of some future conflict, is significant of the international tension prevailing to-day. But the prophecies of the

WE LIVE in the land of the enemy. The adversary of right is ever seeking to defeat the purposes and undertakings of God for the welfare of the human race. Satan strategically endeavors to accomplish his work of ruin largely through the Christian church, either collectively or individually.

Nearly six thousand years ago the forces of truth and error joined issue. The intensity of the struggle has increased with the passing centuries. Surely God and His militant church on earth are weary of the conflict. This contest of spiritual forces (Ephesians 6:10-17) cannot continue always. Consistency leads us to conclude that unless the issue ends in complete and final victory for one side or the other, the whole controversy is to little or no purpose.

The philosophy of divine prophecy embraces and sets forth certain causes and laws that operate to safeguard the interests and undertakings of the eternal kingdom,—interests that are intrusted to, and promoted by and through, the church of our Lord Jesus Christ. This philosophy is based upon the law of infallibility, of supremacy, of omniscience, of love. This is a direct opposite to the philosophy of human prophecy which is based purely and entirely upon the frailties of human reasonings and deductions, upon speculation, comparisons, and shrewd guesses, as discussed in a previous article.

Bible prophecy is the product of divine inspiration. 2 Peter 1:20, 21. Consequently its provisions are absolutely accurate, and its provisions are certain to be fulfilled. There can be no miscarriage in any of its particulars. Every unfulfilled prophecy, or portion thereof, that embraces some period of the future, is a mandatory challenge to the divinity of the Godhead. The God of heaven is willing and able to meet the challenge of every unfulfilled prophecy. The Most High has pledged His word for the accomplishment of this fact. Isaiah 44:6-8; 45:19, 21; 46:9, 10.

The Long Warfare

The foreknowledge of the mighty warfare between truth and error is brought fully to view in the Scriptures. Its origin, its development, its concurrent effects upon human history, its ultimate outcome and bearing

upon the realities of eternity in weal or woe,—all are foreseen and many are described in the prophecies of the Bible. They illuminate the highway of the future so clearly that all who will may see distinctly the outlines of history, and understand the significance of present and approaching events.

At least three important reasons justify the purpose of divine or Bible prophecy. The first and foremost reason is that it establishes absolutely and conclusively the divinity, the infinity, the infallibility, and the unerring foresight of the Christian's God, the living God of heaven, that God who affirms that He alone has power to read the future with unmistakable accuracy.

To Guide the Church

In this connection we are invited by God Himself to investigate His claims. He challenges man to bring forth his strong reasons and to disprove His declarations of wisdom and power to predict the unfoldings of the future. Isaiah 41:21; John 13:19. By comparison, He affirms the limitations of finite man and the futility of his attempts to give exact knowledge of coming events. He submits that man cannot tell what even a day will bring forth; but God can read the complete life of every individual, and outline the history of nations to the end of time. This sublime fact is most fundamental in seeking a reason for Bible prophecy, and for this cause should have earnest and attentive consideration from those who desire to be immovably established in the Christian faith and doctrine.

The second important reason for the large place that Bible prophecy holds in the divine plan is the benefit it offers to the Christian church. The church of God on earth is the object of His supreme love and regard. He has foretold its future so that it may know something of the experiences it

The Prophecies

ANDREW

will encounter; so that it may know of the time when its warfare is to be accomplished and its pilgrimage ended.

This institution, the church, is the divine agency established for the rescue of fallen man. No other instrument is recognized as sufficient for so delicate a task as dealing with the conscience of man, and tutoring it in harmony with the law of salvation. It is the only agency on earth that is made the depository of revealed truth, and set apart as the organized channel for the operation of the Holy Spirit.

The very nature, genius, and purpose of the church make it an object of attack by every malevolent force. The work of the church—to unmask Satan and his machinations, to drag sin out of its hiding places, to place lost man upon the highway to eternal life—involves it in stupendous controversy.

How heartening it is to the weary traveler when he knows by the signposts beside the way that he is on the right road! How it thrills him when he discovers by these markings that he is near his journey's end—his home almost within sight! So it brings supreme joy and encouragement to the church of the living God when it learns through study of the prophetic scroll that the rule and ruin of sin will soon be over, and that eternal triumph in the kingdom of God is near. Psalm 119:105; 2 Peter 1:19; Revelation 1:3.

Throughout all the past, as the church has traveled over the winding way of human experience, it has been guided by the light of the prophetic word. By its kindly beams it has foreseen dangers, and avoided them. It has foreseen its mission and message, and emphasized them at the right time. Though thwarted and dismayed at times by the



Scripture point to better things,—to the second coming of our Saviour, who shall soon appear. And only the Prince of Peace can bring relief to this distracted world.

s of the Bible

GILBERT

strategy of its enemies, yet the gates of hell have never prevailed against it. Matthew 16:18. With confidence in its divine leadership, with vigor and holy zeal renewed and rekindled by the aid of divine prophecy, it has come forth from every struggle a stronger and a purer church.

To Lead Men to God

A third and, perhaps, the most important reason for Bible prophecy, is its vital bearing upon the life and actions of the individual, whether a professing Christian or an honest inquirer after truth. One may be intellectually attracted as he sees how the prophecies establish the infallibility and the divinity of God. He may be greatly interested in the marvelous precision with which the events of history fulfill the prophetic utterances of the Bible. One may assert his belief in the Christian church, and watch with deep interest as it moves forward under the guidance of divine foresight; yet this interest may be altogether superficial,—mere curiosity.

The foremost and dominating purpose of God, as it runs through the great lines of Bible prophecy, is to deepen and more firmly ground the experience of the individual Christian, and to reach the heart of the unsaved. When the inquiring mind learns that there is a God who "changeth the times and the seasons," who "removeth kings, and setteth up kings," who "giveth wisdom unto the wise, and knowledge to them that know understanding," who "revealeth the deep and secret things," who "knoweth what is in the darkness, and the light dwelleth with Him" (Daniel 2:21, 22); or, in other words, when the man finds God through the study

of Bible prophecies, then the supreme objective of Bible prophecy has been attained.

What could establish more completely our individual confidence in the divine authorship of the Bible than to watch the inhabitants of the world acting accurately their part on the dramatic stage of human history,—parts that were assigned thousands of years ago,—individuals doing their part; nations doing their part,—all done in just the right way and at precisely the right time? Not a syllable missing, not a character absent, not a moment's delay,—such is the simple definiteness and the dependability of the laws, the causes, and the effects that undergird the philosophy of divine prophecy. What a glorious contrast to the groundless and fruitless efforts of mortal man to decipher the meaning of present events or to foretell the contingencies of the days to come!

Exact Fulfillment

Such study convinces one that "the world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His own church, in His own charge."

Such personal knowledge brings to the life an overflow of inspiring gratitude and encouragement, of earnestness and activity. One discerns by the landmarks of prophecy just where the world stands in the march of human events. He is able to determine the nearness of the end of the dismal reign of sin and the proximity of the second advent of our Saviour Jesus Christ. He can know when is the time to be waiting and watching for Him.

We live to-day in the end of the age. It is an essential function of Bible prophecy not only to advise the church of this solemn fact, but the world in general. Every in-

habitant on this globe will be affected by the calamitous events attendant upon the second coming of our Lord and the close of human probation. In view of this, every person will have definite and ample warning of the approach of this fearful experience, and so be able, if he will, to make thorough preparation for it.

It is the joyful duty of the church to carry this warning to all mankind,—to tell them that soon the relentless and ruinous rule of sin will be over; that soon we shall have done with all the multifariousness of hatred, greed, violence, crime, wars, miseries, disappointments, and heartaches, with all that has cast a baneful shadow upon the records of human history; that in the place of the issues of sin we shall have the fruits of eternal joy and rest. These realities have been the climax of the Christian's hope through all past ages. Prophet and peasant, high and low, rich and poor, tired of earth's fables and foibles, harassed by hardships and persecutions, have looked forward to this day of fulfilled anticipations.

It is most interesting and informing to know that the prophecies of the Bible foretell a world-wide religious movement just before the second appearing of Christ. And it is most satisfying and cheering to realize that this very day these predictions are being fulfilled. To every nation, kindred, tongue, and people (Revelation 14:6-14) is being carried the message of the rapid approach of the second advent, the warning that Jesus will soon appear.

In view of the certainty of divine prophecy and its accurate fulfillment, even at this very time, we have every reason to be hopeful and courageous. It is true that the days are dark with trouble and distress; that conditions in the world are chaotic and contradictory. The dove of peace finds no rest for the sole of her foot. The wisest and stoutest hearts tremble with fear as they realize the futility of human plans to bolster up a tottering civilization. But upon this darksome outlook beams a radiant hope. For as the Saviour foretold the world conditions that would immediately precede His return, He said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. And our redemption indeed is nigh.

The "SIGNS" QUESTION CORNER

Conducted by
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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.

STATUS OF WOMEN IN CHRISTIANITY

From a friend in Canada comes a question as to the proper status of women in the Christian system, and whether the Bible does not teach that the woman is to be invariably subordinate to the man.

The Bible most certainly shows that in the home and the family the husband is to be the head. See Genesis 3:16; Ephesians 5:22-24; 1 Timothy 2:11, 12. The stronger physically, upon the husband God placed the responsibility of the family's support, the wife's protection. This by no means, however, predicates that the woman is not to be the equal of the man. Genesis 2:21-25 clearly indicates the woman's equality with man, for she is of "one flesh" with him. Man was to be first, but *first of two equals*. It is because the wife is on the same plane with the husband that Paul instructs husbands "to love their own wives as their own bodies. He that loveth his own wife loveth himself." See Ephesians 5:25-33. It is one of the glories of Christendom that woman has been accorded her true dignity. It is one of the shames of non-Christian lands that woman has been degraded and treated as the man's chattel. Where in non-Christian countries women are coming into their own, it is the example of Christian civilization in this respect which is largely accountable for this rightful status. The present-day Turkey of Kemal Pasha is a well-known case in point.

As to 1 Corinthians 14:34, 35 seeming to indicate inequality of the sexes, this is a wrong conclusion. We must remember the social conditions of Paul's day to understand why this was necessary. The Jews did not allow women to preach or to teach in their assemblies, nor even to ask questions. And, of course, the heathen in the degradation in which they placed their women would not tolerate such action by the weaker sex. Paul, therefore, to protect Christian women from social disgrace and reproach, advised that "the women keep silence in the churches. Women's social status being now different, due to the influence of Christian teaching, this advice of Paul's would not now apply. On 1 Corinthians 14:34, 35, and 1 Timothy 2:11, 12, M. C. Wilcox writes: "That the above Scriptures forbid women lording it over men in church matters, assuming authority which they do not possess, making themselves unduly prominent, domineering, or arrogant, all sensible people will admit. Such conduct, which has been at times manifest in professed Christian churches, brings good neither to the women nor to the church, and is shocking to good taste and common sense.

"But does the text forbid women's bearing testimony for Christ or speaking at all in public? Emphatically, no. Let him or her who so thinks read of Deborah the proph-

etess, who helped Barak (Judges 4 and 5); of Huldah, who instructed all Israel (2 Kings 22:12-20); of Anna, who gave public thanks in the temple (Luke 2:36-38); of Priscilla, who instructed more perfectly the mighty and eloquent Apollos (Acts 18:24-26); of Philip's four daughters who prophesied (Acts 21:9); of Phoebe, the deaconess (literally) of the church at Cenchrea, commended by Paul (Romans 16:1); and of the other women mentioned by the apostle in Romans 16. Read the instruction he gives to women who speak in public. 1 Corinthians 11:5, 6.

"In the light of this let any and every woman, if she has a testimony to bear for God, *not* seek to usurp authority over a man, but on proper occasions bear her testimony in Christ's name with all assurance, but with becoming modesty. 'With the mouth confession is made unto salvation.' Romans 10:10. This includes women as well as men. See Romans 10:12, 13; Galatians 3:28."

THE DATE LINE AND THE ARCTIC CIRCLE

A reader in Buenos Aires, Argentina, asks how it is possible to observe the Sabbath when crossing the International Date Line; also how the beginning and ending of the Sabbath can be distinguished within the arctic circle.

Time is a relative matter and is reckoned according to our given position to the sun in its daily journey around the earth, to use popular language. The farther west we live the earlier will be our time and the hour of our day in comparison with regions farther east of us, to which regions the sun comes before it comes to us. This explains why, when we take our transcontinental trips to the eastern part of the United States we have to set our watches ahead every once in a while; and when we return from the Atlantic coast to the Pacific coast we have to do the opposite thing, set our watches back.

Because the sun appears to rise at different times on the earth's surface as our sphere rotates on its axis, men had to agree on some place from which to estimate time. This place is Greenwich, England, near London. New York City is 74 degrees longitude west of Greenwich, and so is about five hours *earlier* in time than Greenwich, the sun traveling 15 degrees an hour. Bombay, India, is about 74 degrees longitude *east* of Greenwich, and so is about five hours *later* in time than Greenwich.

We accept our days of the week as they come to us, even though they may not in time be the same as days in other quarters of our globe. This causes no trouble in keeping the Sabbath. Those who keep Sunday experience no difficulty in keeping that day where they are; and if there is no difficulty regarding the first day of the week,

how can there be over the Sabbath, or seventh day of the week? Providence has arranged our days in this relative manner as to the sun's course, and as sensible men and women let us fall in with His order.

It is true that in the Far North, the arctic region, the sun is at certain times always in view. This does not, however, prevent the people living there from keeping track of the days of the week, nor from telling the time of sunset. This they do as well as we. We determine it by the sun's sinking out of view in the west; they determine it by observing the dip point of the sun in its path in the heavens. North, east, south, and west, the sun is the "greater light" which God gave "to rule the day," that is, the 24-hour day. See Genesis 1:16.

WHEN MICHAEL STANDS UP

An inquiry comes from Klamath Falls, Oregon, as to the meaning of Daniel 12:1, where we are told that "at that time shall Michael stand up, the great Prince who standeth for the children of thy people."

The words of Daniel 12:1: "At that time shall Michael stand up, the great Prince who standeth for the children of thy people," form the decisive objective toward which the prophet's last prediction moves. When Michael, who is Christ (see, in order, Exodus 23:20, 21; Jude 9; 1 Thessalonians 4:16; John 5:28; Daniel 12:1; Acts 5:31), shall "stand up," the hour will have come for "the kingdom of the world," the great empires of Daniel's visions, to "become the kingdom of our Lord and of His Christ: and He shall reign forever and ever" (Revelation 11:15). See Daniel 11:2, 3 for this "kingdom" sense of the words "stand up."

In general, our Lord will "stand up" to receive His kingdom at His second advent (see Daniel 7:13, 14), when the day of man will yield to the Messianic "day of Jehovah" (Joel 1:15; Zephaniah 1:14ff.). In a more definite sense, Christ will "stand up" when He finishes His intercession as our high priest in the sanctuary above; when at the beginning of the last plagues there will come "forth a great voice out of the temple, from the throne, saying, It is done" (Revelation 16:17), and the solemn words are heard, "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still" (Revelation 22:11).

CERTAIN NEW TESTAMENT WORDS

A physician inquires as to the meaning of certain New Testament words and expressions.

The word "deliver" in Galatians 1:4 means "to pluck out, to rescue." Bishop Lightfoot says that this word "strikes the keynote of the epistle. The gospel is a rescue, an emancipation, from a state of bondage." This word in the papyri also carries the meaning of pick out, select. "Pervert" in Galatians 1:7 means to turn about, and so to change completely, as in James 4:9; to change from one state to another. "Anathema" originally meant a thing devoted to God, an offering. However, it came to be used in a bad sense, and so means in Galatians 1:8, an accursed thing. This change from a good sense to a bad one is illustrated in the word "villain," which originally meant a farmer, but means now a scoundrel. "Bearing," as of sins (see margin of American Revised Version of John 1:29) means to lift up or to carry with the idea of removal.



INTERNATIONAL PHOTO

Even the greatest geological phenomena, such as the Grand Cañon of the Colorado in Arizona, may be adequately understood from the standpoint of the Flood theory.

A

BRIEF HISTORY
of the

Flood Theory

GEORGE
McCREADY
PRICE

IT IS quite probable that the theory of natural causes, or uniformity, and the theory of a world catastrophe have existed side by side from remote antiquity as explanations of the fossils. Even to-day fossil bones or fossil sea shells are plentiful in most parts of Italy and Greece; which proves that two or three thousand years ago they must have been familiar to every thoughtful person, for the agencies of disintegration have certainly been diminishing their numbers and their easy identification. At any rate, we find the pagan Greeks assuming to account for the fossils by a perpetual seesaw of the lands with reference to the sea, in the same careless, uncritical way in which they believed in spontaneous generation and in the magic influence of the stars; while Philo, and Tertullian, and Chrysostom, and Augustine were confident that the Flood as recorded in the Scriptures was the real cause of the burial of the fossils.

A thousand years later, even almost down to the time of the Declaration of Independence, we find many books giving elaborate descriptions and containing excellent pictures of various kinds of fossils, though they nevertheless treated these objects as mere curiosities, freaks of nature, declaring that they are produced naturally in the earth or by some magical influence of the heavenly bodies. George Bauer (Agricola), the father of mineralogy, whose works Mr. and Mrs.

Herbert Hoover have translated from the Latin, treated the fossils as having been formed as solidifications or petrifications from water; while Edward Lhuuyd, who published a large and beautifully illustrated book describing a thousand species of British fossils, including many trilobites, declared that these curious objects have developed "from moist seed-bearing vapors which have risen from the seas and entered into the strata of the earth."—Zittel, "*History of Geology and Paleontology*," page 17.

Woodward's Theory

Contemporary with these we have Nicolaus Steno and others on the Continent, including Leonardo da Vinci, and Robert Hooke, John Ray, and John Woodward in England, who argued that the fossils are the remains of actual plants and animals which formerly lived and were buried in sediment deposited by flowing water.

John Woodward (1665-1722), a professor in one of the colleges now connected with London University, may be regarded as the first to convince the world that the fossils are relics of former living things. His books embody about all the real knowledge of the rocks and the fossils which was available in his day, and he taught that the Flood offers the most reasonable explanation of the fossiliferous beds. He was a close friend of Sir Isaac Newton, and the two are buried side

by side in Westminster Abbey. The great Newton himself, being a pious Christian, was without any possible doubt a believer in Flood geology. Woodward's large collection of fossils was bequeathed to the University of Cambridge, where it forms the nucleus of the Woodwardian Museum of the University, and a sum of money also left by him forms the endowment for the Woodwardian professorship in the same institution.

Woodward argued that the great quantities of clay, sand, and other materials now composing the stratified beds can be accounted for by supposing that these composed the great mass of the lands before the Deluge, but all in a loose, unconsolidated form; and that the waters of the Deluge picked up these loose materials and, by some sorting power depositing certain kinds here and other kinds there, spread them out as we now find them. He also pointed out that the earth before the Flood had a wonderfully mild climate, and provided mankind with every kind of food with little or no trouble, being thus suited to man in his innocent condition; but that after man had sinned, a greatly changed condition of the earth's climate and productiveness was necessary to adapt them to man's fallen state, and this change the Flood brought about.

Woodward's writings, with those of others, had convinced scientifically minded people that the fossils are really the remains of animals and plants that once lived. Many wild and fanciful theories were being put forward about this time; but in 1697, John Harris, who at one time was vice president of the Royal Society, wrote: "All sober and judicious men are now convinced that the exuviae of animals, so plentifully found at this day in the strata of the earth, and in

most hard and solid stone and marble, are the lasting proof of the Deluge itself and of its universality."

Tidal Action of the Deluge

During the century from 1700 to 1800 the Flood theory was almost universally accepted. A galaxy of writers contributed each some additional arguments or explanations in its support. John Hutchinson, in 1749, accounted for the characteristic alternations of different kinds of strata by means of tidal waves flowing alternately in varying directions, when the fountains of the great deep (the oceans) were "broken up," as recorded in the Genesis account of the Flood. Patrick Cockburn, in 1750, combated the notion that the waters of the oceans are not sufficient to submerge the continents. But even he underestimated the proportion of the water; for we now know that if all the surface of the globe were smoothed out to a uniform level, the waters would cover the entire globe to a depth of some 9,000 feet, or over a mile and a half. While if we suppose that an abnormal tidal action was one of the chief factors causing the Deluge, the deeper the flood tide in one part of the earth the more completely would a corresponding part be laid bare for a number of hours, which would readily explain the raindrop impressions, the footprints, and even the mud cracks which we occasionally find in the fossiliferous rocks.

Alexander Catcott, lecturer in St. John's College, Cambridge, published "A Treatise on the Deluge" in 1761, which brought out the important principle that the strata of most mountain areas must originally, or at the close of their formation, have been continuous from peak to peak, forming extensive level peaks or plateaus which subsequently were cut up by erosion into the multitude of peaks with which we are familiar. We now know that most mountain systems show a vast horizontal sky line, with the majority of its peaks of about equal height, and that our modern mountains are very generally erosion remnants left after the intervening masses were carried away. The deep valleys and the bulk of the erosion among the mountains was done, said Catcott, either as the waters of the Flood were being drained from off the lands, or in the centuries immediately following, when as yet the most of the sedimentary beds had not solidified. This readjustment period immediately following the Deluge was the time when most of the erosion was done, and in some parts of the earth this readjustment period may have lasted for years or scores of years.

Origin of Coal

In the year 1789, John Williams, an accomplished mining engineer, published a notable work in which he discussed in detail the formation of the coal beds according to the Flood theory. He held that the greater part of the antediluvian earth was covered with luxuriant forests, and that at the Flood the enormous tides swept away this vegetation and buried it here and there in layer above layer, the intervening layers being composed of materials derived from the deeper waters of the oceans, the vegetation of certain localities producing carbonifer-

ous coal, as in Pennsylvania and England, that of other localities forming the Cretaceous coals of such places as Alberta and British Columbia, while the very diverse trees of still other places would make the Tertiary coals of Colorado, or Germany, or Australia.

In this connection it is worthy of note that practically all European geologists have long since discarded the swamp or peat-bog theory of the origin of coal. In a recent

paper, Prof. E. C. Jeffrey of Harvard University makes merry over the way in which American geologists still adhere to this out-of-date hypothesis in disregard of the researches of the rest of the world. He said in part: "One wonders if the United States will be the last country to adhere to the *in situ* hypothesis of the origin of coal, just as it was the last country to adhere to the seed-bearing character of arboreal cryptogams.

(Continued on page 15)



You Can't Be on BOTH SIDES

J. WALTER RICH

"NO MAN can serve two masters. . . . Ye cannot serve God and mammon." Matthew 6:24. This text is wonderfully illuminated by a story that came to me recently of a famous man, Michael Faraday, author of many interesting and useful discoveries in the field of electricity and chemistry. It is not because of these great discoveries that I mention his name in connection with my story, however; for at the time this discovery was made, Michael was just a poor boy, the son of a blacksmith, and was selling papers to help with the family budget. One day, while waiting for his papers at the entrance of the newspaper office, which was barred by an iron railing, he did what most boys would do when confronted with railings. First his hands, then his arms, and finally, very carefully, his head was projected through the railing.

But he was not like Peepy Jellaby in Dickens' story of Bleak House, who, when found before the railings in the front area of a great building with his head through the railings and unable to get it back, began kicking frantically with his legs on one side of the railing and his head howling loudly on the other. Faraday, though his head was caught in the railing was not howling and kicking; he was thinking. He was saying to himself, "My hands and my head are on one side, and my body and heart are on the other side; *on which side am I?*"

The Immovable Bars

He hadn't time to think it out, however, for some one came along, opened the gate, and severely twisted his head and body. It was at this point that he made his great discovery,—possibly one of the greatest that he ever made, even though he then was only a boy: "There is no use trying to be on both sides of a railing at the same time."

We may not all be discoverers; but here is one thing that we must all discover sooner or later. Some people, like Faraday, learn it only painfully; others learn it more easily without pain.

On one side of our life God has set up railings—solid, immovable iron railings. It is because "God is love" that they are there. Love is not a soft, cushionlike affair that permits its children to do as they please. There is iron in love; and God has made the iron into railings to keep us from going into destructive and dangerous places. These railings are His commandments which say, "Thou shalt not," with the firmness of iron. They are like the fence along the edge of a precipice, or the railing along the edge of

a cliff. While it is there, we feel safe and secure in the field it guards. Beyond is the fearful cliff, and the danger that lurks in the fall to the rocks below. These dangers we need not fear so long as we stay on the right side of the fence or railing. Reasonably enough, this barrier is not intended to keep us from pleasure or to make prisoners of those who are sheltered behind its protective bars, but rather to guard from danger and death.

The trouble with many persons is that they have crawled into the position of Faraday. Their heart is on one side, and their head and hands are on the other. The railing is there and cannot be made away with; so they try to be on both sides at the same time. Their heart on one side tells them that God is right, and that His commandments are the guide of life; their head and hands are on the other side, busy with things that God cannot bless. Their conscience is on one side and speaks for Christ, their business is on the other side; and the railings run between. It won't do. It can't be done. Jesus says, "Ye cannot serve God and mammon!" "No man can serve two masters." That is, he can't be on both sides of the railing at once.

There is no use pretending that the bars are not there, for they stand out as warnings in all walks of life. There is no use trying to explain them away, for Jesus has told us they will be in place as long as heaven and earth remain. Matthew 5:17, 18. There is no way around them, for we each shall be brought face to face with them when God determines who are to be the subjects of His kingdom. Hear the wise man say, "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13.

Your eternal life or mine is not guarded or protected, made sure, without the protection afforded by God's iron railing in the fence of love. The bars are iron and are fixed forever. Nothing is accomplished by our grumbling at them, for they are for our good, and do not keep us from anything we need. "No good thing will He [God] withhold from them that walk uprightly." Psalm 84:11.

On one side is God's garden full of life and pleasure; on the other side is the jungle of sin, with lurking dangers and fearful places of shame and death. To climb the railings is dangerous, and may mean death. To try to be on both sides at once is an impossible thing. On which side are you? Ask your heart, not your head; and when it tells you, may this be your answer and your firm resolve and purpose: "I am on the Lord's side."

Your Body—

The DANGERS It Faces

HUBERT O. SWARTOUT, M. D.

SOME reputedly wise man has advised us not to worry about the water outside the boat, because it is only the water inside that sinks it. He has been given credit for more wisdom than he really possessed, for, though what he said is true, we know that the way the water outside the boat behaves has a great deal to do with determining whether it will get inside or not. It is too much to say that the water outside is never a source of danger.

When you consider the dangers that threaten your body, you are likely to think of those on the outside; but, like the boat, it faces dangers from both outside and inside. The parallel does not hold all along the line, though, for the water inside the boat was once outside, while most of your inside dangers have been there from the start. They might be compared to the dangers which the boat faces on account of faulty design, poor material, or imperfect workmanship.

A famous author, who was also a physician, once said that every man is an omnibus in which all his ancestors ride. That means you have inherited mental traits and physical characteristics from both your parents, all their parents, and so on all the way back to Adam and Eve. It is this fact that explains most of the inside dangers which your body faces, and we shall discuss these dangers chiefly from the standpoint of heredity.

While there may be other reasons for your being thin or stout, heredity is a very important factor. It runs in some families to be thin and in others to be stout. If you come from a thin family, and are thin yourself, tuberculosis is more likely to attack you in youth or early adult years. Later you will have a greater than average chance to suffer from nervousness, melancholy, sagging of your vital organs, constipation, and colitis. If, however, you live safely to middle age, your chances are good for a long life, in spite of these later afflictions. A larger proportion of thin people than of stout people hang on to life indefinitely, but "enjoy poor health," in the latter half of life.

Hereditary Dangers

If you are naturally stout, you are less likely to meet serious dangers in the first half of life. Your tendency will be more toward the "eat, drink, and be merry" type of person, who sails happily along through youth and middle age, heedless of the danger signals that indicate rocks ahead. If you inquire, you can learn that most of the people who develop diabetes in middle life or later are stout folks with big appetites. Reports of the most careful and reliable studies made on United States army officers and Metropolitan Life Insurance Company pol-



A good many persons go through life blindfolded as to the dangers of approaching disease.

icyholders would tell you that after thirty-five the death rate for those twenty pounds overweight is 50 per cent above the average, and for those forty pounds overweight, double the average. It is the stout person, far more often than the thin person, who "digs his grave with his teeth."

Self-Medication

In such a case, a medical examination at forty or fifty would probably show that your heart and arteries were being strained too near the limit of safety. There would be time yet to change your program and ease up on the strain; but your habits might be so dear to you that it would be a real trial to make the change. If you had no examination, or, having had one that resulted in a call for a change, you did not change, you would be facing much more than the average chance of developing balky kidneys or of dropping off suddenly from heart failure or apoplexy in your fifties or sixties.

Another inherited characteristic that may be a source of danger is your attitude toward other people's suggestions or advice. You may be one of that numerous group who are always listening to others,—dosing yourself with this, that, or the other, just because somebody says it is good for what seems to ail you. If so, much of the medicine you take is sure to be useless; and some of it positively dangerous. You may naturally be the sort of person who will "always take a dare" or who will "try anything once." That inherited trait is often a source of grave

danger. There are some things that you would not live to try more than once, and others that you would never be the same after trying once.

Again, you may be the kind of person who will listen to nobody's advice, no matter how competent he may be to give it. There should be no such people, but there are many of them. That they heedlessly run into danger again and again must be obvious.

Insanity

The tendency to several forms of mental disease is definitely hereditary. In fact, psychiatrists declare that heredity is the greatest single factor in the causation of insanity. With insanity increasing so much faster than the population in general that if some change does not occur in this trend there will be more people inside asylums than outside in a very few generations, the danger becomes real. If you happen to be so unfortunate as to have a hereditary taint in this respect, you can do nothing about it for yourself except to hope for the best, for not all with such taints develop mental disease. If you have any regard for your possible children and for their children, however, or for the human race as a whole, you will surely hesitate to marry and pass on the taint to others.

Bleeders

A disease which is not common, but which is very serious, is hæmophilia, which is characterized by a tendency to bleed for a long time after even slight cuts or injuries. This is a peculiar disease in that only males have it, but they inherit it through their mothers. If you are a boy or a man, and your mother's father had hæmophilia, you are in danger of being a "bleeder." His son's daughter's sons or his daughter's daughter's sons also face this danger, but not to the extent that you do. In other words, if there is hæmophilia anywhere in your mother's family, you have more or less hereditary tendency toward the disease; but the farther back you have to go to find a case the less danger there is.

Cancer

A much more common, and even more dreadful inside danger may face you. Cancer is on the increase; and no matter what its causes may finally be found to be, or how numerous they may be, it has already been proved that heredity is a very important factor. Cancer does run in families. If it is in your family, you are more likely to develop it than you would be if it were not. Since, however, there is hope of a cure if taken early, a knowledge that you may have the hereditary tendency should lead you to greater watchfulness and prompt consulta-

tion with a competent physician at the first suspicious sign.

There are other hereditary diseases, but few of any importance that have not been named. You have, however, doubtless noticed that some folks are born with a "strong constitution," while others just naturally "catch everything that comes along." Resistance to disease is partly inborn, and the shorter you are in that respect the greater your inside cause for danger.

The Outside Dangers

We shall now pass on to the consideration of outside dangers. Some of them are always present. Others depend upon the weather, where you live, the kind of work you do, the habits of your associates, and the general state of health of the community. Some of them you can avoid. Some you cannot.

There is danger in cold. Every winter we read of people freezing to death. Many who do not die, suffer loss of, or injury to, toes, fingers, ears, feet, or hands. Besides these more evident dangers, long-continued cold may lower your resistance and make you more subject to disease. Becoming chilled is a common way of bringing on a cold or pneumonia.

Heat is also a source of danger. We do not refer here to hot objects that may cause burns, but to hot weather. There are many diseases that attack people chiefly in the summer. Long-continued heat, with profuse perspiration, saps your strength and makes you more subject to disease. If the heat is so intense that your heat-regulating mechanism is not able to cope with it, your temperature will begin to rise, and you will face the danger of heat exhaustion, which may result in death.

Sunlight, while directly or indirectly essential to life, and in many ways conducive to health, may easily become dangerous. Enough is vital,—too much may be fatal. If after being cooped up indoors for weeks or months, you should spend a few hours on the beach some sunny day, protected by nothing but your bathing suit, you would for some time not be able to forget the danger that lurks in the rays of the sun. Sunburn has been known to be severe enough to put people in a hospital for weeks, to cause permanent stiffness of the limbs, or even to result in death from putting so much skin out of action.

Sunstroke

A different danger, sunstroke, is usually due to the effect of the direct rays of the sun falling upon the head, though some cases apparently result from rays reflected from a water surface into the face and eyes. If you should suffer a sunstroke, your heat-regulating center would be thrown out of balance, and you might die quickly from high temperature. If you recovered, the center would be unstable for a long time, and a second sunstroke might occur with much less cause than in the case of the first.

Air may be a source of danger, entirely apart from its being too hot or too cold. It may be too rare, as is the case at high altitudes, and cause mountain sickness. It may be too dense, as is the case in diving bells or caissons, and cause caisson disease, which

is often very painful and sometimes fatal. It may be too damp, and increase discomfort from either heat or cold. It may be too dry, and cause chapping or cracking of the skin. It may carry disease organisms perched on dust particles or in the spray from the noses or mouths of those who sneeze or cough. It may partly clog the lungs with fine particles of soot from smoking chimneys.

There is no occupation without its dangers. Cuts, bruises, burns, scalds, broken bones, sprained joints, wrenched backs, and blinded eyes occur every day in our modern industrial life, not only in factories, but on farms and in homes. Most occupational dangers, however, come from carelessness about machinery, from inhalation of harmful gases, and from irritating dusts. Painters are subject to lead poisoning. The lungs of coal miners gradually become blackened and heavy with inhaled coal dust; those of stone cutters and workers with grinding machines are likely to be in a chronic state of

The "Signs" Radio Log

The SIGNS of THE TIMES is happy to announce the following radio broadcast hours for evangelists affiliated with the Seventh-day Adventist denomination, who are giving messages parallel to those found in our columns. If you live within the radius of these stations, tune in. If you appreciate the messages coming to you over the air, drop a card to the station telling the managers of your appreciation.

Evangelist George E. Taylor:
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Evangelist A. E. Holst and S. A. Minesinger:
Station WMMN, Fairmont, West Virginia. Each Friday at 4-4:30 P. M., E. S. T. 890 kilocycles.

Evangelist H. A. Vandeman:
Station WKBO, Harrisburg, Pennsylvania. Each Thursday, 4-4:30 P. M., E. S. T. 1200 kilocycles.

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Station WLAS, Philadelphia, Pennsylvania. Each Sunday, 5:30 P. M., E. S. T. 1370 kilocycles.

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Station KGB, San Diego, California. Each Sunday at 5-5:30 P. M., P. S. T. 1330 kilocycles.

Medical Evan. Julius Gilbert White:
Station WLAC, Nashville, Tennessee. Each Thursday, 4:30-4:45 P. M., C. S. T. 1470 kc.

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Station WHBU, Anderson, Indiana. Each Sunday at 3 P. M., C. S. T. 1210 kilocycles.

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irritation from the sharp particles of stone or abrasive which they inhale while at work. Lungs thus irritated provide fertile soil for tuberculosis.

In our machine age, more than ever before, a person faces dangers from the carelessness, ignorance, or helplessness of others, as well as from his own. You run a poor chance of getting through life without being injured in an automobile accident, and have a fair chance of being killed in one. This is more than ever true now that booze is back on the open market. As one boy expressed it, when his teacher asked him to tell the difference between the quick and the dead: "The quick is them that get out of the way of the cars, and the dead is them that don't."

Bacteria and Viruses

Last of all we shall mention microbes, which include bacteria, belonging to the plant kingdom, and parasites from the animal kingdom. Viruses probably should be included among the bacteria, though they cannot be seen with the microscope, and we cannot prove that they as a class should be thus included. Bacteria, viruses, and parasites give rise to a very large proportion of all the dangers your body faces.

We have not set a very pleasant prospect before you in this article. The outlook is dark, though in a later article you will see that you are not so helpless as this one might seem to indicate. You should not bury your head in the sand like an ostrich, however, and try to fool yourself with the idea that the dangers do not exist or that they are small. "Sin entered into the world, and death by sin;" and a multitude of factors that lead more or less directly to death are in constant operation. As an Irishman pithily expressed it: "It's a hard world, and very few of us will ever get through it alive." Even though we are Christians, and enjoy lifelong association with people of the best of characters, the dangers are still there. We can all say with Paul: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Corinthians 15:19.

The Flood Theory

(Continued from page 12)

... It has been wittily remarked that Oxford is the place where good German theories go when they die. As far as paleobotany is concerned, the United States appears at the present time to rival that ancient institution of learning."—*Science*, Oct. 3, 1930, page 345.

Lyell's Uniformitarianism

We may conclude that our scientific knowledge has now outgrown the peat-bog theory of the origin of coal; and that thus one more of the fallacies upon which Lyellism was built up a hundred years ago has been discarded, vindicating in this respect the transport theory of the origin of coal. And if the origin of coal is thus being brought into better conformity with the Flood theory, we can conclude that probably other remnants of Lyell's uniformitarianism must also be discarded.

I give here a summary of the situation as given by Byron C. Nelson, the modern historian of the Flood theory, in his excellent work, "The Deluge Story in Stone" (1931):

"Although the Flood theory of geology was not without its assailants in the eighteenth century, and there were not wanting men eager to advance some other theory, the Deluge easily maintained its place as the most common explanation of the earth's geological state. The works of such men as Buffon (1749) and Hutton (1788) in behalf of the doctrine of uniformity, which modern geology has adopted, met with little favor. The reason for this was that the leading educators of the day were largely men of great religious faith [the evolutionists would say "of great religious credulity"], men who believed strongly in the Bible and did not hesitate to teach others to do likewise. A change came in the nineteenth century. As that century progressed, the control of education in Europe and America passed gradually out of the hands of such men into the hands of men more or less lacking in religious convictions, and even into the hands of men secretly or even openly hostile to the Bible. The result was that the theory of uniformity, which had come down from the ancients (the pagan Greeks) and had been advocated to some extent in the sixteenth and seventeenth centuries, gained the upper hand, and the Flood theory fell into the background."

—Page 83.

(Continued next week)

Is the Wound Healed?

(Continued from page 1)

might be mentioned the reestablishment of the Order of Jesuits in 1814 by Pius VII, the Catholic Emancipation Act in England in 1829, followed by the Oxford Movement, and the revival of the Roman Catholic hierarchy in England. Then in 1870 came the Vatican Council, the decree of infallibility, and the dawn of the next phase.

2. (1871-1917) Patient slowly convalescing. During this period the papacy was quietly regaining influence, encouraged by the increasing deterioration of Protestantism; but its progress was retarded by the World War, 1914-1918.

3. (1918-1928) Patient rapidly recuperating. The papacy now seized the opportunity created by the spiritual confusion caused by the Great War and, posing as the one true church, marched on to many victories, pressing its claims with its accustomed audacity. To this end it inaugurated Eucharistic Congresses in several strategic centers.

4. (1929-1934) Patient enjoying vigorous health. This has been evidenced by a series of extraordinarily important events:

- a. The settling of the Roman Question.
- b. Proclamation of the pope as king.
- c. Recovery of temporal power in the creation of the Vatican State.
- d. Receipt from Italian Government of millions of dollars in cash.
- e. Inauguration of intense propaganda in

Protestant countries and in all mission fields.

f. Exchange of diplomatic representatives with almost all civilized countries.

g. Signing of concordats with many nations.

h. Removal of almost the last of Catholic disabilities in England.

i. Overthrow of socialism in Austria by a Catholic caucus.

j. Rise of theories of government favorable to Catholic principles, the abdication of democracy in favor of dictators, totalitarian governments, etc.

Looking over this amazing catalogue of events, one cannot but admit that the deadly wound is on the way to complete healing, and that the papacy will be able—when the hour comes—to accomplish the final acts assigned to it in the prophetic word.

HEALTH

Do you know?

that there are 20,000 deaths from appendicitis each year, 19,000 of which might be avoided? Read "Appendicitis, Castor Oil, and the Undertaker," in November "Health."

Do you know?

that "pain or discomfort over the heart may accompany nearly all types of organic disease of the heart and of the great vessels which carry the blood from the heart"? Symptoms of heart weakness, diagnosis, and care, are fully covered in the article, "A Pain in the Heart" in November "Health." Do not miss it.

Do you know?

that "the study of the question of stillbirths and premature children born to the wives of smokers shows a much higher percentage of these in the offspring of smokers than of non-smokers," and that "as statistics become available in the case of smoking by both parents, the results will undoubtedly be most disheartening"? This and many very specific, vital facts are pointed out in "A Physician's Appeal to Women Smokers," in November "Health."

Do you know?

that "not less than one out of four persons in this country has some impairment of the sense of hearing"? "How Good Are Your Ears?" an article in the November issue of "Health" gives a minute description of the ear, and tells how to care for it so as to avoid deafness.

Do you know?

that the taking of "some kidney pills" instead of getting a thorough examination by a specialist when you have definite signs of kidney or bladder trouble will probably finally prove fatal? Read "Broken Cisterns—Diseased Bladders," in November "Health." The specialist who writes describes case after case that has come under his direct observation.

And there are six other valuable articles in this number. And it represents only one twelfth of a year's health-instruction program, which "Health" will bring to your home for only \$1.50 a year (foreign countries, \$2.00; Canada, \$1.75). Ten or more extra copies of the November issue cost only six cents a copy (Canada, 7½ cents; foreign, nine cents). Single copy, 15 cents. The service of "Health" is rapidly creating a larger demand.

HEALTH ♦ Mountain View, California

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The WORLD OUTLOOK



Where's the Prejudice?

ADVOCATES of modernism and evolution often are loud in their complaints against the prejudice and bigotry which, they say, marks the fundamentalist Christian.

Doubtless, in instances, there is bigotry and prejudice. But certainly it is not all on the side of the fundamentalists. Notice a comment of Dan Gilbert's, in his "Crucifying Christ in American Colleges," on the choice of books in certain college libraries:

"Below is shown, statistically, the plethora of Bible-blasting dynamite which is packed into the library of the State University. Note the lack of neutralizing agents, the silenced voice of the Christian advocate!

"Books in the library:

"Favorable to evolution, 83; opposed to evolution, 0.

"Favorable to atheistic evolution, 29; supporting theistic evolution, 3; noncommittal regarding whether there is a creative and directing Intelligence back of evolution (many of these, however, tend to deny the supernatural by explaining evolution as the blind outworking of unintelligent naturalistic physical forces), 51.

"Discrediting divine inspiration of the Bible, 42; sustaining divine inspiration of the Bible, 0.

"Condemning Christianity and the church as evil forces in the civilized world, 17; contending for Christianity and the church as forces for progress, 1.

"Denying the deity of Jesus Christ, 12; representing Jesus Christ as the Son of God, 0."

Indeed, it is not too much to say that the surest way to get one's self blackballed in the intellectual circles of America is to take a firm and open stand as a believer in the literal Bible.

This was not always so. A generation or two ago, America, for all her faults and failings, might have been called predominantly Christian. Despite many sects and conflicting creeds, her people believed in God as Creator, and Jesus Christ as Saviour.

Who could say that America believes these things to-day?

Instead of believing in God, how many millions believe in evolution! Instead of believing in Christ as Saviour, how many millions believe in man as his own savior!

"This know also, that in the

last days perilous times shall come. For men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof." 2 Timothy 3:1, 2, 5. The churches still stand. The creeds are still recited. The pageant of worship goes on. Yet the careful observer of life and conduct, as well as of religious form and profession, must admit that America has become largely pagan.

On Making Predictions

"A WORLD dictator will appear in 1935. Mussolini may be the man. He seems the most likely at present, but I can't say for sure. Another may emerge from the chaos and assume the dictatorship.

"This dictator will rule for seven years. The Battle of Armageddon will then take place, in 1942. That will be the end of the temporal order, and Christ will come again."

These are the predictions of Wilbur Glenn Voliva of Zion, Illinois, as recently reported by the Associated Press. Mr. Voliva's remarks illustrate a tendency in certain religious persons to predict the future, to set this or that date as the time

for some great cataclysm, or for the second appearing of Christ.

The SIGNS OF THE TIMES believes most heartily in Bible prophecy. We also believe in the near return of Jesus. "But of that day and hour," says Jesus, "knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. There are indeed signs by which we may know when the close of human history is near, but the Scriptures afford no basis for speculation as to the date.

"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. This is the work of the church,—to warn the world that the kingdom of God approaches. But it is not her duty to set the time for that event.

The Inquisition

SPAIN has recently celebrated, with appropriate commemorative exercises, the anniversary of the downfall of the Inquisition. It was not the three hundredth or the five hundredth anniversary, either. It will come as a surprise to a majority of our readers to realize that only a century ago the Inquisition, supported by both church and state, still carried on its deadly work in Spain. Not until July 15, 1834, was General Martinez de la Rosa able to put an end to its activities.

The Inquisition fought to the bitter end every effort to limit its atrocities. Napoleon, on his entry into Madrid in 1808, suppressed the organization with its system of espionage and torture. The Cortes, on February 12, 1813, declared it to be incompatible with the Spanish Constitution, despite the earnest pleas of the Roman Catholic Church that it be continued. Some years later, the church carried its point, and the Inquisition was restored. Not until the very recent establishment of the present republic did Spain grant religious freedom.

To Americans, reared in a country where the principles of civil and religious liberty have been fostered, the fact that only a hundred years separate the people of Spain from the terrors of the Inquisition may teach a useful lesson: That there is yet need for all citizens to guard liberty of conscience, and to strain every nerve against efforts, however innocent in appearance, which may ultimately work against religious freedom. D.



A postal employee sorts mail into pneumatic containers which will "shoot" the letters from the airport to the post office. This method will save about forty-five minutes; and bills are now pending in Congress to provide funds for several such systems of air mail pneumatic delivery in cities where they are needed.