



Adolf Hitler addresses an enormous gathering of his Storm Troops. The rising tide of nationalism is typical of modern Europe.

WIDE WORLD

Civilization—

Forward or Backward?

A report and comment on Will Durant's lecture, "Is Progress Real?"

WILLIAM G. WIRTH

IT HAS been the comfortable conceit of the twentieth century to think of itself as the time par excellence of progress. Have we not witnessed the era of the machine and its attendant conveniences and aids? have not science and industry given us great material boons? And when we think of our numberless educational institutions of all kinds, the matter of progress is clinched.

So many of us have thought, superficially. But had my readers had the privilege of hearing one of our great American writers and thinkers, Will Durant, as I heard him the other night in the auditorium of one of our large Western universities, they would not have been at all sure that we have progressed in our present century. In fact, they would have seriously pondered whether we had not actually retrograded. But let's to Will Durant's lecture on "Is Progress Real?"

Mr. Durant first stressed the fact that the notion of progress has itself been in the minds of men for only about the last two hundred years. The ancients mentioned it, but rejected it as being no true fact in human experience. They thought it absurd to suppose it were possible for humanity to climb to higher levels of real advancement. The Greeks, for example, maintained there was no real progress; what seemed to be such was only change. Aristotle said mankind was like the great ocean; men might move on the surface as did the mighty waves, and appear to be in progressive motion, but were essentially still at the base, as the waters of the ocean deeps. The Romans were like-minded. One of the keenest of Roman philosophers, Lucretius, said, "All things are always the same." In this he was but echoing the preacher of the Old Testament: "That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun." Ecclesiastes 1:9.

Mr. Durant well brought out that the ancients, could they see our present-day material civilization, would want to know if our vaunted progress was really so in making better men,—or was it only change? They would have said we have better means of doing things,—automobiles travel faster and better than the Roman chariots, and our present-day factories turn out faster and better the articles that ancient Greeks made,—but so far as they could see, our ends of living are not different or better than theirs, if as good,—happiness, contentment, peace. They would have said our means of killing one another in war now are vastly more efficient than theirs,—we can kill twenty thousand men where they could have killed only twenty,—but our ends in war are no better than theirs,—hatred, suspicion, jealousy.

From the fall of Rome to the Renaissance in Europe and elsewhere men looked upon human experience as being always the same. About the fifteenth century de Fontenelle in one of his Dialogues pictured Socrates as coming to life. He asked de Fontenelle what men were doing. When the Frenchman told him men were fighting one another, that poverty was everywhere, and sickness was on every hand, Socrates cried out, "Enough! I see you are the same savages as we were!" Whereupon de Fontenelle drew the lesson in

his study of progress that while the intellect might have advanced, the heart remains the same.

Of a more optimistic turn were Turgot of France in the eighteenth century, who believed that man was going forward on successively higher plateaus of life, and de Condorcet in a later time, who, in his "Sketch of the Progress of the Human Spirit," believed that in one hundred years from his time men would solve everything. What a poor prophet he was!

Philosophy Is Pessimistic

Coming to our day, Will Durant brought out the remarkable fact that never were philosophers as pessimistic as they are now. They see nothing but darkness ahead, and a hopeless future. Spengler, in his "Decline of the West," which Durant feels to be the most important book of the century, after a searching analysis of our civilization, predicts its death. The astute and jesting Bernard Shaw has no better advice for the United States in the solution of its problems than to go the way of Soviet Russia. Sinclair Lewis gets the Nobel Prize for his caustic and pessimistic satires of American business men, physicians, and preachers. None has been more optimistic in his future of the human race than H. G. Wells. Now even Wells is writing in a contrary vein. He is disappointed with the world, and sees it going on the rocks.

Another significant thing that Durant told his university audience was that while much of our present-day pessimism and hopelessness was due undoubtedly to the World War and its disappointing aftermath, it must be noted that this pessimism on the part of the world's profound minds was taking shape in the golden age of prosperity and universal tranquillity in the end of the nineteenth century and during the years preceding the World War. Tolstoi, the greatest of Russian writers and thinkers, predicted in 1910 that modern scientific advance and industrialism would culminate in the destruction of man. So keenly did he feel this that he decided to end his days in a monastery, and was on the way to this retreat from the disappointing world when death overtook him. Ruskin raised the question whether our modern progress was real or illusory. Sir Arthur Balfour, the British philosopher, taught that the moderns were progressing in ideas but behaving by those primitive impulses and emotions that change not from age to age. And Professor Bury, one of England's outstanding historians, maintained that history proved that Balfour was right.

Will Durant correctly observed here that it takes a strong heart to read the history of mankind and still keep an optimistic outlook on human experience. The Egyptian government spends thousands of dollars every year to keep the sand away from the base of the great pyramid of Giza, else in a short time it would be covered, and turn into waste. So Durant said it seemed to be with the pyramid of human progress. It takes every bit of human strength to preserve what we have; but the severe fact is ever with us that the

sands of deterioration are always present to make our culture a wilderness.

It would be unfair for me to say that Durant left his audience with this gloomy picture of human progress. In the latter part of his lecture he held that men would advance, though it would take undoubtedly a long time to accomplish this advance. I could not help thinking when this great American philosopher was voicing this hope after the sheer facts of pessimism which he had brought out, of the facetious remark I once heard expressed concerning an incurable optimist, that his hopes would materialize "if only you gave him time enough." If it be true that "hope springs eternal in the human breast," one could hardly blame Mr. Durant for this grabbing at the straw. Time was the only thing he could tie to as offering any way out.

The effect of this whole lecture on my mind and heart was a deep thankfulness to God for the verities and sureties of the Old Book. No student of its prophecies could have better portrayed the dismal and dark outlook ahead of us than Will Durant, and in thus doing he is but one of many of our most profound thinkers, who feel as he does about our world situation. Indeed, I could not help thinking of certain scriptures as Mr. Durant was speaking. "But know this," says the Bible, "that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful,

unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." "But evil men and impostors shall wax worse and worse, deceiving and being deceived." 2 Timothy 3:1-5, 13. Certainly, the ancient prediction of Paul here agrees with Will Durant's on the facts of our times. And the pessimism of both concerning our present-day civilization is avouched by the Master Himself, when in His prophecy of the last days we read the words, "Because iniquity shall be multiplied, the love of the many shall wax cold." Matthew 24:12.

Progress Through Redemption

Progress will not come to the human race until it receives its new manhood in Jesus Christ. This new manhood, which will attain the ends the civilizations of all time have vainly attempted, cannot be gained through fleshly endeavor. It must be a superhuman program, and this it will be when Jesus comes the second time to gather His own to Himself in the earth made new. Writes Paul: "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Philippians 3:20, 21. Then we shall reach our ends of happiness, righteousness, peace, contentment,—then, and not before. "The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

Humility

HUMILITY is a Christian grace; therefore, as we might expect, its civilization and perfection are dependent on the closeness and continuity of our fellowship with the Lord Jesus Christ. That life starts in humility, when the cry of the soul breaks forth in the spirit of the publican, "God be merciful to me a sinner." We admit that at once; are we as ready to entertain the idea, and make it a working conviction of life, that the growth of the Christian life, to the very close, should be in humility, and can be only in the measure in which we commune with the Lord Jesus? Fellowship with the holy Redeemer will save us from thinking more highly of ourselves than we ought to think. Contact reveals our poverty of resources as the experience of life's temptations and perils drives us continually upon His aid. It is the sight of Jesus that starts the piercing cry of Peter, "Depart from me; for I am a sinful man, O Lord;" as it is the vision of the Saviour in Patmos that leads John to say, "I fell at His feet as dead."—John Clifford, D. D.

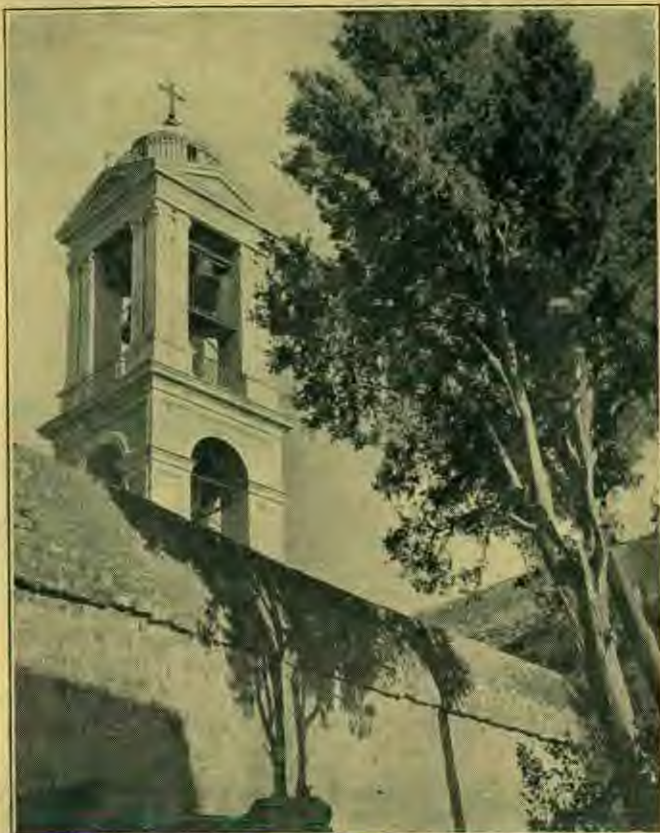


Comfort

LALIA M. THORNTON

When I lacked human strength on which to lean,
And there were many ills to flout me,
I was not overthrown, for I have always known
The Everlasting Arms about me.

When I stood tearful and bereft,
When I lacked voice of love to bless and cheer me,
I did not feel afraid; my faith was firmly stayed,
I knew the Everlasting Presence near me.



The bells in the tower of the Church of the Holy Nativity, in Bethlehem, Palestine, annually ring out on Christmas morning the glad tidings that Jesus was born near this spot more than nineteen hundred years ago. Christians today look forward to another event,—the second coming of this same Jesus.

The CHRISTIAN'S HOPE

SAMUEL T. SHADEL

IT IS a matter of some importance to the Christian to understand his hope,—when and how it is to be realized. We are exhorted by the apostle Peter to be ready always to give a reason of the hope that is in us with meekness and fear. 1 Peter 3:15. This we cannot do unless we understand for ourselves what is embraced in that hope.

The Christian's hope embraces a kingdom, which is to be given to the saints beyond the resurrection, when they shall have eternal life. And because their hope is respecting a state beyond the coming of Christ and the resurrection, all the promises relating to that hope are made with reference to the coming of Christ, to the resurrection, or to the state beyond the resurrection.

Hope is expectation and desire. Neither of these alone would constitute a hope; for a man may desire what he cannot expect to receive, or he may expect to receive what he does not desire. Hope, therefore, is a

combination of the two; but a man may have both of these and yet fail of having a well-grounded hope. Try reading these two words into every place you find the word "hope" in the Bible. In order to have a well-grounded hope, it must be built on the promise of God, and we must be sure we are complying with the conditions on which the object is promised. Every promise of God is made on conditions. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. (See also Jeremiah 18:7-10.)

We see by reading Hebrews 6:17-19 that the true gospel hope is based on the promise of God confirmed by an oath. In Ephesians 2:11, 12, Paul speaks of a class who were unacquainted with the promises and not complying with the conditions, as without "hope, and without God in the world."

What is your hope? Are you following the popular sentiment, and saying, "If I live a Christian, I hope to die and go to heaven"? There is no promise of reward at death, and but one promise that could be construed as teaching such a doctrine: Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." This text is not speaking of the time of reward, but is a sure promise that they shall have a reward. Paul tells when rewards are given: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8. The words of Jesus on this question are clear: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

Christ's Second Coming

"There is one body, and one Spirit, even as ye are called in one hope of your calling." Ephesians 4:4. There are several things to be accomplished before the bringing in of the object for which we are hoping; therefore there are several things spoken of as a hope, but these objects are so connected with the hope as to be called the hope, because if these are not fulfilled, the hope would fail of its accomplishment. There are four distinct steps or phases of the Christian's hope, all interwoven and vitally associated one with the other. Were one to fail, all would fail.

The first is found in Hebrews 6:13-19. It is the kingdom. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. The promise here referred to is that made to Abraham and his seed. Genesis 13:15, 16. To this same promise Jesus referred when He said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Thus our expectation is built on the promise of God; but in order to enhance the value of the kingdom, the next phase of the hope is eternal life in that kingdom. And here is the promise of God for that: "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. We would not so greatly desire the kingdom if we thought we had to follow our loved ones to the grave as we do here.

But people have died and are dying, and Paul said that "if the dead rise not, . . . then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16-18. There is no eternal life in the grave; therefore the third phase of the Christian's hope is of vital importance. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. Rewards and punishments are beyond the resurrection. (See also John 5:28, 29.)

The Resurrection

In Ezekiel, the thirty-seventh chapter, is a picture of the valley of dry bones to illustrate how the patriarchs and prophets looked forward to the fulfillment of the promise made to Abraham. They expected God to give them the kingdom, for He had promised it. They desired that which constituted their

(Continued on page 14)



INTERNATIONAL NEWS
Communists surge around the City Hall in New York, protesting against unemployment. We live in a world agitated by violent political and social movements; and no stability is yet in sight.

The Ominous PRESENT

ON every hand are seen apprehension and keen misgivings concerning the future of the individual, the home, the community, the nation, and the world. Such men as H. G. Wells, Dean Inge, Sir Philip Gibbs, Frank Simonds, and Glenn Frank are fully cognizant of the seriousness of the present outlook socially, politically, industrially, and internationally. They do not endeavor to over-emphasize the issues, but seek rather to sound a warning, as faithful watchmen to their fellow countrymen, hoping perchance that someone may be sufficiently aroused to find or to devise a way of escape for all. In fact, the last-mentioned authority, in his recent book, "Thunder and Dawn," seems to bend every effort toward finding a gleam of hope, a way out; but his mental candor forces admission after admission of fatal facts which sadly quench each sparkling hypothesis.

The Modern Breakdown

Individuals are breaking down today by the thousands under the strain of present conditions. The breakdown is in mental resistance to unpleasant circumstances. People do not seem to be able to stand the pressure of modern life with its difficulties and no hope of a happier future. The factor of "no hope" is undeniably the most destructive one to mental health. That this is so is testified to by the unabated activity of the psychologists and social workers in trying to stabilize the mental depression of the unemployed and their dependents. The lack of a substantial hope produces 18,000 suicides annually in the United States alone, as well as 30,000 attempts at suicide. Our hospitals and sanitariums are crowded with neurotics, while thousands on the verge of "breaking" walk our streets, still putting up a brave fight to ward off what they feel is

Thinking men agree that there is something radically wrong with our present world. Only in the word of God can be found the true solution of mankind's modern problems and perplexities.

EDWARD Y. DOMINA

inevitable. Human nature cannot tolerate being without hope. It loses its healthy tone. Even the most optimistic prognosticators of a wrong world quickly righting itself are now dumb and dazed by the march of current events. They, too, are wondering if we should dare to hope,—just hope.

The sanctity of the home, that pillar of society, has been torn down. The strange paradox of this is that those who have been and are attacking the sacredness of the home have been the ones to suffer most by the success achieved, though the world at large does not see this. The destroyers, after having become satiated with pseudo liberties, finally look for sincerity, only to find that their work has been to mutilate character and ruin sincere love. Thus homes cease to be homes. The blight falls upon children and parents alike, until in thousands of homes we see nothing but distrust, rebellion, suspicion, selfishness, hate,—and even murder.

Communities, large and small, find themselves in sore financial predicaments. This is too well known to require an enlarged discussion. If this were the only problem faced by large municipalities, the situation would not be so acute. But graft, unemployment, "rackets," and organized crime all contribute to the confusion. A remaining handful of patriotic citizens and leaders battle for community standards; but their efforts are rather pathetic.

The nations are in a chaotic state internally, for the world-wide economic crisis has not only confused the leaders, but has offered certain small political factions an opportunity to grow and thus so to split populations as to disorganize practical government. A house divided against itself cannot stand. Neither can a nation. Only an internal revolution producing a new and stronger leadership, or an external war, can weld a nation together again. America, England, Germany, France, Spain, Italy, Poland, Czechoslovakia, Mexico, and China are outstanding examples of such disintegrating and devastating forces.

Interracial Hatreds

International and interracial hatreds and jealousies add the finishing touches to our already sordid picture. In Europe we still have the Polish Corridor and the Balkan pot. Added to these are the Franco-Italian difficulties, reparations, Red Russia, and unemployment. Asia offers us an awakening Persia, a rebellious and hating India, a complicated Palestine, a dissatisfied Philippines, a smoldering but nevertheless potent, Sino-Japanese conflict, with Red Russia hovering, ominous, in the background.

Yet more foreboding and more sinister is the impending danger of a titanic struggle between Orient and Occident. This is a

danger denied by none. Such a death struggle would involve the whole world,—would well-nigh destroy mankind. A friend of mine, returning from the Near East a short time ago, related that one day he was visiting the Valley of Jehoshaphat, or Megiddo, the Armageddon of the Apocalypse, with a Mohammedan guide. They stood at the entering pass to this great tricorned valley, which had witnessed many a bloody struggle and had been a "valley of decision" for the nations of antiquity. As they talked, my friend asked the guide to explain, briefly, his view of the not-distant destiny of the nations. The Mohammedan agreed. He most earnestly and patriotically set forth the convictions and determinations of Islam, pointing out that the World War had convinced the Orient that Western civilization was no more merciful or civilized than that of the East; and that the rule of the Occident was to be tolerated no longer.

My friend did not lose the force of the words of his guide. In return, he expressed his belief in the Bible and its prophecy of a disastrous death struggle soon to come between the East and the West.

How Can We Know?

Sir Philip Gibbs suggests the following: "Unconsciously, many minds in the world today have harked back to that philosophy of materialism and despair. They dance to the jazz tune of this modern life, on the Riviera, in Florida, in the playgrounds of the world, in cabarets, in dance halls, but somehow they get bored. Oh, how bored they get, these people of pleasure! They know in their hearts that something is missing, that something is wrong with them and life. The meaning of it all how can they know? How can they find out?"

"How can we know the meaning of it all—the meaning of life?"—is indeed the great question of the hour for most of us. As we scrutinize the vacillations of the theologians, the conflicts of the philosophers, the treachery of nations and their leaders, the breakdown of society, and the suffering of humanity, we indeed wonder about it all.

Our answer is to be found fully only in the Bible, the word of God. Outside of the Bible we find no adequate answer.

The Scriptures tell us that the conditions around us are the result of a controversy between two forms of government, God's and Satan's, that the right form will be triumphant at last, and that we may be triumphant with it. But this victory will come only after the intelligent universe has had an ample demonstration of what wrong moral laws will do in destroying happiness.

What the Bible Promises

The Bible promises us eternal life in a real, sin-free, sorrow-free, disease-free, and re-created earth. If there is the slightest possibility of this being true, surely it is worth investigating. For such an investigation to prove fruitful, one must have grounds for accepting the Bible as God's revealed word. A few of these grounds are set forth here, and it is urged that each reader add to them by further personal reading and study.

Before proceeding further in our discussion, it may be well right here to eliminate

from our thinking a frequent but rather unimportant question: Where did God come from? On the face of it this seems to be a query of paramount importance, but let us do a little analyzing and find out if it is really a query of any consequence.

First, this question comes as a result of man's native curiosity rather than as a result of a practical need. Of course, if one chooses to define the satisfying of all of man's curiosity as a "practical need," then the question is pertinent; but very few people, it is felt, would take this position. It is plain that a knowledge of where God came from, if He came at all, would not be of any practical value to the race.

Limitations of Knowledge

Second, for us to believe that a thing exists does not of necessity require that we have a knowledge of its origin, but only convincing evidence either direct or indirect of its existence. For example, man acknowledged the existence of electricity and utilized it long before getting detailed information revealing its sources.

Third, even though now we may not see God physically, this does not mean that He does not exist, for the evidence of the nature of things provided by the reasoning processes many times outruns and surpasses the direct evidence of the senses. That this is true has been proved over and over again in our physical laboratories. Scientists and logicians teach this truth, and follow it. Hence, though we may not sense God physically now, we may show that He exists through other logical evidences, and utilize this fact without worrying about origins.

Fourth, if God did have an origin, and man knew what it was, he, man, would not

be satisfied to know this, but would also want to know the origin of the origin. In reality what man wants to know is, What is the ultimate nature of the universe? or, What is the ultimate substance of which all things are made? (Here I leave it to my readers to define the word "substance" as best suits them.) This has been the quest of philosophy for ages, and it is a vain one. We do not live in a world of ultimates, but in a world of relativity. Things, or persons, have significance only to the extent that they are defined by, and related to; other things. An example: a king is a king only when he has subjects; put him on a barren planet, and then ask yourself if he is a king.

Now we are seeking for the ultimate substance in its primal state. By axiom or hypothesis all things, both animate and inanimate, are made out of it. We do not know the ultimate substance, but we do have knowledge of thousands of concrete physical forms of it around us. Assume, then, that we are approaching the ultimate substance in our researches, and that one day we find it. What do we do then? We simply define it and try to explain it in terms of things already known, which things in turn are made from this ultimate substance, and hence we are defining a thing in terms of itself. This cannot be done, according to the laws of valid reasoning. We are forced to conclude, then, that the universe does not offer to us what is generally conceived as an ultimate substance. In any such search we are up against a brick wall.

Valueless Questions

Fifth, supposing we could discover and define an ultimate substance out of which even God might be made, we could and we would still ask the questions, Where did it come from? Is there something more fundamental back of it? Such questions would be interesting, but completely valueless. They can always be asked, but they do not always have meaning. We must learn to discriminate between meaningful questions and meaningless questions. A thinking person can eliminate safely, then, from his philosophical Christian economy the irrelevant question of these immediate paragraphs. Let us trust the Bible. Let us believe God's word.

Not in his own knowledge can man fathom the mysteries of eternity and existence. The pattern is blurred; the symbols are dim and of uncertain meaning. God knows; man can only guess. We may trust our heavenly Father's wisdom, where our own falters and is abashed.

I believe the Bible because of the evidences of its divine origin and infallibility, as set forth in the articles to follow in future issues of the SIGNS OF THE TIMES, and because of many more evidences of like nature of which we can render only a few examples. Let us not reject the revelation of God because we cannot fully comprehend and understand Him. It is not to be expected that finiteness can comprehend Infinity. Let us examine the evidences of the Scriptures, and let us trust in the goodness of our heavenly Father. For every strange and terrible condition that afflicts humanity there is a reason. We believe that reason, as we shall show in articles to follow, is set forth in the word of God.

THIS IS THE first of a series of articles

on "Why I Believe the Bible,"
by Edward V. Domina. Titles
to follow will be

- "The Testimony of Prophecy"
- "The Failure of Modern Philosophy"
- "A Silver Lining"
- "A Modern Miracle"
- "Archaeological Authenticities"
- "Experimental Christianity"



This is Jerusalem, as the city appears from the passenger planes of the Imperial Airways. Note especially the Mosque of Omar, built on the site of Israel's ancient temple.



Will the JEWS ACCEPT the MESSIAH?

FROM the foundation of the world God has in mind His Israel. When He created the earth, He purposed it should be inhabited with beings having characters in harmony with His own. This is His Israel, which He has been developing through the ages, and which, when the reign of sin is over, and the plan of redemption complete, will inherit this earth made new as an everlasting possession, with the New Jerusalem as its capital and eternal city.

The entrance of sin delayed, but did not defeat, God's purpose. In the carrying out of this purpose, He called Abraham to be the father of His Israel, promising an everlasting possession, and making an everlasting covenant to this end. God would develop Israel primarily from the fleshly seed of Abraham, but they "would not." Matthew 23:37. But God must have His Israel, so the gospel goes to the Gentiles in order that Israel may be made up.

In Jeremiah 11:16 Israel is symbolized by an olive tree. The apostle Paul, in Romans 11, speaks of Israel under this borrowed figure, presenting it with some of its branches broken off, and Gentile converts being grafted in as branches to make perfect the olive tree; and this is God's true Israel. Paul says, "So all Israel shall be saved." Verse 26. "So" here is an adverb of manner, rather than of conclusion. "So," that is, in this manner, by the grafting process. He cannot mean that all of literal Israel will be saved; for he has already exclaimed, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." Verse 14.

In writing to the Thessalonians, speaking

The prophecies of the Bible have much to say about Israel as the chosen of God. But does "Israel" mean those who are members of the Jewish race, or those who have been reconciled to God by faith?

JESSE C. STEVENS

of the Jews, he said, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath [of God] is come upon them to the uttermost." 1 Thessalonians 2:15, 16.

The Individual and the Nation

This does not mean that the individual Jew has filled up the cup of his iniquity, and that the wrath of God is upon him to the uttermost, because while the Gentile believers are being grafted into the olive tree, the individual Jew, as a branch, can be grafted in (Romans 11:23); for darkness only in part is upon them "until the fullness of the Gentiles be come in" (verse 25)—that is, darkness upon them as a nation, but not necessarily upon them as individuals. When the individual heart turns to the Lord, the veil (of unbelief) is taken away. 2 Corinthians 3:16. When "the fullness of the Gentiles be come in" (note that word "in") and God's Israel is completed, then darkness shall come upon all, both Jew and Gentile, because then the plan of redemption is completed and human probation closes. Revelation 22:11. Likewise "Jerusalem shall be trodden down of the Gentiles, until the times

of the Gentiles be fulfilled" (Luke 21:24); then like all cities of the earth it will be thrown down and remain so during the great and dreadful day of the Lord. Revelation 16:19; Jeremiah 4:26.

Some will say, "If this is true, that literal Israel as a people is rejected, and they do not come into everlasting possession of Palestine, then the promises of God have failed." The apostle Paul, himself a Jew, had to meet in his day this very objection, and this is the way he did it: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9:6-8. Then, in writing to the Galatians, He said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ," and then concludes, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:16, 29.

This is in harmony with the teachings of Christ. He said, "Other sheep I have, which are not of this fold: them also I must bring,

and they shall hear My voice; and there shall be *one* fold, and *one* Shepherd." John 10:16.

If the Jewish nation were to become again God's nation, the head of all the Gentile nations, a very fundamental principle of the gospel of Christ would be vitiated,—that "there is no difference" between the Jew and Gentile (Romans 10:12); that Jew and Greek are one in Christ (Galatians 3:28); that in Him "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Colossians 3:11); and that Christ in His death broke down the wall of partition between Jew and Gentile, to make them one body, His Israel. Ephesians 2:15, 16.

The many promises God made to that nation through the prophets could have been fulfilled to them literally and in detail, but now since that nation failed to become God's true Israel, many of these promises, according to inspired New Testament interpretation, are to have a spiritual fulfillment to spiritual Israel, called out of every nation. Take, for example, the promise in Amos 9:11-15, "In that day will I raise up the tabernacle of David that is fallen. . . . And I will bring again the captivity of My people of Israel. . . . And I will plant them upon their land, and they shall no more be pulled up out of their land."

Observe now the New Testament understanding of the fulfillment of that promise as recorded in the fifteenth chapter of Acts. The gospel had been going with power, and many Gentiles had accepted Christ and had received the Holy Spirit. Some Jewish believers were teaching that these Gentile converts should be circumcised and keep the whole ceremonial law in order to be saved. The first council of the Christian church was convened 52 A. D. to consider this matter. Paul, Barnabas, and Peter related how the gospel was being carried to the Gentiles, how they were being converted, how God was giving them the Holy Spirit, putting no difference between Jew and Gentile, purifying their hearts by faith.

James' Interpretation of Amos

Then James, the chairman of the council, summing up, stated that it was all a fulfillment of the prophecy of Amos, saying, "Men and brethren, hearken unto me: Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down." Verses 13-16. How is the tabernacle of David being restored? Why, through the gospel going to the Gentiles and God calling out from among them "a people for His name." This is the New Testament interpretation of the Old Testament prophecies relating to the restoration of Israel. This is God's Israel, made up of Jew and Gentile.

The promise to Abraham of an everlasting possession included more than the land of Palestine. The promise was that he should be heir of the world. Romans 4:13. Abraham looked for a heavenly country and a city which hath foundations, whose builder and maker is God. Hebrews 11:10-16. That

promise will be fulfilled. Christ said "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. The Scriptures plainly teach that this earth in its present condition is to pass away, with all its wickedness and suffering and death. 2 Peter 3:10-13. Then will come the earth restored to its Edenic beauty, and this is to be the everlasting possession, the everlasting homeland of true Israel, with the New Jerusalem as its capital city.

Paul exclaimed, "Jerusalem which is above is free, which is the mother of us all." Galatians 4:26. All,—both Jew and Gentile.

No Universal Return

It is unscriptural and unreasonable to teach, as some do, that all the Jews are going back to Palestine, and there accept Christ as the Messiah. There are about 16,000,000 Jews in all the world. Palestine is a very small country of around 10,000 square miles, about the size of Vermont or of Wales. In the 1930 census the population of Palestine was 1,035,154, of whom 759,952 were Moslems, 73 per cent of the population; 175,006 Jews, or 17 per cent; 90,607 Christians, or 8 per cent; and 9,589 others. Observe that the Moslems at the present time outnumber

the Jews two to one. This is one reason why the clashes of the several sects of Christians, Moslems, and Jews over the contents and use of the holy places have been so constant and often so violent.

Moslem Opposition

The Jews at present are far from having their own way. "The recent history of the Moslems has centered at Jerusalem. The Wailing Wall issue has not only brought bloodshed, but has become a real issue between Zionism and Mohammedanism. The late Moslem conferences at Jerusalem have not only been a long step toward the unification of 300,000,000 Mohammedans, but has crystallized a real united movement against the encroachments of Zionism." And of the 16,000,000 Jews of the world, with all the Moslems and Christians and others that are there at present, the population would be dense indeed. Elbow room would be at a premium.

Moreover, there is no likelihood of all the Jews returning, any more than they did from the Babylonian captivity. From December 9, 1917, to the end of 1930, 110,643 Jews entered the country. During the period from December 9, 1917, to the end of 1921, only a few Jews left the country; but from 1922 to 1930, 28,500 Jews left Palestine, or in other words, almost one third of those who entered during that same period. The tide of emigration seems to be flowing both out and in.

Also, it should be recalled that the announced policy of Great Britain was to afford equal treatment to all the peoples of Palestine, and to provide a national home for the Jews, permitting them to return to Palestine only as the development of the country guaranteed the normal absorption of immigration for rising industries and reclaimed agricultural lands.

Paul speaks of old Jerusalem as being "in bondage with her children." Galatians 4:25. Had the Jews been faithful, Jerusalem would have been enlarged and beautified, the center of the whole earth, beautiful for situation; but throughout the generations since the fall of the city in 70 A. D., Jerusalem has been a "burdensome stone" and a "cup of trembling unto all the people" (Zechariah 12:3, 2), and will be so to the end of time. Jerusalem will be the center of the last world war, the great war of Armageddon. Revelation 16:16.

Where Is Armageddon?

Armageddon is in the land of Palestine, deriving its name from the hills of Megiddo some sixty miles north of Jerusalem, overlooking the plains of Esdraelon. The war of Armageddon is to be a great racial and religious war, and while it will involve all nations, it will center in Palestine. Jerusalem will be the "burdensome stone" and the "cup of trembling." Those who are in Palestine in that day will find themselves in the very crater of the greatest conflict in the history of the world. Palestine and Jerusalem do not have a very bright future, and those who are holding the hope of the national restoration of the Jews, and of the Jews as a nation accepting Christ as the Messiah, are following a theological will-o'-the-wisp.



Be Not Afraid

ROBERT HARE

Are you letting the burden fall
A hand divine supplied?
Do you dream your work is done,—
All done for the Crucified?
The ending is not yet;
Your lips dare not be dumb,—
Not till the curtain falls,
Not till the Christ has come.

"Go, go!" the voice still rings,
Across the Orient sea;
Its whispers living still—
"Ye did it unto Me!"
Toil on; no work is vain
That meets God's holy will;
And yet His promise rings,
"Lo, I am with you still."

Let not the burden fall;
Strong hands are needed now.
The reckoning years are come,
To which all ages bow.
Take up the task anew,
And heaven will lend its aid.
God sees and understands;
He calls, "Be not afraid!"

The RETURN TO MEDIEVALISM

ROBERT L. ODOM
Madrid, Spain

JUST a few years ago the papacy was a decrepit, wounded, and obscure institution as far as world affairs were concerned. The pope lay "a prisoner" within the Vatican walls, shorn of temporal power and ignored by the nations at large. But recently things have changed.

The aims of the modern papacy were well put by Pius X, before the World War, in these words to his church: "The end toward which all our efforts ought to converge is to submit again the human race under the dominion of our Lord Jesus Christ."—*Encyclical "Supremi Apostolatus."*

This purpose is repeatedly asserted by the present bishop of Rome under his slogan, "The Restoration of the Kingdom of Christ." The essence of the papal remedy for world conditions is the application of the "two-power" (church and state) theory defined by Leo XIII. Pius XI urges the adoption of the "norms" delineated by Leo XIII (in his encyclical "Rerum novarum") "for all the human race for resolving the arduous problems of human society as they are comprehended under the term of 'social question.'"

"The Restoration of Human Society"

And he adds: "From this new diffusion of the gospel spirit throughout the world . . . we trust will come forth the much-desired restoration of human society in Christ."—*Encyclical "Quadragesimo Anno," May 15, 1931.*

Since the bishop of Rome in the same document calls himself "the vicar of Christ in the earth" and regards none but the Roman Catholic as the true religion of Christ, it clearly follows that a realization of his hopes would mean the subjugation of mankind again to the ecclesiastical authority of the papacy.

After the celebration of a pontifical Mass by Cardinal Hayes in St. Patrick's Cathedral, New York, March 10, 1929, as an act of thanksgiving for the signing of the Italo-Vatican agreements, Dr. John A. McClory, a Jesuit author and professor of the University of Detroit, spoke on "The Church and the Republic." Among other things concerning the Roman bishop, Dr. McClory declared that the pope "looks forward to the day, when, at the invitation of the nations, he

may have the opportunity of applying the soothing salve of [Roman Catholic] Christianity to the wounds of the world."

After arguing that "the pope would be the logical man" for "a world arbiter" among the nations, the same Jesuit doctor said: "And so I like to indulge the vision of the great white shepherd of the Seven Hills, like his Master of Galilee, keeping the flock of mankind in peace. And since every shepherd has his favorite lamb, I picture the pope looking with specially benign eyes on America."

Not long thereafter, the Vatican, through its official organ, the *Osservatore Romano*, said: "The Italo-Vatican reconciliation will certainly dominate the history of the second quarter of this century. . . . It deserves the name of conciliation or pacification, because it follows the lines laid down by Pius XI to return God to Italy and Italy to God, at the same time giving other governments and peoples a strong impulse to return to God, and the whole of society to become reconciled to God."

The ideal of "true social restoration" proposed by the Vatican is, therefore, a collaboration of church and state in social matters. And Pius XI cites and reaffirms the words of Leo XIII, holding forth "the [Roman Catholic] religion as the foundation of all social laws," that "no probable success whatever can be expected, if not with the intervention of the [Roman Catholic] religion and of the [Roman Catholic] Church."—*Encyclical "Quadragesimo Anno."*

If the following words of Pius XI mean anything, they show that the papacy would turn the world back to the Middle Ages: "Something has been attempted in this line, but it has been null or of little value, principally in those questions which most sharply divide the peoples. And it is because there is no human institution that can impose upon all the nations a code of common law corresponding to the condition of these times, as that true society of nations, which was a community of Christian peoples, had it in the Middle Ages. . . . But there is a divine institution that can be the custodian of the authority of the law of the peoples; an institution that is above all nations and which is over them all; endowed with supreme authority, and venerable in the plenitude of her magistracy: it is the [Roman Catholic]



Church of Christ."—*Encyclical "Ubi Arcano Dei."*

These things are not mere idle words; they express acts and facts. The present Roman bishop is "the pope of Catholic Action," which is called "the true crusade of modern times." That this is the idea of Catholic Action has been expressed by Pius XI himself: "The idea of defending in such a manner the Catholic cause, our predecessors have already had occasion to put into practice. In the most terrible circumstances of the [Roman Catholic] Church and of human society, they were heard inviting all the faithful to unite themselves to fight the holy wars under the direction of the bishops."—*Acción Católica (published by the Central Board of Catholic Action of Spain, with the statutes of the same organization in Italy, France, and Poland.)*

Organization of "Catholic Action"

In this modern crusade, not against Saracen or Moor, but against our crumbling civilization, Catholic Action means "the participation of the Catholic lay element in the hierarchical apostolate," or mission. The pope and the bishops are the hierarchy, and give the orders. A priest, called the "ecclesiastical consiliary," is designated for each Catholic Action association, and he "is the soul of the association, the promoter of every good initiative, the wellspring of the zeal."—*Id.*

Statistics recently published say that the membership of the Roman Catholic Church is 330,000,000 souls (18 per cent of the world's population, and 48 per cent of Europe's). Among them are 320,000 priests, 400,000 nuns, and 30,000 monks scattered



M. Laval, the French Foreign Minister whose talks with Mussolini resulted in the signing of a Franco-Italian pact, leaves the Vatican with his daughter after having been received in audience by the pope. The papacy is becoming increasingly active in international affairs.

throughout the world. With the other workers attached to the 145,000 Catholic churches, the pope's servants number about 1,000,000 or more—"a standing army officered in strictest discipline by the greatest hierarchy the world has ever known." The command is made up of "1,578 bishops, 245 archbishops, 256 vicars apostolic, 104 prefects apostolic, 22 apostolic delegates, 55 cardinals, and one pope."

"The Formation of Consciences"

Such a host of Catholic laymen and clergy, with the wealth, power, and influence they wield, is out first to make the world think Catholic. "The first objective of Catholic Action is that of forming the consciences."—"Un Programa de Acción Católica," by D. Angel Herrera Oria, president of the Central Board of Catholic Action, Madrid, Spain. "As an immediate end and condition 'sine qua non' for achieving its own vision, Catholic Action directs itself to the formation of consciences."—*Acción Católica* (italics theirs).

Every agency at its command is used to propagate its social doctrines; and its fields of activity include those of the home, the school, culture in general, public charities, public morals, religious activities, and social and economic problems. And Pius XI declares that for social restoration "there are needed above all two things: a reform of institutions and an amending of customs. On speaking of the reform of institutions, we think principally of the state."—*Encyclical "Quadragesimo Anno."*

To him an amending of customs means "a

return to Christian life and to Christian institutions." Concerning the latter he greatly deplores "the great impediments that are opposed to the sanctification of the feasts."—*Id.* It is interesting to note in this connection that not long ago Pius XI sharply censured the Italian Government for its laxity in enforcing Sunday observance.

Catholic Action is not a political party, but may "collaborate with those that are acceptable." Thus it becomes a sort of balance of power that can be placed in whatever political balance promises to favor the papal plans. It says that "politics in its proper and essential sense is the science and art of realizing the common good by means of laws and institutions conformable to [Roman Catholic] Christian principles."—*Acción Católica*.

"But, although standing above party politics, it develops, as has been said, an activity very useful to the public good, forming good Catholics and, therefore, good citizens, who shall know how to make good use of politics, defending well the Catholic principles."—*Id.*

The Roman Catholic Church lays great stress on her duty to dictate in matters of morals. "Likewise politics has much in relation to morals; there is open, therefore, an extensive field where Catholic Action shall be able to develop a good work, because—as has been justly said—in the bottom of every social question there is a moral question."—*Id.*

And it boasts: "And we can affirm also that Catholic Action has fulfilled its mission to such a point that, as much by means of

The growing power of the Roman Catholic Church forms one of the most significant developments of recent history. In fulfillment of scriptural prophecies, the Papal See is attaining to larger and larger importance in world affairs.

the formation of the conscience of divers social classes, as due to opportune intervention before the public authorities, it has exercised an undeniable influence, not only on public opinion, but even to the editing of some of the best legal dispositions in force at present."—*Id.*

Pius XI himself says of the encyclical "Rerum Novarum" of Leo XIII: "It encouraged some Catholics to collaborate profitably in this matter with the rulers, they [i. e., the Catholics] being frequently the most illustrious promoters of this new politics in parliaments; but even more, priests of the [Roman Catholic] Church, totally saturated in the doctrine of Leo XIII, were the ones who in not a few cases proposed for the vote of senators the very social laws recently promulgated, and who decidedly demanded and promoted their fulfillment."—*Encyclical "Quadragesimo Anno."*

He also boasts that non-Catholics are advocating and defending unwittingly his very doctrines: "But the benefits which the document of Leo XIII brought forth are not reduced to these limits [i. e., to Catholic activities]; the doctrine contained in the encyclical 'Rerum Novarum' went taking possession without being felt, of those who, separated from the Catholic unity, do not recognize the power of the [Roman Catholic] Church; so, the Catholic principles in social matters went little by little forming part of the patrimony of human society, and already we see with joy that the eternal truths so highly proclaimed by our predecessor of undimmed memory, with frequency alleged and defended not only in non-Catholic books and periodicals, but even in the bosom of parliaments and before tribunals of justice."—*Id.*

Treaties With Many Nations

Back in 1922 (December 23) Pius XI made this striking statement: "The princes and rulers of nearly all nations, as moved by the instinct of peace, wished, as in competition, either to renew their ancient friendship with the apostolic see, or to inaugurate relations of concord."—*Encyclical "Ubi Arcano Dei."*

At the outbreak of the World War there were only fourteen nations represented at the papal court. Today the number is nearly forty. If the bishop of Rome could say that in 1922, he can say it today with more emphasis than ever. Following are a few of

(Continued on page 14)

The "SIGNS" QUESTION CORNER

Conducted by
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Eagle Rock, California

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



even taken of the devoted thing, and have also stolen, and dissembled also; and they have even put it among their own stuff." Verse 11. Achan's sin reflected dishonor upon the whole camp, and so was treated as the people's sin, as a national wrong. Because it was a national wrong, "all Israel" took part in its punishment; and further, as in the case of Saul, Achan's children were included in the penalty. Verses 24, 25.

It must also be kept in mind that Jehovah, as the real king of His people, had His own honor to defend and maintain against the national dishonor of Achan and Saul, both of which offenses reflected upon His rule and His standards. Such national dishonors demanded severer penalties—upon fathers and children—than would be warranted in private and personal offenses.

Jehovah's words in His promise to David, "I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom," undoubtedly explain why Solomon was exempted from the divine punishment. 2 Samuel 7:12; 1 Kings 11:12.

In Jeremiah 8:1ff., we have a vivid Oriental picture of the destruction of Jerusalem by the Babylonians under Nebuchadnezzar in 586 B. C. (See 2 Kings 25:8ff.; 2 Chronicles 36:17-21; Jeremiah 39:4-8). Jeremiah 50:9 tells of the invasion and capture of Babylon by the Medes and Persians under Cyrus in 538 B. C.

Ezekiel 26:7ff. refers to the thirteen years' siege of Tyre by Nebuchadnezzar (about 597-584 B. C.), of which Josephus tells us in his "Antiquities," X:XI:1 and "Contra Apion," 1:21. From the historical account it would appear that Nebuchadnezzar captured the city (Ezekiel 26:7-11), but did not have the measure of success he hoped for (Ezekiel 29:17, 18). Beginning with the "they" of Ezekiel 26:12, some Bible scholars with good reason hold there is presented a prediction of the seven months' siege of Tyre by Alexander the Great in about 322 B. C., who built a causeway from the mainland to new Tyre and captured it.

In Ezekiel 29:8ff. we have the divine punishment upon Egypt accomplished through the invasion of the land of the Nile by the Babylonians under Nebuchadnezzar. The "forty years" of verses 11, 12 serve as a prophetic designation of the period of devastation and desolation which followed the conquest of Egypt by Nebuchadnezzar about 565 B. C. Jerome calls attention to the fact that the number forty is one often connected in the Scriptures with affliction and judgment. He instances the forty days' rain of the Flood as a case in point.

Ezekiel 32:1ff. refers to this same invasion of Egypt by Nebuchadnezzar, and undoubtedly also carries us further into the divine judgments upon this land effected through Cambyses of Persia about 525 B. C. and Alexander the Great about 325 B. C.

In Isaiah 17:1 probable reference is made to the destruction caused by the invasions of the Assyrians under Tiglath-Pileser and Sargon II about 730-720 B. C. (See 2 Kings 16:9; Isaiah 20:1.)

Inasmuch as in Daniel 8 the prophecy confines itself to two beasts, the "ram" (Medo-Persia) and the "he-goat" (Greece), the "little horn" of Daniel 8:9 which came up on the head of the he-goat is used to represent the succeeding empire, Rome. This may serve to explain why in Daniel 8 Rome is not presented as a separate beast, as is true in Daniel 7.

I do not find any reference to human sacrifice in 2 Samuel 21:14. The wrong reference must have been given me.

THE MISSOURI SYNOD OF LUTHERANS

Information as to the Missouri Synod of Lutherans is requested by a reader in Elizabeth, Illinois.

The Missouri Synod of Lutherans arose out of attempts in the early part of the nineteenth century to unite the Lutheran and the Reformed churches. Among the Lutherans who settled in Missouri, C. F. W. Walther stood forth as a leader. As against the idea that the ultimate authority in ecclesiastical affairs rested with the clergy, Walther held firmly to the rights of the congregation, both in the ordination of its clergy and in its authority over them. He emphasized also the necessity of absolute accord to the Confessions of the Lutheran Church, and disapproved of all commingling with other churches and faiths.

In doctrine the Missouri Synod recognizes one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including the text of and commentary upon the three ecumenical creeds,—Apostles, Nicene, and Athanasian,—and the six Lutheran confessions,—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Larger and Smaller Lutheran Catechisms, and the Formula of Concord.

The Missouri Synod carries on foreign missionary work mainly in India, China, Brazil, Argentine Republic, and Cuba. It supports a number of educational and health institutions, and a large publishing concern, The Concordia Publishing House, St. Louis, Missouri.

I would advise the questioner to write The Concordia Publishing House for the answer to the specific points he has in mind.

THE MANNER OF JESUS' RETURN

A reader in Excelsior, Minnesota, wishes information on the doctrine that Christ has already returned to this earth as an "invisible ruler."

When our Lord came to this earth two thousand years ago, He came as a humble babe in Bethlehem's manger, and subject to the limitations of His humanity. However, when He returns at the second advent He will appear in the fullness of deity as the Son of God, and so "with power and great glory." Matthew 24:30; 25:31. The day of Christ's appearing will be catastrophic and cataclysmic, "a day of wrath, a day of trouble and distress, a day of wasteness and desolation," as the world with its sin trembles before its holy Lord. Zephaniah 1:14-18. It will be world-wide in its effect, "and every eye shall see Him." Revelation 1:7.

This last Biblical fact, that when Jesus re-

turns "every eye shall see Him," certainly asseverates that when He does come to earth, He will not "reign as an invisible ruler." In Acts 1:11 we read that the angels told the disciples who witnessed our Lord's ascension, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." It is "this Jesus"—our Redeemer seen by human eyes—that will again be seen by human eyes when He comes the second time, for by the angelic assurance He "shall so come in like manner."

DIVINE PUNISHMENT; OLD TESTAMENT PROPHECIES

A reader requests information and explanation concerning 2 Samuel 21:1-9 and Deuteronomy 24:16, etc.; also information concerning the fulfillment of various prophecies in the Old Testament.

The apparent contradiction between the principle stated in the four Old Testament references the questioner gives (Deuteronomy 24:16; 2 Kings 14:6; 2 Chronicles 25:4; Ezekiel 18:20) and the fact presented in the narrative of 2 Samuel 21:1-9 may be cleared if we understand that in the former case the doctrine of private, personal responsibility alone is set forth, and in the latter case the doctrine of collective, official, representative responsibility. Where a sin committed by the fathers did not collectively dishonor or bring reproach upon the people in general, but was of a strictly private or personal kind, affecting only their own standard before God, it was quite right that the children should not be called upon to suffer for their fathers' sin. However, Saul's sin against the Gibeonites was not of a private, personal nature. He slew them as the king of Israel, the representative, so to speak, of all of God's people in violation of a national oath. Therefore, the punishment in 2 Samuel 21:1-9 was not upon Saul as an individual, but upon Saul as a nation. Because of this collective responsibility, and so greater offense, divine justice called for a collective punishment in the persons of Saul's sons, a severer penalty.

People suffer for their own wrongs. But it is also true that in this closely woven world, suffering and anguish may come because of the misdeeds of others.

The same collective punishment is emphasized in the experience of Achan. When Achan "took of the devoted thing" (Joshua 7:1), God viewed this offense as a violation of the collective charge to all Israel (Joshua 6:16-21), and therefore as a national offense. This explains why we read in Joshua 7 that the people as a body did not capture Ai; why God told Joshua, "Israel hath sinned; yea, they have even transgressed My covenant which I commanded them: yea, they have

The PROPHET in the Remnant CHURCH

FRANCIS M.
BURG

*Mrs. Ellen G. White,
who Seventh-day
Adventists believe
exercised the gift of
prophecy in mod-
ern times.*



God's gift of prophecy to His people was not designed to become extinct with the apostles, but rather to be especially marked among His remnant church,—those who should live in the closing days of human history, at the time of Christ's coming.

THE subject of prophecy takes a wide range, as our readers will recognize from previous articles that have appeared dealing with different phases of the prophet and his work. This present discussion deals with the question from the viewpoint taken by the denomination which publishes this magazine. Seventh-day Adventists have believed throughout their history that that gift of the Holy Spirit defined in the Scriptures as the "spirit of prophecy" has been manifested among them in the life and teachings of Mrs. Ellen G. White. Some of the salient reasons for this belief of Seventh-day Adventists are here presented to the readers of this paper.

In the first place, the Bible definition of the spirit of prophecy should be noted. "The testimony of Jesus is the spirit of prophecy." Revelation 19:10. No violence to this text is done,—indeed it more clearly presents its thought, if we transpose the wording, reading the passage, "The spirit of prophecy is the testimony of Jesus." A word from Mrs. Ellen G. White explains her understanding of this scripture: "Since the sin of our first parents there has been no direct communication between God and man. . . .

All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs." This quotation is taken from one of Mrs. White's popular works, "Patriarchs and Prophets," page 366. Paul states in his epistle to Timothy, "There is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5. And Peter also witnesses as definitely to this point: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

Hence, when God communicates His message to men through a human instrumentality, the manifestation is the "testimony of Jesus"; it is Jesus, the one Mediator between God and man, speaking and conveying the message of God, by human instrumentality, to those for whom it is intended. It is the "spirit of prophecy." This phenomenon in Moses, Isaiah, Jeremiah, Amos, and others, as they delivered messages from heaven to mankind, was the spirit of prophecy, the testimony of Jesus, manifested through them. Should God choose a human agency in our times through whom to convey messages to men, it would be as truly now as then the "spirit of prophecy."

The Commandments of God

From the words of John the revelator, Seventh-day Adventists teach that such a manifestation should characterize the church of God in the last days. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17) The "remnant" church, as will be observed, is the church in the closing days of its history and work.

That the gift of prophecy, among other spiritual gifts, was placed by God in the church of this dispensation cannot be questioned after reading Paul's word to the Corinthian believers: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of

God." 1 Corinthians 12:28; Ephesians 4:11-13.

These gifts were placed in the church for the promotion of its work, and for its up-building; as Paul states, "till we all come in the unity of the faith, and of the knowledge of the Son of God." Christ is finally to present His church without "spot, or wrinkle, or any such thing." Ephesians 5:27. A short quotation from Mrs. Ellen G. White's comments on the parables and other of Christ's teachings will be apropos to the foregoing observation: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—"Christ's Object Lessons," page 69. The reader will see in the Scriptures referred to why the denomination represented by this journal believes in the spirit of prophecy as a necessary concomitant to a complete gospel program.

As stated in the early part of this article, Seventh-day Adventists believe Mrs. Ellen G. White has filled the place of God's special messenger from the early years of their history. The basic reason for their belief in such a manifestation has already been presented. Did the work and teaching of Mrs. White fulfill the Scripture requirement for the prophetic gift in the church, as is believed by this denomination?

Inasmuch as this gift of the Spirit should be manifested in connection with the gospel program, as above shown, it remains only that Mrs. White's work and teaching be brought to the Scripture test to determine whether the claim made relative to her inspiration is sound or not.

With the prevailing confusion in the Christian world as to doctrine and practice, the need of a divinely chosen instrumentality, pointing out the way of truth to bewildered men and women, is most obvious. True, the Bible points the way. But even so, in the field of religion today it is "lo here" and "lo there," until men are bewildered with

the babel of tongues. An authoritative voice, or divine oracle, to point the way out from the numberless bypaths of error to the fundamental teaching of the word of God is manifestly needed in these times when the full gospel light is to shine and prepare the waiting church to meet her coming King.

Strong Belief in the Scriptures

An examination of Mrs. White's teaching gives ample evidence that every fundamental doctrine of the Scriptures is emphasized, and belief in them and their practice is stressed as necessary to salvation. Her emphasis on the word of God in the holy canon of Scripture, and her clear enunciation of every fundamental gospel truth as set forth in the apostolic writings has given the denomination the assurance they have that she has worked through the years of her ministry under a divine appointment. In all her writings Mrs. White, as did Paul, taught "first of all that Christ died for our sins." 1 Corinthians 15:1-3. No subject is given so large a place in all her teaching as that of the cross of Christ. And second only to this in prominence is her emphasis on the law of God, first as pointing out and defining sin, and then as defining the "whole duty of man." See Romans 3:19, 20; 7:7-12; Ecclesiastes 12:13, 14. And scarcely less prominence is given in her writings to the mediatorial work of Christ in the sanctuary in heaven and to His second coming to receive His saints after His priestly work is finished. The finishing of the gospel program on earth and the preparation of the church to meet her coming Lord is the great objective in all of Mrs. White's teaching.

A brief review of the connection of Mrs. White with the Seventh-day Adventist movement will interest our readers. Ellen Gould Harmon, later married to James White, was a devoted member of the Methodist Church when a young girl. While attending public school she received an injury to her nose that greatly impaired her health,—so much so that she was deprived of the education she so much desired. At the age of seventeen an experience came to her which attracted wide attention, and which, being fully tested, gave assurance to the founders of this denomination that choice had been made of her as a special messenger to the church in its closing work for the world. From then until her life ended, in 1915, this assurance of her call has been unshaken,—rather has been strengthened,—with the denominational leadership, as her lifework and teaching have been measured by the only norm for determining the true from the false,—i. e., the word of God. Her ministry covered an interval of seventy years. Her writings were voluminous and are widely and favorably known throughout the world.

"Not to Give New Light"

Mrs. White's own words as to the relation of her teaching to the canon of Scripture will answer a possible question in the mind of our readers: She says of her writings that they "are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed." They "are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful

simplicity of truth may impress all."—"Testimonies for the Church," vol. 5, page 665.

In conclusion: While Seventh-day Adventists are committed to a belief in the spirit of prophecy and its genuine manifestation in the church at this time, they are awake to the danger of counterfeit manifestations in this respect. Such dangers existed in apostolic times. Says Paul to the Corinthian believers: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Corinthians 11:13-15. Other New Testament writers warned against such attempts to counterfeit the genuine in those early times. The true versus the false must be determined by the infallible Scripture test,—an acknowledgment of the incarnate Son of God, His death on account of the sins of man, His burial and resurrection, His intercession at the right hand of God in behalf of repenting sinners, the judgment and final settlement of human destiny, and His second coming, the Son of God and Son of man, to receive His own. And with this test must be applied that mentioned by the prophet

Isaiah,—*"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."* Isaiah 8:20.

Hence, in the church of the last days the two factors are inseparably associated,—the keeping of the commandments of God and the faith of Jesus. Revelation 14:12; 12:17.

Oh that men would use that treasure of the Bible as it deserves; oh that they would believe from their hearts that whatever is said there is truly said, that whatever is said there is said to them, that whatever names things are called they are called by their right names. Then men would no longer call the vile person beautiful, or call pride and vanity honor, or covetousness respectability, or call sin worldly wisdom; but they would call things as Christ calls them—they would try to copy Christ's thoughts and Christ's teaching, and, instead of looking for instruction and comfort to lying opinions and false worldly cunning, they would find their only advice in the blessed teaching, and their only comfort in the gracious promises, of the word of the Book of life.—*Charles Kingsley.*

BOOK REVIEWS ON THE WORLD'S BEST SELLERS



NELS D. ANDERSON

The Book of PROVERBS

"SOLOMON in all his glory was not arrayed like one of these." Matthew 6:29. I use the language of our Saviour in beginning this review of Proverbs, purposely. For the sculptured beauty and the regal grandeur of any one of his proverbs is more magnificent and splendid than ever their author was, even at the height of his reign of gold and glory.

Today the majesty of Solomon is dust; the glory of his reign, the grandeur of his temple, the greatness of his kingdom, are but memories, dim and cobwebbed in the far caverns of the long ago. His faith and his faithlessness, his righteousness and his sins, his wisdom and his folly, his greatness and his littleness, as they strove for mastery in his soul, have vanished,—and we are not told which finally conquered; we hope the good overcame.

But the least of his wise sayings has not perished. Pearls of great price, rubies of riches beyond computation, his proverbs still enrich the minds of men, and bedeck with the jewels of heaven the hearts and souls of all mankind. They are immortal; and, as they have not died, so will they never die.

It is not difficult for your reviewer to tell why this book is a best seller, is a classic, and is popular with all men whatever their race or religion. And I know it will be easy for you too to tell, once you read and begin to memorize these sayings of knowledge and wisdom and understanding, which assuredly had their fountainhead in the courts of heaven.

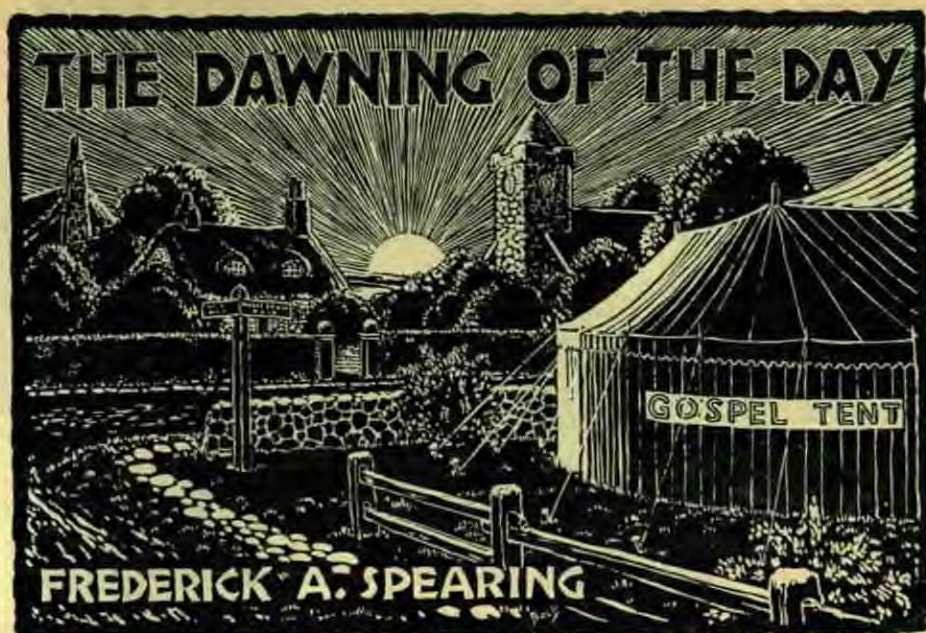
The Bible states that God's people have, at different times, decided questions by lot. So I

am going to give you a glimpse through this wonderful work by a somewhat similar method. I am going to take the first five right-hand pages in my Bible (yours may be differently paged), then close my eyes and place my finger on each page in turn, and quote the following five proverbs thus obtained. From them you will be able to assay the ore of gold that comprises this book of Proverbs, and to judge of its value and modernness.

Here is the first: "My son, let not them depart from thine eyes: keep sound wisdom and discretion." The second: "Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth." Third: "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." And the fourth is: "There shall no evil happen to the just: but the wicked shall be filled with mischief." The fifth is: "A wise son maketh a glad father: but a foolish man despiseth his mother."

I have wittingly omitted chapters and verses of the above, knowing that you will enjoy them more finding them for yourselves as you read through this most practical of all the sacred books that the God of heaven has so graciously given us, to help us through the difficulties that beset us on every hand, from the cradle to the grave.

And I am one who believes that if one has to flounder about in the mud and mire of everyday life without God's word, he will find it hard, if not impossible, to make spiritual progress toward the holy city.



CHAPTER XIV

"If God Be for Us—"

THE result of the interview between Mr. Winterton and Harry Johnson not only caused the minister disappointment, but it annoyed him. He tried to reason out why he had failed, but did not go to work the right way. Instead of admitting the possibility that he himself might be mistaken, he laid the blame upon Mr. Thornton and his coworkers. No doubt the minister was sincere in his belief, but sincerity does not give one the right to condemn others.

We do not hear so much about religious persecution to-day, but it exists. Even in this enlightened twentieth century, many a man has been banished from his native country, or imprisoned, or fined, on account of his religious convictions.

The uncompromising attitude that Mr. Winterton took toward the tent missionaries was approved by all but two of his deacons, and by a very large percentage of the church members. The campaign that he and they had inaugurated against the mission received an impetus worthy of a better cause. Mr. Barnes, the church secretary, discovered that a pamphlet had been written "exposing the doctrine and methods of those who call themselves 'Christian Sabbathkeepers,'" to quote from its Preface. The little book, which was prepared two or three years before the missionaries came to Eaglesford, was written by one who had been a Sabbathkeeper, but had become an apostate from the faith. The secretary read the pamphlet, then made his discovery known to Mr. Winterton, who also read it. Together they decided to obtain a large number of copies of the book, and to place one copy in each home in the town.

"If that doesn't open people's eyes," remarked the minister, "nothing will."

It did open the eyes of some, though not in the way that was meant; for among those who read the book were a few who were struck with the unfairness of the arguments introduced, and who were led to investigate for themselves, and finally to accept the very truths the writer condemned. On the other

hand many, believing what was written, decided to attend no more meetings in the tent. The fact that the writer had once been a "Christian Sabbathkeeper," had considerable weight with the class last referred to, as it was supposed that he had seen his mistake, and was engaged in the good work of warning others, lest they too should be deceived.

The Gospel Tent workers were not dismayed when they learned that the pamphlet was being distributed. "It will not harm the cause," Mr. Thornton said. "God's word will not return unto Him void. [Isaiah 55:10, 11.] The Lord has said, 'No weapon that is formed against thee shall prosper' [Isaiah 54:17], so we need not feel too disturbed. But we should pray with greater earnestness than ever that souls may be won."

Among the men of real influence in the town might be counted Mr. Lionel Hardy, the editor of the *Eaglesford and District Times*, the most widely read journal in the county, and Mr. Richard Corney, a prominent member of the Town Council and owner of much property, including the field in which the Gospel Tent was pitched. Mr. Hardy, who had attended several of the meetings, became convinced that he should observe God's Sabbath, and took his stand on the side of truth. Mr. Corney had not been to any of the services, but he had read with increasing interest the articles that had appeared in the local press, and had carefully investigated for himself the truths presented, with the result that he too became a Sabbathkeeper. These two men were a valuable addition to the little company of believers. They labored unceasingly for the cause of God, and were the means in God's hands of winning for the truth some who could not ordinarily have been reached by the tent workers.

The missionaries also had warm supporters in Mr. and Mrs. Brown and Mrs. Johnson and her son and daughter. They all felt that a great reformatory work was being accomplished, and that it was their duty and privilege as children of God to help in the work to the utmost of their ability. If there was one more enthusiastic than the others, that one was Harry. He felt he owed the faithful

ministers of God a debt he could not repay. His name was removed from the list of directors of the firm of George Johnson and Co., and he was asked to dispose of his shares in the business, which he promptly did. He became an assistant, receiving no better pay than other assistants received. If others thought Mr. Johnson was hard on his son, Harry himself did not complain. He had never been so happy in his life. His only regret in receiving a smaller salary than he had before was that he was unable to give as much to the cause of God as previously.

Among the other young men who decided for the truth were Mr. Buchanan and Mr. Foster. The former had no difficulty in arranging with his employer to have the Sabbath off; but his friend's employer was not so obliging. He simply would not listen to what he termed "this Sabbath nonsense." Mr. Foster, therefore, had no alternative but to write, stating his position and offering his resignation. He had no other appointment in view, but that did not trouble him; he knew that "some way or other," the Lord would provide. He wrote as follows:

"DEAR SIR:

"I beg to give notice that it is my intention to leave your employ on August 24, one week from Saturday next. My reason for severing my connection with the firm is that I have decided with the help of God to observe henceforth the seventh-day Sabbath, the Sabbath of the fourth commandment. As the seventh day, Saturday, is one of the firm's working days, and as apparently you do not see your way to allow me the day off each week, I see no alternative but to take this step.

"I have twice endeavored to explain matters to you by word of mouth, but have failed to do so, therefore I feel it to be my duty to write, stating my position.

"I very much regret being compelled to leave, and would gladly stay on at a smaller salary, provided I could have Saturdays free.

"Trusting I shall receive an early acknowledgment of this letter,

"I remain, sir,

"Yours respectfully,

"JAMES C. FOSTER."

Mr. Foster had not long to wait for an answer to his letter. It came the day after that on which his own was mailed. It was brief and to the point, if nothing else. It ran:

"DEAR FOSTER:

"We regret that, under the circumstances, we consider it wise to release you from your present employment on the date mentioned in your letter, August 24.

"Yours faithfully,

"H. G. BARKER."

It was not easy, Mr. Foster discovered, to find a situation where the employer would be willing to grant leave of absence every Saturday. For several weeks the young man sought for work without success. The experience was a valuable one, however, as it taught the need of relying on God. The incident which led to his obtaining employment occurred about five weeks after he left Mr. Barker's. An advertisement appeared in the *Eaglesford Times*. Applications were to be made in person between ten and eleven

o'clock the following morning, the address of the advertiser being in a town six or seven miles from Eaglesford. While standing on the station platform, waiting for the train, Mr. Foster glanced in the direction of an elderly gentleman who, he discovered, was looking straight at him.

He engaged this gentleman in conversation on the subject of the coming of Jesus. When Mr. Foster's train came in, he stretched out his hand to bid his new friend good-by, and learned to their mutual satisfaction that the latter was traveling to the same town as himself. They also discussed the Sabbath question during the few minutes they were together. When they reached their destination, they parted from each other with expressions of good will, and each hoped to have the pleasure of seeing the other again.

Mr. Foster had half an hour to spare, which time he spent visiting one of his favorite spots. At ten o'clock he made his way to the address mentioned in the advertisement. He entered the outer office, and asked to see Mr. Sinclair, the head of the firm. Two minutes later he was in the presence of that gentleman,—and to his great astonishment recognized his new acquaintance. Mr. Sinclair seemed less surprised.

"I expected you," he said. "When I saw you on the platform, I received the impression that you were coming to see me. I suppose you resigned your post because your employer could not conveniently allow you to have Saturdays off."

"What you say is quite true, sir," Mr. Foster said; "but I confess I am at a loss to know how you learned about it."

"I cannot explain much more than you," was the answer; "but I believe you are the man I need in my business. Are you willing to take the position I have to offer?"

Mr. Foster thought a moment; no terms had been mentioned; then he said, "Yes, I accept the position, for I am sure that God's hand is in this matter. Where He leads, I want to follow."

Details as to salary, hours of work, specific duties, etc., were decided on quickly. As might be expected, Mr. Sinclair proved to be just and kind in every way; and before long he too had begun the observance of the Lord's Sabbath.

(To be continued)

The Christian's Hope

(Continued from page 3)

hope; but death was doing its deadly work, and they said, "Our bones are dried, and our hope is lost." Verse 11. But God promises a resurrection in the twelfth verse: "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel;" i. e., the kingdom He had promised. We see, then, by this that the resurrection from the dead is an absolute essential to a realization of the hope of reward. But when this shall be revealed in the fourth phase of the Christian's hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Jesus promised to come again (John 14:1-3); therefore the hope of His coming is a good hope, having Jesus' promise as its foundation. And when He comes, the dead shall be

raised, for that is the purpose of His coming. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thessalonians 4:16.

The saints are to be made immortal at the resurrection. 1 Corinthians 15:51-54. If, then, there is no second coming of Christ, there will be no resurrection; if no resurrection, eternal life and immortality would never be given, the joy of the kingdom would be cut off, and the hope of receiving a future kingdom would prove a failure.

Build your hope on God's never-failing promises, so that in the future you may realize your expectations and desires.

Return to Medievalism

(Continued from page 9)

the notable triumphs of the Vatican since that date:

The visit of King George and Queen Mary of England to the Vatican in 1923 after the revision of the anti-Roman Accession Oath in Great Britain. In 1924 the long-standing question of diocesan associations was settled with France, and a concordat signed with Bavaria. Next, a concordat in 1925 with Poland, and an agreement with France relative to liturgical honors in the East follow in 1926. In 1927, a concordat with both

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J. R. FERRIS, Circulation Manager

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

G. DALRYMPLE, Assistant Editor

Rumania and Lithuania. In 1928, a *modus vivendi* with Czechoslovakia, and a pact with Portugal concerning dioceses in India.

The settlement of "the Roman question" in 1929 by the signing of the Lateran Treaties was hailed everywhere as one of the most momentous events of modern history, and one likely to affect it in the near future. The "prisoner of the Vatican" was set free, his temporal power restored. Result: the Vatican State among the nations, and the pope a king among rulers of nations.

The next day King Gustaf of Sweden attended the ceremony of the anniversary of Pius' coronation. In 1929 Yugoslavia appointed a Roman Catholic priest as its first minister to the Vatican court. In 1930 King Boris III of Bulgaria, himself a member of the Greek Orthodox Church, and the constitution of his country holding that none can be king of that nation save a member of the Greek Church, was wedded to Princess Giovanna of Italy, she being "a staunch and fervent Roman Catholic." To effect the marriage, it was necessary to obtain a permit from Pius XI, which he gave "on the written promise from Boris that any children born of the marriage, without exception, will be baptized and educated as Roman Catholics." —Associated Press in the Asheville (North Carolina) Times, Oct. 15, 1930.

The powerful radio station opened at the Vatican in 1931 put the pope's voice within the hearing of all the world. Germany and Esthonia have signed concordats with the papal see. The president of Argentina recently dedicated his nation to the Roman Church in public prayer, at the celebration of the Eucharistic Congress in Buenos Aires. The foreign Catholic press lauds President Roosevelt most highly in his undertakings for the United States. The foreign Jesuit press has published in full his reply to the Archbishop of San Francisco, who congratulated Mr. Roosevelt in behalf of the National Catholic Welfare Conference; and a very large photograph shows him receiving the degree of doctor *honoris causa* from the Catholic University of Washington. A long article was dedicated to him, calling atten-

SIGNS of the TIMES

tion to the change of Protestant attitude toward Catholicism, when Mr. and Mrs. Roosevelt sat with the pope's apostolic delegate and the cardinal of New York under the Stars and Stripes and the papal flag in the presidency of a Roman Catholic assembly in that city.

While M. Laval, the French foreign minister, was in Rome to negotiate in behalf of the peace of Europe, he held an important interview with the pontiff. This is widely commented upon as a significant step in the pacification of Europe via the Vatican way, since M. Laval is the first French minister of state to be received at the papal court since the separation of church and state in France. The peace movement is tending more and more to revolve around Rome. Spain has just opened again her embassy at the Vatican with an "embajador extraordinario" to establish a *modus vivendi* between the church and the young republic. At the same time the present Spanish Government is to attempt a revision of the national constitution in the near future so as to satisfy the Vatican demands.

The healing of "the deadly wound" is a reality, and is being accomplished with astonishing rapidity. Soon the world will see the Vatican play that important role in world affairs which prophecy (Revelation 13 and 17) has foretold. Soon in this modern world we shall witness the triumph of the medieval principle that the church should rule the consciences of men.

(To be continued)

The Book That Tells the Truth

ONE of the distinctive characteristics of the Bible is that it never appeals to man's pride. Most other books do. They glorify man and his achievements. Histories tell what this or that great character has done, or what a nation has done through the leadership of capable men. Biographies make out a convincing case for notable personality. When we come to the Bible, full of biography and history, the case is different. Its greatest human characters, as a rule, are men of such glaring weakness or incapacity that God had to do the supernatural in order to use them for His great works. The worthy things done by His peculiar nation Israel came to pass only because God patiently bore with her failures and faithlessness toward Him, and used her in spite of herself.

It is wholesome to read the Bible, because it tells the truth about ourselves. This does not mean it is ever a discouraged or a discouraging Book; there is no literature in all the world so radiant and quickening with courage, confidence, and optimism. But it sees the source of hopefulness not in man but in God. It discloses the true character of sin, its deadly weakening and destructiveness. Inasmuch as all men are sinners by nature, and left to themselves are hopelessly in the bondage of sin, the Bible prevents us from living in a fool's paradise with any notion that we can, of ourselves, make life worthy or worth while. One of its great messages is that "with men this is impossible; but with God all things are possible." The grace of God, not the greatness of men, is the theme of the Bible.—*Toronto Globe.*

Christ the Center of Our Faith

OUR worship in the Spirit brings with it not only a deep reverence but a triumphant exhilaration, for always the Spirit glorifies Christ Jesus, and we not only believe in Jesus, but in Him we make our boast all the day long. How could it be otherwise, for our faith is built, not on fancy or frenzy, or on fable, but on fact? Jesus lived and Jesus lives; He is ours and we are His. We say not only Jesus, but Jesus only.—Jesus now and Jesus in everything. We can never get beyond that in the Christly life, nothing else and nothing less can suffice. He is the center and the circumference of our faith: there is no word He cannot spell. He is the Alpha and the Omega, and every letter between.

There is no problem He cannot solve. He is both our arithmetic and algebra. Spurgeon quoted nothing oftener than the confession of an unlettered man, who when he sought to join the church could only say, and keep on saying, as the sum of his experience:

*"I'm a poor sinner, and nothing at all;
But Jesus Christ is my all in all."*

—W. V. Fullerton, D.D.

Why are you going around with your head down, talking about your poverty? The weakest, poorest child of God is richer than a Vanderbilt, because he has eternal riches. Joint heir with Jesus Christ! That is what the eighth of Romans teaches us.—D. L. Moody.

That Most Common Operation



IN the September number of **HEALTH** Dr. Raymond F. Tatro gives a brief medical background of the history and methods of treatment for appendicitis, and follows with suggestions appropriate for everyone. This article should be in every home. **Dr. Delbert H. McNamara**, in "Nervous Indigestion," also touches a vital home problem; his "Six Rules for Nervous Stomachs" will be a real help to you. **More than a dozen other interesting and helpful articles, including a wonderful study, "Balancing Your Diet," by Dr. A. N. Donaldson.**

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The WORLD OUTLOOK



Boys, 1900-1935

BOTH TARKINGTON, world-famous novelist and writer of stories describing the actions of children and youth, recently asserted that the boys of 1935 were "no better or worse" than those of 1900, but that they have less chance for happiness in life.

Why?

Mr. Tarkington's answer is interesting. "There is less liberty today; more paternalism in government will increasingly interfere with everybody."

But why is there more paternalism in government?

May it not be because the young men of today are less capable of self-control, and therefore apparently need more government control? May it not be because as the individual tends to grow more selfish and erratic, he needs a more constant supervision from the state?

Apparently Mr. Tarkington thinks that this may be the case, for, in his interview, as reported by the Associated Press, it is asserted that "crime development among boys be attributed to lack of church and home influence, and to love of adventure."

Love of adventure has always been about the same; that's born in the blood. But what about the other two?

"In the days of Penrod," Mr. Tarkington continued, "the principal influences were the home, church, and school. A characteristic of that period was attendance at Sunday school. Today it is non-attendance. Lack of church influence seems to coincide with lack of home influence. That may sound like puritanical doctrine, but it is true."

"The boy of today has three new influences,—the movies, the radio, and the Boy Scout Movement."

The Boy Scout Movement is all right. It has done many things for American youth. But the movies, with their constant depiction of crime and sensuality; and the radio, with its broadcast detective stories and its nervous jazz,—can these take the place of the church and the home?

mated to be worth 2,000,000,000 francs.

He was exceedingly prosperous. He was a success.

Then came the depression,—"*la crise*," as the French call it. After a series of mounting reverses, finally, on December 21, 1934, the Citroën works were forced into a receivership.

Many who had acclaimed Citroën in his days of prosperity were equally prompt to condemn him in the days of his failure.

To business reverses and the loss of friends were added failing health and family grief,—the recent death of a daughter.

Citroën went to a hospital, but despite medical care he wasted away. Recent dispatches announced his death. At the time of his passing, he weighed seventy pounds,—half his normal weight.

Of how much of human life is his the epitome!

We work pretty hard to gather something. Sometimes we succeed and sometimes we don't.

Then we work pretty hard to keep what we've gathered. Sometimes we succeed and sometimes we don't.

At the end comes death, and always succeeds in winning all we have. For no man succeeds against death.



WIDE WORLD
Hsinking, Manchuria, is going to be the most modern city in East Asia, according to the orders of Kangle, Emperor of Manchukuo. This is the future "Broadway," already lined with silver lampposts, though the houses have not yet been built. The city's population is 150,000 at present, and under the five-year building program it is planned to accommodate two million.

Citroën

DID you ever hear of André Gustave Citroën? Perhaps not. The name was not well known on this side of the Atlantic. But across the waters, Citroën was as well known as Henry Ford is in America.

Indeed, he was called "the Henry Ford of France." The Citroën was by far the most popular Continental make of automobile. Citroën himself built up a vast factory,—in pre-depression days esti-

It was in view of this that our Saviour counseled us, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26.

What we are pleased to call "worldly success" passes away pretty quickly.

True success is that which extends beyond this world clear into the kingdom of God.

D.

Dogs and Pipes

MAGISTRATE Elmer H. Miller of Baltimore, on the complaint of the S. P. C. A., recently intervened to prevent Brownie, the smoking puppy, from continuing the use of tobacco.

It seems Brownie's owner was a certain William Benson,—22, and unemployed. Benson had initiated Brownie into the art, or mystery, or whatever it is, of smoking. The two of them used to go downtown, where passers-by, amused at the smoking dog, used to drop small coins into the cup suspended from Brownie's neck.

But the S. P. C. A. stopped all that, by order of Magistrate Miller.

It's too bad. Think of the benefits that Brownie might have derived from the continued use of the pipe!

We have before us some of the daily papers and current magazines. And they contain abundant advertising matter telling of the virtues of tobacco.

Each brand is the best, of course; but passing by that minor inconsistency, we notice that when you "light up," you "feel pleasant."

Another make is "your best friend."

Another produces testimonies that "— [cigarettes] are so mild that no matter how many I smoke they never get my wind or ruffle my nerves."

Another is made from "only the center leaves," which "give you the mildest smoke."

Another kind "never take the edge off my condition or get my wind, because they are mild."

Yet another "does promote amiable spirits and feelings."

Now if all this rubbish is true, why did the S. P. C. A. intervene in Brownie's case? And why did Magistrate Miller take Brownie's pipe away? If tobacco is fit for human beings, it ought to be all right for dogs.

The active principle of tobacco is a drug, nicotine. It has its uses,—nothing is better for exterminating certain kinds of garden pests. But it's not for dogs, or human beings, either.

D.