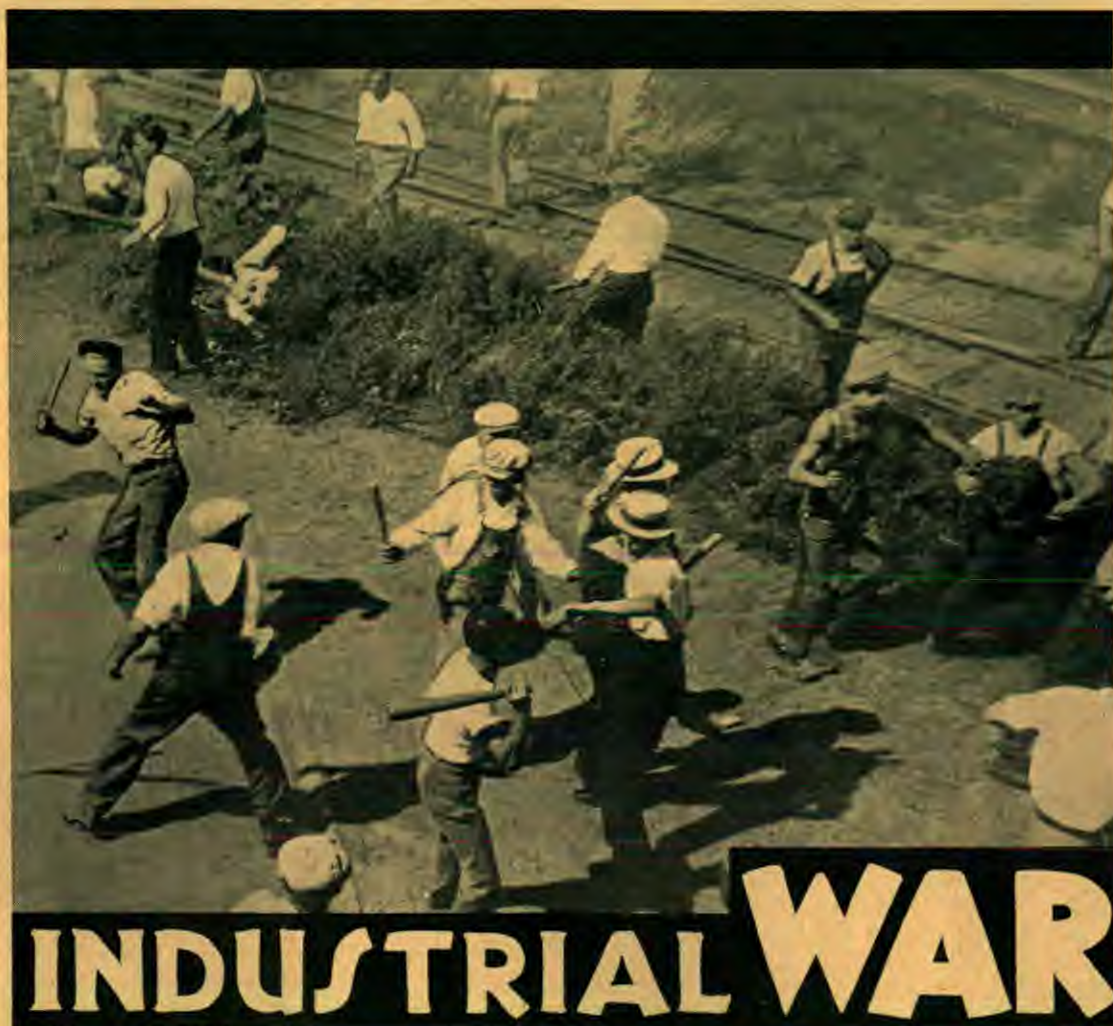


SIGNS TIMES

THE WORLD'S PROPHETIC WEEKLY



ERNEST LLOYD

KEYSTONE
Nonstrikers rush a picket line,—result:
a hand-to-hand fight.

THE highly perplexing industrial situation throughout the world today is another significant indication that Christ's return to earth is near at hand. What authority is there for such a statement? The Bible presents it clearly. The prophecy of the apostle James concerning the strife that would exist between capital and labor just preceding the second coming of Christ is fast meeting its fulfillment.

Political wars last but a few years at the longest, but the war in the industrial world has no stopping point. On the contrary, year by year it is growing in intensity. Thirty-four hundred strikes in America during the past two years, involving millions of men, only give verification to the prophecy of James. Everywhere today there is growing discontent in the hearts of the laboring man. And every strike is a sower of dissatisfac-

tion and hatred. There can be no peace and tranquillity in a world where men are encouraged to hate.

The editor of a great periodical inquires, "While the nations are holding conferences to end war, what are we doing to end industrial strife?" "A great deal," he adds, "is being done to intensify it. All the radicals,—right, center, and left,—socialists, communists, syndicalists, bolshevists, anarchists,—are doing their best to fan the flames, on the principle that the worse the industrial system grows, the sooner it will come to an end and give them a chance to apply their cure-alls, as in Russia."

The apostle James, addressing the class of this day who have amassed wealth regardless of the interests of their fellow men, says to them in his prophecy: "Go to now, ye rich men, weep and howl for your miseries that

shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days," James 5:1-3.

"By every species of extortion and robbery," says another writer, "men have been piling up colossal fortunes while multitudes of their fellow beings were in distress for the lack of the necessities of life." The land is full of men who have laid up treasure for themselves, but are not "rich toward God." The industrial skyscrapers which these men have taken pride in rearing heavenward have not been built with any purpose of glorifying the God of heaven. God and His law and the principles of righteousness have not been

(Continued on page 10)



Sixty, eighty, one hundred ten miles an hour,—
these are the speeds of modern railroad trains.

DID NEWTON Make a FOOL of Himself?

*Voltaire said
he did.*

WALTER P.
McLENNAN

THE Bible is conceded to be the oldest Book in existence. It is a veritable library of sacred literature, made up of sixty-six books, written by many different writers.

In one of these books, the book of Daniel, which was written about 2500 years ago, by the Prime Minister of Babylon, we read this striking prophetic statement: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. The words, "run to and fro," in the Jewish Bible read "roam about." Gesenius, the distinguished Hebrew lexicographer, translates them, "to run up and down, to go to and fro, hither and thither in haste; to go over the earth or land in travel."

The expression, "the time of the end," should not be confused with "the end of time." The former doubtless has reference to a short period before the end of this world's history. Now, according to the prophetic statement that we have read, that period of time is to be marked by two outstanding signs, the increase of knowledge, and the rapidity of transportation.

Such rapid progress has been made along these lines during the last one hundred years, that if it were possible to bring to life people who died a century ago, it would be difficult to convince them that this was the place where once they had lived. And the multiplicity and marvelousness of invention has been such that the human race has almost lost the faculty of being surprised.

A Sudden Change

How few of us stop to consider the fact that this increase of knowledge and rapidity of transportation has not come upon the world gradually, but rather suddenly. In referring to this very matter the late Luther Burbank said: "Truly in transportation and easy communication—those two fundamentals of civilization—we have accomplished

in one hundred years what we might reasonably have expected to accomplish in a thousand or ten thousand years." The London *Spectator* expresses it thus: "More has been done, richer and more prolific discoveries have been realized in the course of the fifty years of our lifetime, than in all the previous lifetime of the race." And Mr. Franklin H. Hooper, American editor of the *Encyclopedia Britannica*, in a brochure entitled "The Great Decade," declares, "In every phase of human life and activity the forces that make for change, for progress, for achievement, have been acting with explosive, volcanic energy for which there is no comparison in all history."

Let us consider briefly this matter of

transportation. Prof. Alfred Russell Wallace, scientist, wrote: "From the earliest historic and even prehistoric times till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion."—*"The Wonderful Century,"* page 7.

Why, George Washington had no swifter means of travel at his command than did the first Pharaoh of old Egypt. And at the beginning of the nineteenth century there was

The old square-rigged vessel was a thing of beauty, but not of speed. The modern liner has cut the time of transatlantic passage from two months to four days.



not a mile of steam railroad on the globe, whereas now there are enough miles to make its circuit many times.

So radical was the change in transportation when it did come that one of those slow-moving engines back there in 1814 was called, "The Catch-Me-Who Can," and another, "The Rocket." A contemporary said of the first locomotive, "I cannot compare it to anything but a walking, puffing devil." And when the news was given to the people of England that on September 25, 1825, a railroad train had traveled from Stockton to Darlington, in England, a distance of twenty miles, thousands of people refused to believe the report, and Parliament actually appointed a committee to investigate the matter.

Three years later, a school in Lancaster, Ohio, refused the use of its schoolhouse for the discussion of the question, "Are Railroads Practical?" Their reply to the petitioners read as follows: "You are welcome to use the schoolhouse to debate all proper questions in; but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

In this connection it might be of interest to read a copy of "Rules for Travelers" on the first railway:

Five Rules for Travelers

"1. Any person desiring to travel from Liverpool to Manchester, or vice versa, or any portion of the journey thereof, must, twenty-four hours beforehand, make application to the station agent at the place of departure, giving his name, address, place of birth, age, occupation, and reason for desiring to travel.

"2. The station agent upon insuring himself that the applicant desires to travel for a just and lawful cause, shall thereupon issue a ticket to the applicant, who shall travel by the train named thereon.

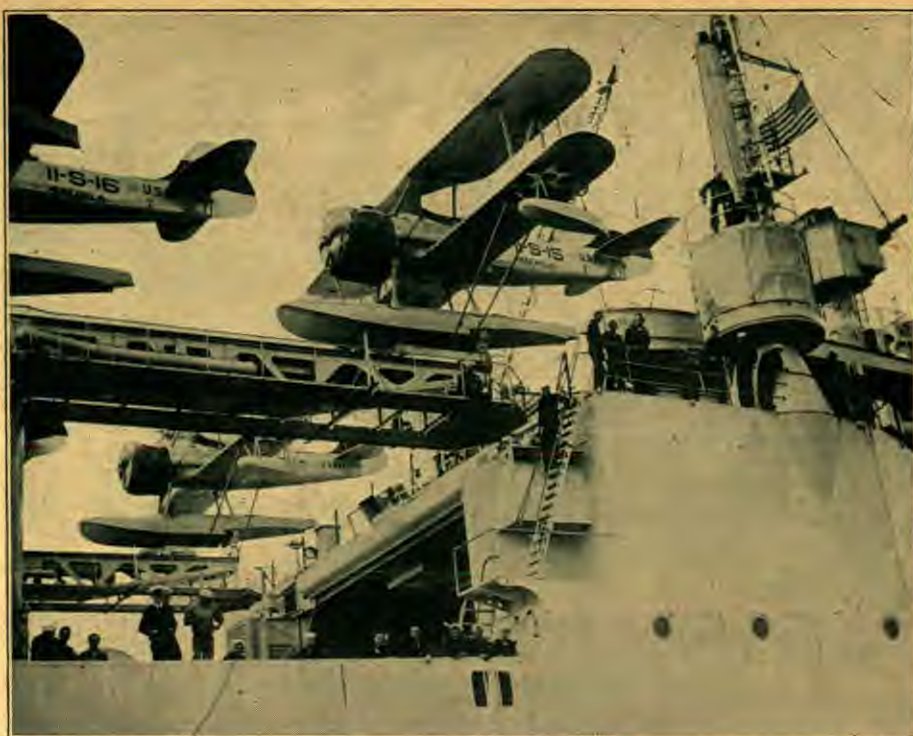
"3. Trains will start at their point of departure as near schedule time as possible, but the Company does not guarantee when they will reach their destination.

"4. Trains not reaching their destination before dark will put up at one of the several stopping places along the route, for the night, and passengers must pay and provide for their own lodging during the night.

"5. Luggage will be carried on the roof of the carriages. If such baggage gets wet, the Company will not be responsible for any loss attaching thereto."

Truly the camel has given way to the motorcycle; the horse and buggy to the automobile; the stagecoach to the lightning express; and now the airplane, when it comes to speed, is making all of these pale into insignificance. Seventy years ago it took an ox team five months to make the trip West. Now our regular transcontinental planes make the trip from San Francisco to New York in seventeen hours.

How true it is that we are running to and fro in these the last days of earth's history!



The U. S. S. "Minneapolis" carries four seaplanes as part of her equipment. Mankind is making achievements not only in speed, but in destructiveness.

Men are not walking any more. Today everybody is on wheels,—rich man, poor man, beggarman, thief. In our own country we average one automobile to every five persons.

Let us now turn our attention to the matter of easy communication. Let us take the printing press. Benjamin Franklin started the publication of the *Saturday Evening Post*. Do you know that if he were with us today, and should undertake to print one edition of the modern *Saturday Evening Post* on his old hand press, it would take him two thousand years to run it? Recently a tree was cut down in the suburbs of Berlin at 7:35 A. M. It was converted into wood pulp, and a roll of paper made from this pulp was ready for the printing press at 9:35. At 10 A. M. newsboys on the street were selling papers made from the tree that was standing only two hours and twenty-five minutes before.

Our Shrunken World

It took a special messenger of the Government, with every facility known at the time, nineteen days to go from the city of Washington to New Orleans, with a message to General Jackson that the war with England had ceased. It took so long to communicate this news to Jackson that the Battle of New Orleans was fought after peace had been signed. How different the situation is today! Wireless has so shrunk our world in the matter of communication that it is only one tenth of a second wide. The poet has well said:

"A hero chieftain, laying down his pen,
Closes his eyes in Washington at ten;
The lightning courier leaps along the line,
And at St. Louis tells the tale at nine;
Halting a thousand miles whence he departed,
And getting there an hour before he started."

But you ask, What has all this to do with the question, "Did Newton make a fool of himself?"

Sir Isaac Newton, as you doubtless know, was a philosopher, and the greatest scientist the world has known. Concerning him J. J. Thompson, Bart., master of Trinity College, Cambridge, England, has said: "Newton was the greatest man of science the world has ever seen." And Dr. J. H. Jeans said he was "the greatest man of science, perhaps the greatest intellect the human race has seen." But Newton was not only all of this; he was also a devout student of Bible prophecy, and from its study he concluded there was destined to be "a marvelous increase in the speed of transportation on the earth." "I believe," he said, "that in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." Sir Isaac lived from 1642 to 1727, at a time when stagecoaches were speeding at eight miles an hour.

About fifty years later, the French infidel, Voltaire, ridiculed Newton's conclusions by saying, "The study of prophecy has led the prince of philosophers to make a fool of himself."

Which of these men stands out today as the foolish one? Surely not the one who relied upon the strength and surety of prophetic utterance.

For the Gospel's Spread

Truly we are living in "the time of the end," and doubtless our Creator has made possible this great increase of knowledge and rapid transit to the end of fulfilling the prophetic statements found in Matthew 24: 14 and Revelation 14:6, 7. The modern inventions have served, as nothing else could have, to spread the gospel over all the world. Into every land there is now going the news that Jesus is coming again, and that men should prepare to meet Him. Let us give most earnest heed to the message of Daniel 12:4, and prepare for the glorious event that this time of the end is soon to usher in.

SEARCHING for SUNDAY

*A critical examination of every text
which mentions Sunday.*

LOUIS K. DICKSON



Paul once held a meeting on the evening of the first day of the week, on what we would now call Saturday night. The next day, Sunday, he went on his journey. Does this prove Sunday sacredness?

NO DISSERTATION on the question of the Christian Sabbath would be either fair or complete without an exhaustive search of the Scriptures for some divine authority for the keeping of the day which most professed Christians claim is the Lord's day.

We therefore plan to scrutinize every text in the Bible which speaks of the first day of the week, to see if we can discover any sacredness attached to the day because of any divine command, or even inference.

There are just nine texts in all the Sacred Word that mention the first day in any way.

The first one is found in the first chapter of Genesis, where we read the statement, "The evening and the morning were the first day." Genesis 1:5.

In the New Testament, out of the eight times the day is mentioned, six times it is referring to the same first day of the same week. Jesus Christ never mentioned the day in any way.

We read in Matthew 28:1 that when the first day, Sunday, dawns, then the Sabbath day is ended. There is no evidence here that there is any sacredness attached to the day in the mind of this writer, who wrote a number of years after the death of Jesus.

No Sunday Sacredness

Again, in Mark 16:1, 2, the day is mentioned, but only to let us know that the Sabbath was past before the first day came on. Here again is no proof of Sunday sacredness. The fourth mention of the first day is in the ninth verse of this same chapter; but the day is merely mentioned as the time when Jesus arose from the dead.

The next instance in which the first day is mentioned is a very interesting one, written about twenty-three years after Christ, and is found in Luke 23:54-56; 24:1. Here we find the holy women preparing spices and ointment to anoint the body of their Lord. They make their preparation on the sixth day, the day of His death on the cross; they

rest according to the commandment; and very early on the first day of the week they come bringing the sweet spices which they have prepared. Here we find that the Sabbath occurs between the preparation day, which is the sixth, and the first day of the week, commonly called Sunday. Again we find no intimation of any sacredness attached to the first day of the week, nor anything to show that these women had any desire to commemorate the resurrection in what they did on that day. No command is given concerning it whatsoever. On the other hand, it does teach us that even after the death of Christ those who were nearest to the Saviour and understood His teachings best recognized that the law of the Sabbath was still binding. They observed its rest carefully.

Only the First Day

Now we look at John 20:1, written by the beloved disciple about sixty-three years after Christ's ascension. The first day is still called by its legal name. It is not called the Sabbath, or the Lord's day, or the Christian Sabbath, or anything else which would designate it as having anything of a sacred or holy nature attached to it.

Next we come to the most talked-of text in the Bible in the discussion of Sunday sacredness. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19. Some have thought that this text is certain proof of Sunday sacredness. But let us note that these disciples were not assembled for worship, or for study of the Scriptures, or for any sacred purpose whatsoever. They were there "for fear." They were afraid that they would be put to death by the same ones who had crucified Jesus. By reading Luke 24:30-41 it is plainly seen that the disciples did not believe that He had risen. How could they, then, under such circumstances, have

been founding the Christian Sabbath, apart from the seventh day of the week, when they did not believe in the purpose for which it is claimed the keeping of the first day of the week began? To suppose that they were, is simply preposterous in the light of what we have just discovered as to the minds of the disciples. Therefore we cannot rest on this text in John 20:19 for any positive proof or even for an inference of Sunday sacredness.

Some have thought that the disciples were together holding a Communion service. But according to Luke 24:36-43 and Acts 1:13 they were at home, and were serving fish,—a rather strange dish for the Communion service!

We go on now to Acts 20:6-8, which is the sole passage in the Bible where there is any semblance of a religious service being held on the first day of the week. The disciples were "together to break bread." This, according to Acts 2:46, they did every day. So if breaking bread makes a day holy, then they must have been sanctifying every day. According to the narrative of the Gospels, Jesus instituted the Lord's Supper on the fifth day of the week, commonly called Thursday. So if celebrating the Communion on a day makes that day sacred, then Thursday must have been made sacred by our Lord. And if celebrating the Communion service on a day makes that day stand out as the Christian Sabbath, then Thursday must be the Sabbath. But that kind of reasoning is clearly beside the point. None would wish to decide such a great question on any such foundation.

From Sunset to Sunset

All Bible time is reckoned, so far as a day is concerned, from sunset to sunset. Leviticus 23:32; Mark 1:32. The above-mentioned meeting was held during the dark part of the first day of the week; therefore, on what we call Saturday night. If this meeting being held by Paul makes the time sacred, we should be keeping Saturday night for the Sabbath (as certain of the early Protestant sects did). Again such reasoning is impossible. As a matter of fact, this meet-

(Continued on page 14)

CONSECRATION

Renewed Daily

Sixth of Seven Steps to Christ

WALTER H. BRADLEY

"WHO then is willing to consecrate his service this day unto the Lord?" 1 Chronicles 29:5. Our wonderful experience in the things of Christ has grown day by day as we have been stepping more and more toward that experience narrated by the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

In this shaping into His likeness, a daily consecration is of absolute necessity. We cannot walk today in yesterday's consecration. Our supply of grace must be renewed from day to day. In the Lord's great prayer He taught us to pray, "Give us this day our daily bread." Luke records that Jesus told us to pray, "Give us day by day our daily bread." Luke 11:3. We need a fresh supply of grace every day.

Every morning as we waken, our first thought should be to supplicate heaven for the grace to consecrate ourselves to Him for that day. Let yesterday take care of itself. Today is a new day for Jesus, and your supply of grace for yesterday or last week or last year or at the time of your conversion, will not suffice for the added problems and responsibilities of today. Paul presents to us his personal problem in this matter as follows: "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." 1 Corinthians 15:31. And Isaiah, in prophesying of Jesus, puts these words in Christ's mouth, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." Isaiah 50:4. Even our blessed Pattern, morning by morning, felt the need of a new communion with His Father for that day. As the old hymn says, "Holy, Holy, Holy, Holy! Lord God Almighty! Early in the morning our song shall rise to Thee."

I feel that right here is the cause of the failure of many a Christian who starts out to walk to Jesus. It is like—

wise the cause of many a broken home and many a wasted life. Human beings, beset about by evil angels, dare to meet the perils and responsibilities of a new day without their renewed consecration. Again there come to my mind the words of a blessed old hymn—

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

"Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing,
Always, only, for my King.

"Take my lips and let them be,
Filled with messages for Thee;
Take my silver and my gold,—
Not a mite would I withhold.



Consecration is not a rapture or an emotion. On the contrary, it pervades even the most common and ordinary duties of daily life.

"Take my will and make it Thine;
It shall be no longer mine;
Take my heart,—it is Thine own,—
It shall be Thy royal throne."

Then, rising from our knees, let us use that renewed consecration for every hour of the day. Then we may know that we are walking with Him once more. He is ever at our right hand to uphold, to comfort, and to bless. It was when we looked upon the face of Jesus that our first step to Christ was taken. Let us keep on looking at that wondrous face, and its character will be transferred to our own. When the proud Pharisees looked upon the poor lowly fishermen-prisoners who were pleading before that prejudiced Sanhedrin, suddenly they took knowledge of them that they had been with Jesus and had learned of Him. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled: and they took knowledge of them, that they had been with Jesus." Acts 4:13. How did they know it? Ah, three and one-half years of gazing on that beloved face had left on their characters an indelible mark which time could never remove. By beholding they had become changed!

"Looking Unto Jesus"

Did you ever, as a child, look steadfastly at the noontide sun, trying to outstare your childish companions? Don't you remember that after you looked away, for moments everything you saw was simply a background for a visual image of that blazing sun? Well, it is just that way if we are continually looking to Jesus. Soon His holy character will be reflected in whatsoever we do or think or say. Every act of life will be filled with the fragrance of His holy presence. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12:1, 2.

In this consecrating of ourselves to Him each day, a great responsibility has been left to us. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure." Philippians 2:12, 13. We shall not be able to walk to Jesus along primrose paths of joy. He walked along a rocky thorn-strewn road, and we are to walk even as He walked." He that taketh not his cross, and followeth after Me, is not worthy of Me." Matthew 10:38. If we will wear the crown, we must bear the cross.

"And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. Let him deny himself.

There is something we must continually watch in our daily, momentary consecration to Christ, and that is self. You may scourge the devil easily, and conquer all the plots of

(Continued on page 14)

WHAT OTHERS ARE SAYING

Tension in Far East

H THE truth is that the East is in a state of high tension. Let a Japanese general so much as tweak his mustache, and a tremor runs down the spine of Asia from Vladivostok to Melbourne.

The far-seeing Count Okuma said to me once in an interview: "I believe the entire East is to be bound together in one heart and one mind. And I believe that it is the mission of Japan to bring this about."—*Willard Price, "Japan's New Outposts," Harper's, October, 1935.*

Democracy Collapsing

H WHAT has lately most shaken our faith in democracy is the fact that the world has moved too fast for its antiquated methods of operation. These methods have presupposed the ability of the people as a whole to pass considered judgments on all matters of public importance. But, while human mentality has certainly made no startling progress, the problems to which it must be applied have in a relatively few years overleaped all known bounds. The inevitable result is that the machinery of democracy has either collapsed, as in Italy and Germany, or has shown alarming signs of doing so, as in Great Britain, France, and the United States.—*Henry Adams Bellows, "Democracy Is Inevitable," The Forum, October, 1935.*

Twentieth-Century Stalemate

H IT is easy for comfortable middle-class people, sitting in their armchairs at home, to feel satisfied and happy under present conditions; they it is who must be brought to realize the terrible wrong that is being done to millions of their fellow men, to see the cruelty and unfairness that puts profits before human happiness, that overestimates all values except human values. Those helpless masses are of the common stock of humanity; they are entitled, surely, to their share of the heritage of men, the comforts of this man-made civilization; they have worked for it, they and their fathers, yet still they exist in poverty, misery, hopelessness. Surely that is not the meaning of twentieth-century civilization? Surely we should by now have recognized the right of every man to something better than the starvation and ugliness he so often knows.—*William Kenworthy, "Youth Looks Ahead," The Forum, October, 1935.*

The World Has Gone Back

H THE world has gone very far back since the war that was to make it "safe for democracy." The kings indeed are gone. The few that are left are harmless. Some countries, like Austria, are even trying to get their kings back as instruments of a larger liberty. All of them except Russia would be freer if they could restore their prewar conditions, monarchs and all. In Russia, the tyranny of henchmen, under a

weak czar, was so bad that even the iron rule of a despotic but efficient Bolshevism seems to its people the less evil. Everywhere else, we have dictatorships such as Louis XIV would not have dared. The war destroyed much, and the most precious thing it wrecked was liberty.

Not liberty alone is gone, but all that went with it. Russia has abolished God; Germany has dragooned His worship to a goose step, and made Him indistinguishable from Wotan; and Mexico has made His church an outlaw. Russia has abolished property, and the fascist nations have collectivized its control. All of the tyrannies have stifled education, falsified history, and reduced the press to the passive mouthpiece of power. All of them have reduced the individual to the mere creature of the state. All of them have sunk to worse than medieval intolerance. The world has gone far back.—*Chester H. Rowell, in the San Francisco Chronicle, January 23, 1935.*

Government and Constitution

H FOR fifty years government has been playing a dominating part. It has been government intervention—either too much or too little, as you will—in the affairs of the individual.

Yet to prevent this very excess of government, the Constitution of the United States was established. Its principles are broad enough to cover every contingency. There were, for instance, no railroads or automobiles when the Constitution was written, but there was a clause inserted in the Constitution giving Congress the right "to regulate commerce . . . among the several states."

The Supreme Court of the United States,

the adjustment of government to new circumstances does not mean that it justifies changing the rules or ignoring its fundamental precepts. There is a difference, therefore, between elasticity of interpretation and repeal of the original principle itself.—*David Lawrence, "Wanted: Two New Parties," Saturday Evening Post, September 14, 1935.*

May Wait Too Long

H SOME people take the position that the time has not yet come for an aggressive forward movement by the organized dry forces; that we must wait until the respectable and decent among the wets will themselves take action to end this terrible situation. The history of the past shows that such a position is untenable and that the leaders of a movement for curing the evil situation must come from those who are aggressive and vigorous Drys. If we wait until these respectable wets lead out, we will find ourselves waking up after a period of a decade or two with the organized liquor traffic having obtained as complete a hold on the political life of the nation as any political dictator in the history of the country. There are many moderate drinkers who deplore the situation. There are many others who think that something could be done. But the history of a century shows that these are not the ones who do anything.—*California Liberator, September, 1935.*

Is Europe Insane?

H THE present state of Europe, for instance, is only explicable by the psychology of the madhouse. Intellectually, the whole problem is within the capacity of any moderately intelligent and ordinarily well-

This woman is the wife of General Kabala. She is an expert riflewoman, and is quite capable of taking the field in active warfare, and directing the operations of other women similarly trained. General Kabala is a personal attendant and a member of the bodyguard of Emperor Haile Selassie.



KEYSTONE

in due time, wisely decided that transportation of goods across state lines, whether by stage or boat, by rail or vehicle, is within the power of the Federal government to regulate, because, after all, it is commerce. By a series of interpretations, logical and comprehensible, we have come to apply the broad principles of the Constitution to the changes in our economic progress.

But just because the Constitution permits

informed mind. There are men teaching primary schools or holding down small clerkships, whose minds and knowledge would be adequate to the task, if reason and facts were enough. What is lacking is the feeling and the character to do what almost anybody can understand. To this emotional and ethical task the combined statesmanship of Europe is proving inadequate.—*Chester A. Rowell, in S. F. Chronicle, Sept. 11, 1935.*

Most for Mars

WE are to spend nearly one thousand million dollars this year on our army and navy—more than the total cost of the Federal government in 1916. This is said to be the greatest expenditure for armament in time of peace in all history.—*Oliver Williams, "Peace and Abundance," The Forum, October, 1935.*

Listless Churches

THE churches, as a whole, are listless and languid. Most of them are occupied with the routine work, raising money for current expenses and benevolences. Some of the ministers are pursuing the traditional round of services, preaching sermons that their grandsires might have preached, and at the accustomed season having in an evangelist and letting down the net—for no miraculous draught of fishes. Another group, younger for the most part, have lost faith in the old routine.—*Editorial, "The Christian Advocate," September 19, 1935.*

High-Grade Criminals

LAST winter in a southwestern city the son of a millionaire was convicted of murdering a classmate. In a nearby state the son of a preacher killed his father when the latter threatened to turn him over to the law for a minor misdemeanor. In a Mid-western state a judge laid aside his official robe to serve as witness for his own son, accused of murder. The board of a well-known state university expelled nearly a dozen students, accused of drunkenness and general immorality. These young people were not poor nor working their way through college. They came from well-to-do homes, were photographed leaving the university, wearing fur coats and stepping into the smart roadsters provided for their pleasure by generous parents.

Recently in New York City three boys,

her arm. She swung around and, being something of an athlete, gripped the young offender by his coat collar, to discover that he was the son of a woman who belonged to her own literary club. And the next day a young man, arrested for robbery, was found to be the son of a man in the consular service. His excuse for the attempted hold-up was that he could not meet his social obligations on an allowance of twenty dollars a week.

These are not unusual instances. They are typical. You could duplicate them in your county, in your city.—*Constance Sporborg, "Who Runs Your Community?" Woman's Home Companion, October, 1935.*

Conflict Everywhere

IT is a strange irony of history that the modern era, which was ushered in by high hopes of progressive justice and peace, should draw to a sorry close in a bewildering confusion of civil conflict and international war. The eighteenth century hoped for the gradual elimination of social conflict through the establishment of more rational schemes of government and more impartial instruments of adjudication. Attributing social strife either to ignorance or to corrupt governments, it imagined that it could guarantee peace by increasing social intelligence and by reconstructing government in more democratic terms.—*Reinhold Niebuhr, "Is Social Conflict Inevitable?" Scribner's, September, 1935.*

The Price We Pay

THE Travelers' Insurance Company of Hartford, Conn., after a nationwide survey, has made an authoritative statement. The number of persons injured in automobile accidents during the first six months of 1935 as a result of that survey they declare to be 300,000. If the ratio of last year continues for the present, the number of deaths will exceed 35,000, as more persons

accidents occurred was reported at 13 per cent. The increase in pedestrians killed was 10 per cent.

This is part of the inhuman price the state and national governments are paying in return for the revenue derived from the licensed liquor traffic.—*California Liberator, September, 1935.*

The Pope and Peace

WHY does not the Vicar of Christ sink his pride and call at the Palazzo Venezia and bid the lord of Italy obey the Lord of heaven? If the pope would rise to the occasion and do as Jesus would have done—even do as one of the ancient prophets would have dared to do before an angry monarch—he would do more to heal the wounds of Christendom than by reams of bulls and allocutions. The world is groaning and travailing because no strong voice speaks out for the Prince of Peace above the trumpets and the drums. The pope claims to be Jesus' mouthpiece. This is the time to prove it. If he keeps silence when his master would have spoken, he should never make the claim again!—*Editorial, "The Christian Advocate" (Methodist), September 5, 1935.*

Indulging the Young

FOR if China has been absurd in her reverence for the old, so that merely growing white hairs instead of black assures one of dignity and respect, in the United States we have an equal absurdity, which is to grant to rosy cheeks and hard young carelessness a sort of timid admiring obedience. And, indeed, the Chinese absurdity is not so dangerous as our own, for the old are so soon to die they may be indulged a little, and must only be curbed if they tend to curb others. But to indulge the young and to give them undue place is seriously to hamper them. It robs them of the chance, invaluable to every mind, of having to pit itself with reality against other minds, and postpones the normal adolescent age of disillusionment into maturity, when its effects are very much more pervading and dangerous, and may result in a sad acceptance of defeat and refuge in lesser achievement.—*Harper's, September, 1935.*

Revolutions

WHEN we hunt for some word that will be all-inclusive in the characterization of the period since the World War, we cannot find a more descriptive one than the word "revolution." Out of 67 nations listed in the World Almanac, 45 of them have undergone political revolutions since 1918. Along with political revolution have gone economic and social changes of the greatest significance. Russia was the last place in Europe where we might have expected communism to spring up. In Turkey the social change has been even more startling. China is in the throes of civil war. To note the changes in Italy, Germany, Mexico, and other nations would be but to repeat our formula that the whole world seems to be undergoing revolution.—*Orvis F. Jordan, The Expositor and Homiletic Review, September, 1935.*



At Atlantic City, New Jersey, was recently held the Sixty-first Annual Convention of the Women's Christian Temperance Union, directed by these six ladies: (seated, left to right) Mrs. Ella A. Boole, Mrs. Ida B. Wise Smith, Mrs. D. Leigh Colvon; (standing, left to right) Mrs. Nellie G. Burger, Mrs. Margaret C. Munns, and Mrs. Anna M. De Yo.

ranging in age from eleven to thirteen years, one of them the son of a colored preacher, all of them reputed to be more than ordinarily bright pupils in the public schools, were arrested for the murder of an intoxicated man in a vacant lot, after staging a holdup.

And in one of the city's nicest suburbs a woman hurrying along through the dusk felt someone pulling her purse from under

during the last four years were killed in the last half of the year than in the first half. The number of deaths in cities is alarming. The number of pedestrians alone killed by automobiles during the first six months of 1935 was 8,000.

The cause of most of these accidents and deaths was alcoholic beverages.

The increase in the number of drivers who were under the influence of liquor when

The CROSS Advancing the World Around

THE banner of the cross of Christ remains unfurled in every mission land. Despite prevailing bewilderment and even open skepticism in many mission societies regarding the effectiveness of evangelical teaching, consecrated men and women with unflinching faith are still proclaiming the gospel in its simplicity and power. These modern successors of the apostles and prophets are going forth without hesitancy or doubt, telling others that Jesus Christ is the Saviour of men.

We are assured in the Bible that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The glorious fact of Christ's coming kingdom is to be proclaimed in all the earth. No plan of men to bring peace, prosperity, and security to the world is so real or so sure as the plan of God to make "new heavens and a new earth, wherein dwelleth righteousness."

Men Need Assurance

If ever there was a time in the history of mankind when men needed assurance, it is today, when all about us we see the pillars of civilization threatening to collapse. We live in the day of humanity's greatest triumphs; but that which is causing men's hearts to fail them for fear is the evident weakness inherent in human character,—a weakness which nullifies all our wonderful achievements.

Men may build skyscrapers that pierce high heaven. They may span wide waters with mighty trusses of steel. They may speed with the wind and race with the lightning. They may speak in a whisper and be heard around the world. They may boast that there is nothing hid from the mind and the hand of man that cannot be revealed and made useful. They may say with the mighty king of ancient time, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But vain boasting this, and vain achievements as well, when man is yet unable to rule his own evil spirit, or to control the

Despite modernistic doubts as to the worth of foreign missions, the name of Christ is becoming known everywhere.

FREDERICK LEE

For twenty-six years a missionary to China.

unbridled wickedness that is abroad in the world.

Where, then, is there saving power if it be not in the gospel? To what god will you cry for help, if not to the God of heaven? To whom will you turn in this sore hour of the world's need, if it be not to Jesus Christ, the only Saviour of men?

Today there is one group of Christian believers who are unaffected by modern skeptical thought. They hold firmly to the faith once delivered to the saints. Their ranks are unbroken by inner disputations regarding the fundamentals of Biblical truth. They are a united people, with one Lord and one faith.

Because of this unity of purpose and doctrine, Seventh-day Adventists fear not the questionings of men nor hesitate in the face of financial stringency. Since the inception of this movement the banner of truth which they hold high has ever been advancing into new territory and among new peoples. Their purpose to preach the soon coming of Christ in all the world is being fulfilled in a remarkable way.

Faith in God

This people do not boast of great numbers, but they do boast of a great God and a mighty Saviour. They have faith to believe that He who promised is able to fulfill every feature of His word. It is this faith that holds them firm in the face of financial difficulties, religious skepticism, and a materialistic world.

Seventh-day Adventists have no difficulties in doctrinal belief, for they still hold to the inspiration of the Scriptures. They be-

lieve the Bible to be the revealed will of God to men, and they hold firmly to its teachings. They are assured that its prophecies will verily be fulfilled, and its promises kept.

The Bible is the only unifying influence in the world. The prayer of Christ "that they all may be one; as Thou, Father, art in Me, and I in Thee," can be fulfilled in the religious and social life of the world only when we are sanctified by the truth; and we are assured by Christ Himself, "Thy word [God's word] is truth." John 17:17. Only as we scatter abroad the plain teaching of the word of God can we form a united Christian people. The speculations of men tend only to chaos and confusion. What the world now needs more than anything else is that feeling of unity in spirit and life which is born of the incorruptible seed, the word of God. This is the word which contains the sole message that Seventh-day Adventists have to deliver to the world. Here alone is true fundamentalism.



Side by side with the great skyscraper the steeple of the church still seeks to proclaim the message of a soon-coming Saviour to dwell far from



Modern world, the cross-surmounted tower heavenward. And all over the world the gospel is proclaimed, even to those who are the enemies of civilization.

KEYSTONE

One of the outstanding teachings of this denomination is the divine obligation placed upon men to keep the seventh-day Sabbath as a memorial of the Creator and Redeemer of men. They do not teach this truth as a means of salvation. They know that the formula of observing a day will not save the soul. But they believe that true Sabbath observance is one of the fruits of saving power found alone in Christ Jesus, and that through divine foresight the Sabbath has been made the great bulwark against the present-day undermining influence of evolution.

The seventh-day Sabbath, as revealed in the fourth command of the moral law which was promulgated by God Himself, is the memorial of a six-day creation and a one-day rest. It holds one to a strict interpretation of the first chapter of Genesis. When the divine word says, "The evening and the morning were the first day," one who keeps the seventh day as holy time must most cer-

tainly believe in the literal creation week.

How could one be consistent in holding to the belief that the seven days were merely seven periods of time, and then endeavor to bind upon men the obligation to keep the seventh day, or even the first day, based upon the fourth commandment? Or, on the other hand, how can one who boasts of being fundamental in belief be consistent in holding to the literal week and still be unmindful of the seventh-day Sabbath?

Sabbath Sacredness

So-called fundamentalists are finding themselves in a hard way these days to hold men to the sacredness of the Sunday sabbath, in the face of the agitation for calendar reform. The new calendar that is being most prominently suggested breaks up the continuity of the week which has come down unbroken through all earthly time. To that wing of Christian people who have neutralized their position by holding that the days of creation represent only long periods of time, the calendar reformers say, "What difference does it make if the week is broken up? One Sunday is as good as another." To that wing of Christian people who are serious in their Sundaykeeping, and who hesitate to break the continuity of the seven-day week, they say with logic, "Why are you so zealous about your Sunday Sabbath? If you feel an obligation to keep the law of God, you must change anyway, for, according to the commandment of the Lord, only 'the seventh day is the Sabbath of the Lord.'"

Seventh-day Adventists have the only bulwark against such evolutionary subtlety. Thus a message of special import is greatly needed for a time like this. Such a message is found in Revelation 14:6-11. In verse 12 we learn concerning the type of people who will be brought out as a result of the preaching of this message, which is called the "everlasting gospel." It says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "The faith of Jesus" represents the gospel, and "the commandments of God" represent the law. Here is revealed the close relation that exists between the gospel of Christ and the law of God. The characteristics of both are to be found in the saints, those who are to be translated and resurrected in the day when the Son of man shall come in the clouds of heaven.

Back to the Creator

One of the outstanding objectives in the preaching of this message which is to go to the world in a day of great moral and religious decline (note verse 8) is to call men back to the worship of the God "that made heaven, and earth, and the sea, and the fountains of waters" (verse 7). The seventh-day Sabbath is the special sign of this worship and of those who uphold the word of God.

The great constraining influence behind this world-wide movement is found in the imminence of Christ's second coming. Seventh-day Adventists believe in the literal appearing of our Lord to redeem men and to renew the earth. They look upon this as a glorious, as well as a very real, hope. Thus they go forth with a certain joy and a holy optimism which present-day world condi-

tions cannot shake. While it is necessary for them to portray the distressing times in which we live as a direct fulfillment of prophecy, yet they ever turn men's hearts to a hope more sure and more real than the unstable and uncertain plans of men.

Their faith in the word of God is unshaken. They believe its every word even in this age of religious skepticism, when Christ is again being wounded in the house of his friends. Zechariah 13:6. And why should not their faith in this wonderful Book be unshaken, when every ancient stone and tablet that is uncovered and every hoary record that is discovered only corroborates the inspired pen of prophet, priest, and apostle?

Thus with a certain faith and a sure hope Seventh-day Adventists go forth to all the world declaring the good tidings from above. The active foreign mission movement of this denomination began only so long ago as the turning of the twentieth century. Since 1900 more than 62 million dollars have been appropriated to foreign missions, and 4,000 missionaries have been sent out. Twenty-two thousand church representatives are now laboring in 295 countries and islands. They are using in their work 504 languages and dialects.

One of the most marvelous records of church history is found in the accomplishments of the literature salesmen of this small but active denomination. Since 1863 they have sold \$100,000,000 worth of denominational literature. They are now selling over \$3,000,000 worth each year. This literature is printed in 161 languages.

Steadily Advancing

While some denominations have arisen to their peak of activity and then declined, Seventh-day Adventists have steadily advanced in all the world. The thought of retreat at any stage or under any circumstance would be a denial of their faith. They hold to the words of their Master, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Because they recognize that Christ cannot come until the blessed gospel message of His coming has been preached in all China, as well as in other nations of earth, they are pressing forward from year to year to an accomplishment of this task in this needy land. And the Lord is rewarding their faith in a remarkable manner.

The mission work of this denomination has gone forward even in these days of financial depression until work is now being conducted in every province of China. They have well-established and representative institutions for those in need of health and healing, for the training of youth, and for the publication of books, tracts, and periodicals.

Many are the stories of deliverance from sin, of new hope obtained, of new lives begun, that could be related. The spirit of God is manifesting the same power to save and to heal as it did in the days of the apostles. A yet greater work is to be done. This people are confident that the task committed to them can be completed and that soon, under the grace and power of Him who declared, "I am with you alway, even unto the end of the world."

Industrial War

(Continued from page 1)

in their thoughts; and so, like the tower of Babel, their modern structures are doomed. When the finger of God touches these monuments of human pride, as some day it will, they will crumble quickly into the dust.

"Behold," the apostle James continues, "the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord. . . . Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:4-6. The heartless greed of covetous men has been responsible for countless deaths; they crush the life out of their victims no less truly than does the python when it seizes its prey in the jungle. And judgments are in the earth today because of these things.

"A man is not to be condemned merely for being rich. But men of wealth should remember that it is God who gives them the ability to acquire what they possess, and that they are stewards and not absolute owners of their wealth; for 'the earth is the Lord's, and the fullness thereof.' Great wealth confers great power, which may be used either for good or for ill. Unfortunately most men who acquire power use it selfishly. On the other hand, selfishness and injustice are not by any means confined to the rich. The weaknesses of human nature show themselves in all classes of mankind. The rich look down upon the poor, forgetting that God places them all upon an equality; and the poor are filled with bitterness toward the rich, which too often finds expression in acts of violence.

The One Cure

"The gospel of Christ provides the only cure for the industrial conflict. The golden rule, put into practice by all, would at once, overnight, relax the tension between employer and the employee and smooth out the most difficult of industrial problems. For it is the greed and the passions of men that make these problems intricate and so often difficult of solution. It is possible to bring peace into our world by the application of the golden rule; and it is possible for all men to practice this gospel rule of conduct. The difficulty is not that men cannot do it, but that they will not. They will not until they are born again. The ceaseless and deepening industrial conflict of this time calls loudly for greater activity on the part of those whose work is to spread the gospel in the world."

There can never be world peace so long as there is industrial war. Men cannot become peaceful in heart while fighting over the profits of industry. "So long as there is fighting between individuals, there will be fighting between classes; and so long as there is fighting between classes there will be fighting between nations. The acts of nations are commonly the acts of individuals acting in official capacity." There is just one sure way to get fighting and hate out of the heart, and that is by making it the dwelling place of the Prince of Peace. God's counsel

to the poor, and to those who suffer because of the class system, is not to resist oppression by violence, but to be patient, because He has a remedy for the situation which will be complete and everlasting. Says the apostle, "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

Spurgeon and the Bookworm

SEARCH the Scriptures diligently.

C. H. Spurgeon on one occasion went

into Scotland and stopped at a wayside inn. There he picked up an old worm-eaten Bible.

He held it up between himself and the sun, and there was just one place that he could see the light clear through. One worm had begun at Genesis, and eaten right through to Revelation.

Mr. Spurgeon said, "Lord, make me a bookworm like that!"

Oh that we all could just eat into the Bible a little section at a time! But if you study it word by word, you will be enriched. Word studies of the Bible are like picking up pearls and diamonds.—A. C. Dixon.



Wages Kept Back by Fraud

A TRUE STORY OF LABOR OPPRESSION IN A WESTERN STATE

HATTIE S. MATTESON

"I DON'T think I shall need any lunch today," said young Jim, as he bade his wife good-by after a six-o'clock breakfast. "I may be home before noon."

Discouraged because of former experiences, he did not really expect to get work. The big bosses had complained that because of the SERA they could not find workers to pick their large crop for the market, and in consequence a very large number, hundreds in fact, of SERA workers had been told to go out to pick, as there would be no employment for them otherwise. Thus the number of workers was so much greater than the need that men not on the relief pay rolls could scarcely hope for a chance. About eleven o'clock, however, a truck drove up to the employment office where hundreds of the men waited, and Jim hopped on and took his chance with the others.

The noonday sun beat upon him, but he was determined he would earn something that day, and swiftly and untiringly he filled basket after basket with the vegetables. No water, and no food, unless they took a bite of a raw vegetable; but Jim was young and strong, and was spurred on by his desire to take something home to his wife.

He really accomplished as much as many of the older workers who had been in the field since morning; but at last, exhausted and perspiring, he made his way with the others, to the place where they were to receive their pay. He had earned his dollar, and was in happy anticipation of his supper and the lights of home.

The men were unloaded near a saloon. The darkness fell, and still the big boss did not come to pay them off. Impatiently and then doggedly they waited.

A Five-Cent Jacket

One lad went through the crowd and offered to sell his jacket for a quarter. No doubt many a man would have been glad to take it, had he had the quarter. The evening air was chilling them, and they were becoming discouraged. The lad with the jacket came around again and again, each time coming down on his price, at last offering it for a dime.

"I'll give you a nickel for it," ventured Jim,

who had managed to have a five-cent piece left in his pocket. "That's all I have."

The bargain was made. Now Jim put on the fairly good though soiled suede jacket, and was grateful for its warmth, while the other youth was happy to get a cup of hot soup to sustain him.

About this time a man came out of the saloon. The men stopped milling around, and listened eagerly.

"The boss can't come yet; and if any of you fellows want to get your pay and go, I'll give you sixty cents on the dollar for your tickets."

The crowd began to thin. One after another lost his nerve and sold out his ticket at the price offered. They learned he was a brother of the big boss. Young Jim, his morale a bit reinforced by the snug comfort of his newly acquired jacket, determined grimly to "stick it out."

Cheated Out of \$60

Around midnight the big boss came, and finally paid off the few men who were left.

"I'll wager that 'brother' saved the big boss sixty dollars tonight," said Jim as he dropped down at home and told his story,—a bitter, disillusioned lad.

Now this was not in Moscow, nor yet in Berlin, but in the capital of one of our Pacific Coast States, this year of our Lord 1935. Furthermore, it happened not once, but was repeated over and over again, though our Jim never tried his luck at it again.

Can anyone wonder that while such oppression is being openly practiced, the masses are harboring thoughts of revenge and revolution?

Truly this is a fulfillment of the prophetic utterance of that other James, nearly two thousand years ago: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." May we heed the warning and promise, "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." And, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:4, 9, 8.



CHAPTER IV

The Preacher Reads a Page of His Experience

WELL, folks, I'm quite agreeable to making my contribution to the entertainment for the evening. I'll read you a page from the experience of a clergyman, which will be the relating of the story of a likely young man, whom I shall call Tom Tope."

The new speaker was a man of middle age, dressed in the manner of the average business man; so none of them knew he was a clergyman. Mr. Brodminde had made no comment when Miss Parker had finished her remarks, but sat as if thinking deeply.

"My name is Ven Temper, first name, Eugene. I am the pastor of a church in a state in the Middle West. The denomination and location do not matter. The story is the important thing.

"Tom Tope was a likely and likable young man. He had managed to save a little money both before and after his marriage, and finally decided he would work for himself instead of for someone else; so he went into business, opening a neat little men's store. He had been clerking in a haberdashery; so he had some knowledge of the business.

"Tom had good backing, and his credit was good because of his well-known straightforward character; and, because he was well liked, he had a favorable start. His business was growing steadily. All Tom's friends were feeling confident of his success, and were rather proud of him.

"But after a time those of us who knew him were mightily shocked to know that Tom had taken to drinking. It was known to some of us that Tom's father had not always stayed sober; but we were hoping that there was no trace of it in Tom himself.

"It seems that it started through a salesman who got quite friendly with Tom. This fellow had promised Tom that if he could sell a certain amount of goods in a given length of time, he would put on a party and invite in some friends, and all would celebrate.

"I never yet have believed that Tom knew at the time just what kind of celebration this was to be, for, if he had, I feel sure he would have killed the plan at the first suggestion.

"Well, Tom sold the required quantity of this salesman's goods, and the party was staged. I found out by chance that Tom him-

self felt at first quite out of place, and protested. But this 'friend' of his routed his courage, and finally crushed his resistance by persistent ridicule and charges of cowardice.

"Tom declared he did not want to drink the beer, the wine, or the whisky, all of which was there in abundance. But eventually he gave way, and took the wine glass and emptied it. Then, it seems, the deed was done. It was easier to persuade him to take another, and then more, and more, till poor Tom was in such a state that he could resist nothing effectively.

"And then, according to a prearranged plan for a party having the familiar trio of 'wine, women, and song,' the girls came in. The party from here on I shall make no attempt whatever to describe. I prefer, rather, discreetly to draw the veil over the miserable affair.

"Tom's fine little wife was greatly worried over his delayed home-coming, and heart-broken when he did come home in the early morning hours, drunk. She was physically sick over the matter, and had to have medical attention. The shock was more than she could bear.

"When Tom had sobered up, he promised faithfully, 'Never again.' But this so-called friend would not let Tom alone. Tom's moral fiber seemed to have been so weakened by this experience that, though he at first resisted, he was always unsuccessful completely to repel.

"I will mercifully pass over several years of Tom's life. He became chained to 'the cup that cheers,' as our friend here has termed it. I saw it ruin his credit. Those who backed Tom at his start withdrew their support, leaving Tom to find backing elsewhere; and for a time he did. Then this was withheld, and Tom lost his once flourishing little business. As security he had mortgaged his home, and that was swallowed up too.

"Tom's once good friends among the respected of the town left him one by one, feeling that he was so far gone that help was most doubtful if not quite impossible. So he was left alone to the dubious friendship of his new acquaintances.

"It naturally grew more and more difficult

for Tom to hold a job for any length of time. Several gave him employment, thinking that it would be a help to him and to his wife. But it seemed that history in Tom's life was all repetition—he would work well for a while and then be off for days on end in a drinking bout; and after this happened two or three times poor Tom would have to find another job.

"Tom's great climax came soon after he lost his last job. I say 'job' quite advisedly too. He had gravitated downward until he found himself washing cars! And he was fired from this menial post because he could not, or would not, stay sober. He simply could not be depended upon.

"After he was fired from the wash rack on his return from a spree, it seemed to make him thoroughly wild. From somewhere—nobody knows where—he got some money, and into a prolonged drunk he went as if literally to drown his disgrace if not himself in 'the cup that cheers.' Some days later he came home. His wife had been left with no money and but little food. Neighbors used to bring in things to her when they knew that he was away drinking.

"When finally he came in, late in the afternoon, he found her crying, and it angered him to desperation. And Tom, who, before the serpent in 'the cup that cheers' had seized him, never spoke a hard word to his wife, picked up the coal hod half filled with coal, and threw both hod and contents at her. It swept her off the chair where she was sitting, so Tom picked up the chair and beat her with it, despite her pleadings. He did not stop until she was quite unconscious.

"Then, taking a last look at this, his masterpiece of workmanship, he went out. Fires of alcohol must still have been burning in his brain and searing his conscience, for he walked down to the bridge over a little stream a mile or so from where he lived, and there he was later found, drowned,—a suicide!

"He must certainly have wanted to commit suicide, for the water was not over four and a half feet deep. He evidently walked in and just crawled under, for there were no weights on his body or in his pockets.

"At home his wife had now partially regained consciousness. It was growing dark. She had terrible pain in her head, in her side—all over it seemed. And what was this sticky fluid in her hair—blood? Sure enough! Half sitting, half reclining, just where Tom had left her she was found by the 'good Samaritan' neighbor lady, Mrs. Love, when she came in with some hot soup fresh from her own kitchen. The soup was quickly and completely forgotten when she saw the wreck of humanity before her.

"Mrs. Love tried to raise her to a chair. But every effort was so painful she abandoned the idea and, putting a pillow under her head and throwing a cover over her, she ran out and quickly summoned a doctor.

"When the doctor arrived, he found Mrs. Love carefully washing the blood out of Mrs. Tope's hair and doing her best to relieve the suffering victim. A short, skillful examination was given by the doctor, while his face grew more serious each minute. Presently he called Mrs. Love to one side and gave a few whispered instructions, upon which she excused herself and left hurriedly.

While the doctor was doing what his experience and knowledge told him was best under the circumstances, an ambulance raced through the streets.

"Tom's wife was gently laid on a stretcher, and in the ambulance driven away, very carefully now on the doctor's strict orders.

"I will draw the curtain again—Tom was buried by the city—his wife slowly convalesced—two, three years, we will let pass by.

"I could take you now to a home I know, and introduce you to a patient, white-haired, though not aged, little lady who sits in a wheel chair by a window. She has occupied that chair ever since she was dismissed from the hospital, and will occupy it till she is called by the voice that all must answer.

"As you have guessed, she is Mrs. Tom Tope. She is an invalid, and always will be. She is one of the by-products of a life which was tyrannized by King Alcohol.

"She never mentions Tom. Nor would she like you to, if you should visit her. Not that she hates him, for she does not. She did not know for months afterward how he finished life, and then she mourned for days. And she still feels sorry for him.

"But somehow I cannot keep my whole sympathy for Tom, as she seems to. She is so pitiful, so resigned, so patient, that she has largely monopolized my sympathy in that case.

"Now, my story is finished. And I am going to ask you some questions pertinent to it, as the other storytellers have done.

"Did 'the cup that cheers' make Tom happy when he lost his business and with it his cozy little home? Did it bring him courage and determination when he lost one job after another? If not, may I ask you to remember that it was not because Tom gave it no chance to do so? Do you think that all this time Tom was going down, down—not only in a material sense, but also in morals and character—that Tom's wife and friends got any of the 'cheer' that is supposed to emanate from the cup? Are you convinced that when Tom left his wife whom he had promised to love and cherish till death parted them, and drowned himself in the muddy waters of that little stream, he was made happy and joyous from 'the cheer' in the cup? And, finally, do you—can you—conclude that poor invalided Mrs. Tope is sustained now by that same cup, or by any of its memories? To me such cheer—if any—is much too elusive, too uncertain—in fact, too sure to be its very opposite—for me to be anything but a total abstainer.

"And I should like to point out to you that it matters not a whit whether the drinking is done under an open law or a prohibitory law. The result is the same, in sorrow, in shame, in degradation. But one thing I think cannot be successfully contradicted, and that is that under an open law there is a greater consumption of alcoholic beverages. And it is not only logical, but a fact proved by experience, that the more drinking there is done, the greater the harvest of that which is sown. In other words, the more liquor is drunk, the more sorrow, distress, and woe there is.

"I can imagine that somebody would like to say, 'Well, Tom didn't have to go that far. He abused his privileges—he lacked self-control.'

"To which I should reply, 'Surely he did.' Of course he did—but he did it because he had to. The demon alcohol will not be controlled. It will not only 'rule or ruin,' it both rules and ruins. And I should probably ask you under the circumstances, if it were not far safer for the present and future happiness of all concerned to follow the counsel of the well-nigh forgotten Book, 'Touch not; taste not; handle not.'"

No sooner had Mr. Ven Temper taken his seat than Mr. Brodminde arose.

"It looks as if I had started a real Temperance Symposium, which I assure you I had no intention to do. But I'm going to be frank. I'm still going to try to live up to the simple meaning of my name. I'll be broadminded and admit that I had never

seen many of these points before. I'm quite open to conviction in the whole matter. I have been, and still am, I suppose, what would be termed a 'moderate drinker.' I have seen some bad results, but I'll confess I have not had under my personal observation such cases as you folks have described. I haven't had the opportunity to do so. I'm not going to discredit your stories, for I accord to you the same honesty which I feel I possess.

"Whether or not the other entertainers hold to this line of thought, I shall listen with interest; and I shall always, I think, remember the stories I have already heard. And I'm going a step further, and thank you for them. Now the floor is yours."

(To be continued)

BOOK REVIEWS ON THE WORLD'S BEST SELLERS



NELS D. ANDERSON

The Book of AMOS

AS I look about me and see democracy failing in nation after nation, naturally I ask myself the reason, just as you do. I cannot find the reason in the works of human philosophers, in the daily papers, in the words of statesmen, prelates, or secular historians. But I can find it, as you can find it, in the word of God.

A clean thing cannot come out of the unclean. Amos says two cannot walk together unless they agree. The state is made up of the family; if the family cannot rule itself, how can the state? If the individual cannot rule himself, how can the state, which is composed of many like him?

I turn to Amos, and I find that every kind of earthly government finally yields to disintegration, according to this corollary. The disease is not peculiar to democracy. It ate out the heart of Israel as a theocracy, a monarchy, an autonomous province, a captive colony; it destroyed one after another Assyria, Babylon, Medo-Persia, Grecia,—great and powerful monarchies all; Rome, republic, kingdom, empire; civilization after civilization.

And the reason is in the Bible. Keeping in mind what I have said in the preceding paragraphs, let us run through this book of Amos, an undisputed best seller, written with strength and clarity.

Edom's Four Evils

What four evil traits inhabited the soul of Edom? Amos states that he pursued his brother with the sword; cast off all pity; angrily ripped and tore perpetually; remained wrathful. And Edom perished. We can but conclude that nations with similar characteristics must also perish.

What were some of the peculiar sins and transgressions of Judah, Moab, Israel, and others recounted by Amos? They despised the law of God, and kept not His commandments; lies caused them to err (even a good memory avails nothing in lying toward God); sold the righteous for silver; bartered the poor for a pair of shoes; they were guilty of adultery, drunkenness, bribery, dishonesty among princes;—but why enumerate more here? You will be more

interested in reading for yourself the truth of the matter from the Lord Himself, as so clearly put forth by His servant Amos, the herdsman of Tekoa, that righteousness does exalt a nation; and its no less true corollary, that unrighteousness does debase a nation, disintegrates it, destroys it.

Theocracy, monarchy, oligarchy, empire, democracy, republic, dictatorship,—it matters not what form a government takes,—oppression, idolatry, wantonness (another word for recklessness), hypocrisy, disregard of obligation,—these will in turn wipe it from the face of the earth.

Good Men Needed

The world can never be made safe for democracy, or any other form of government, so long as those that govern, whether the people themselves or delegated authorities or usurpers, are themselves corrupt and imbued with the spirit of violence. "They hate him that rebuketh in the gate [court], . . . abhor him that speaketh uprightly, . . . afflict the just, they take a bribe, . . . turn aside the poor . . . from their right." Amos 5:10-12.

These truths the Lord God has sworn by Himself; and there can be no greater oath than that of God, who surely will do nothing "but He revealeth His secret unto His servants the prophets."

Amos also pronounces woe on them who are at ease in Zion, or think they are; meaning, I take it, the established churches and great ecclesiastical systems, founded on and maintained by error and falsehood.

Human government was in a bad way in Amos' day; but he points out that in the last days, of which he mentions the milepost of the dark day of May 19, 1780 (chapter 8, verse 9), there will be a famine of right-doing, a famine of the words of God.

Sublime and lofty is the inspired language of this simple herdsman, chosen of God to speak to us, on whom the ends of the world have come. There is no famine now, but who knows—? So I would recommend procuring this book today.

The "SIGNS" QUESTION CORNER

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

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



WHAT LAW WAS ABOLISHED?

A reader in Yakima, Washington, writes to ask if the position taken in an article appearing in the SIGNS OF THE TIMES of January 29 last, was not erroneous in its statements that the Mosaic law was abolished.

The author of the series of articles which appeared in this weekly the early part of this year is not in error when he includes in the laws of the old covenant abolished at the cross "the sanitary and health laws" of Leviticus 11:14, 15; Deuteronomy 14: 23; 12-14. Paul makes this plain in Colossians 2:14-17: "having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, He made a show of them openly, triumphing over them in it. Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's." In speaking of the old covenant, the writer of Hebrews also tells us this: "which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation." Hebrews 9:9, 10. (See also Ephesians 2:15; Hebrews 10:1-4.) As the questioner will readily agree, these typical, ceremonial, social laws of the old covenant have nothing to do, of course, with the eternal, immutable law of the Ten Commandments, the Decalogue. (See James 2:8-12; Matthew 5:17-19.)

Regarding Moses' legislation on the eating or noneating of certain animals, C. P. Bollman well writes: "We make a mistake when we appeal to the prohibitions of the ceremonial law in justification of our abstinence from certain foods. We should put it on the ground of proper regard for the maintenance of health. All the laws, except the moral law, expired by limitation at the cross; and to restore any part, even by implication, would be just as Paul said about circumcision, 'Every man that is circumcised . . . is a debtor to do the whole law.' Galatians 5:3." Again Bollman writes: "Stated briefly, it may be said without fear of successful contradiction, that no precept of the Levitical code is binding upon Christians unless it has its root in moral obligation, as, for example, the duty we owe to God to care properly for our bodies, that they may be used to His glory, or the obligation we are all under to deal honestly and fairly with our fellow men." And M. C. Wilcox states: "The restrictions of the Levitical law were doubtless in part ceremonial

or typical, no unclean beast, in the nature of things, being a fit symbol of our Lord Jesus Christ and His work. When the Levitical priesthood expired, the law which stood in 'meats and drinks, and divers washings, and carnal ordinances' (Hebrews 9:10), went with it. God knew that the gospel would go to every nation, tongue, and people, living in every conceivable way. Many receiving the gospel would be slaves, or so surrounded that they could not change their environment. They would be compelled to handle and eat food ceremonially and essentially unclean, or starve; and in His love and pity, God would not place upon them such burdensome restrictions. To those who would accept the gospel, He would give His good Spirit and His word, and instruct them in the right way.

"But the expiration of the ceremonial law did not change the essential nature of the unclean beasts. That is the same. They are still as unclean, as unwholesome, and as unfit for food as when God pronounced them unclean in the beginning, and it would be better for the race if their flesh were wholly discarded as food."—*Questions and Answers*, 11:199.

Seventh-day Adventists abstain from certain foods prohibited in the Old Testament for health reasons, and not because of Old Testament laws against their use; for such Old Testament laws, as part of the ceremonial code, ceased, as brought out above, at the cross. (Read again Colossians 2:14ff.)

In Leviticus 11:7, 8; Deuteronomy 14:8, God forbids the use of swine as food because it is one of the most unclean of animals. Its very natural wallowing in and feeding upon filth has ever made it unfit for food and figurative of everything vile in eating. As is well known, other nations besides the Jews have placed pork under the ban as food. That God meant His people to abstain for all time from swine's flesh is evident from Isaiah 65:4; 66:3, 17, where the context clearly places us beyond the old dispensation and into the new or Christian dispensation. Since Heaven's condemnation rests upon this kind of food, Bible Christians should avoid its use in their own homes and avoid partaking of it in the homes of others.

In the sense in which our author wrote of the old covenant, as having to do with the "Jews" who "became God's people, God's nation, and God's church" (Exodus 19:3-6), he is correct in calling the old covenant "a national covenant." It was because of this very "national" setting of this agreement or disposition on the part of God that we have one of the reasons why it failed, based as it necessarily was upon the poor promise of collective duty and responsibility rather than upon the "better promises" (Hebrews 8:6) of the new covenant's individual

("every man") faith of the believer in Christ (Hebrews 8:8-12).

Our author is further correct when he speaks of the old covenant as being "dispensational," since, as he writes, "Christ was the great antitype, and He met in His death the types and shadows of the ceremonial law. Colossians 2:14-17." When Hebrews 8:13 declares that the old covenant has waxed aged and "is nigh unto vanishing away," it means this in the dispensational sense that the divinely official Christian age, beginning with the first advent of our Lord and its consequent vital faith in Him as the only Saviour making for the fullness of the new-covenant relationship, supplanted the Mosaic age with its vain ceremonial confidence in general in human endeavor as the way to salvation. This is but another way, a covenantal one, of expressing John 1:17: "The law was given through Moses; grace and truth came through Jesus Christ."

The questioner misunderstands our author's apt illustration of the relationship between the United States Constitutional law and the laws of the several states of the American Union. He is not at all hinting at or suggesting that "every generation would then be permitted to make its own interpretation of the Constitution." The point our author is attempting to make is that the Jewish old-covenant ceremonial laws were particular laws having jurisdiction in a particular area, the Jewish nation, and so might be likened to the laws of each of the forty-eight states of the American Union which are binding only in the particular state and in no other. The Ten Commandments, however, as God's universal law for all mankind, are like the United States Constitution, which applies to all Americans in whatsoever of the forty-eight states of the Union the Americans may live. To quote our author himself, "the law of Ten Commandments is not confined to the old covenant, as were the civil and ceremonial laws given to the Jews. It is of force under all covenants, in all dispensations, in all ages, and upon all peoples."

REPRODUCTION IN THE NEW EARTH

A reader in Victoria, B. C., inquires if Malachi 4:2 does not prove that there will be reproduction in the new earth.

It is unsafe to use Malachi 4:2 to prove that there will be human reproduction in the new earth. The original Hebrew does not warrant the King James translation "grow up." The American Revised Version gives this better rendering of the latter part of this verse: "And ye shall go forth, and gambol as calves of the stall." Moffatt gives this verse: "But for you, My worshipers, the saving Sun shall rise with healing in His rays, and you shall leap like calves freed from the pen." Powis Smith offers: "But for you who revere My name, there will arise the sun of righteousness, with healing in its wings, and you shall go forth skipping like calves from the stall." And the Septuagint, the Greek Old Testament, further decides the matter with this translation: "But to you that fear My name shall the Sun of righteousness arise, and healing shall be in His wings: and ye shall go forth, and bound [leap, skip, spring] as young calves let loose from bonds."

In accordance with such predictions as Isaiah 11:6-9; 65:25, the questioner is justified in believing that there will be animals in the new earth.

Searching for Sunday

(Continued from page 4)

ing of Paul had no bearing whatsoever on the question of the Sabbath. It was simply a farewell meeting for the apostle, and would have been held on any day he happened to be there. We have already pointed out from the New Testament not less than eighty-four religious services held, according to the record, on the Sabbath day of the fourth commandment. If merely holding a meeting signifies sacredness attached to the day, then the seventh day of the week has the record in apostolic experience as spoken of in the book of Acts.

Coming down to the last mention of the first day of the week in the Bible, we read in 1 Corinthians 16:1, 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Some have supposed that this text infers that there must have been regular services on Sunday in order to take up this collection. The very opposite is the truth. All leading commentators agree that the expression "lay by him in store, as God hath prospered him" refers to laying by at home a good offering for the Lord,—this offering based on the degree of prosperity given by the hand of God during the week previous. This offering was kept at home until the apostle called for it on his way to Jerusalem, thus avoiding calling a meeting for the purpose of taking up such a collection.

Thus we have found that in all the Bible the first day is nowhere looked upon or spoken of as any different in sacredness from the other week days as Monday, Tuesday, Wednesday, or Thursday. Neither Christ nor His disciples, anywhere, ever intimated that any honor or sacredness was due the first day of the week. The resurrection of our Lord is commemorated by baptism, according to Paul in the sixth chapter of Romans. There never has been any need of changing that commemoration, and if baptism by immersion had been continued by the churches, as Christ gave the example, it would have been perfectly plain that there was no need of any other institution to call attention to Christ's resurrection.

Consecration Renewed

(Continued on page 5)

evil men; but how many a soldier of the cross is utterly defeated in the battle with self! There is the last stand of Satan, and there, believe me, he is surely well entrenched. In the hidden man of the heart will be fought the decisive battle of every soul. It will take constant watchfulness and unceasing prayer to oust the enemy from this stronghold. But when that fort is taken, Satan is truly in full flight before the victorious Christ. Paul says, "With the mind I myself serve the law of God." Romans 7:25. "As he [man] thinketh in his heart, so is he." Proverbs 23:7. "Out of the abundance of the heart the mouth speaketh." Matthew 12:34.

Then remember that your daily consecration need not be so much concerned with the outward acts of your life as with the battle of the mind and the will. In address-

ing the deluded Pharisees, Jesus said, "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." Matthew 23:25, 26. Defeat the enemy every day in his choicest stronghold, self, and every other battle will be easy. And never

The "Signs" Radio Log

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

DAYTON, OHIO

Station WSMK. Evangelist Leon Robbins. Each Sunday, 5:30 to 5:45 P. M., C.S.T. 1380 kc.

WAUKEGAN, ILLINOIS

Station WCBF. Evangelist M. R. Bailey. Each Tuesday, 6:30 to 7:00 P. M., C.S.T., D.S.T. 1080 kilocycles.

JACKSONVILLE, FLORIDA

Station WMBR. Evangelist L. E. Lenheim. Each Sunday and Wednesday, 1:15 to 1:30 P. M., E.S.T.

ORLANDO, FLORIDA

Station WDBO. Evangelist M. H. St. John. Each Sunday 1:00 to 1:30 P. M.

MIAMI, FLORIDA

Station WQAM. Evangelist A. B. Russell. Each Sunday, 1:00 to 1:30 P. M.

BOSTON, MASS.

Station WHDH. Evangelist John Ford. Each Sunday, 8:45 to 9:00 A. M., Each Tuesday, Wednesday, and Thursday, 5:15 to 5:30 P. M., E.S.T., D.S.T. 830 kilocycles.

ROYAL OAK, MICH.

Station WEXL. Evangelists C. B. Haynes, D. F. Haynes, and C. J. Coon. Each Sunday, 3:45 to 4:15 P. M., E.S.T. 1310 kilocycles.

DES MOINES, IOWA

Station WHO. Evangelist Robert S. Fries. Each Sunday, 9:15 to 9:30 A. M., C.S.T. 1000 kc.

MARSHFIELD, OREGON

Station KOOS. Evangelist T. M. Cole. Each Wednesday, 8:45 to 9:15 A. M., P.S.T. 1200 kc.

ALBANY, NEW YORK

Station WABY. Evangelist H. W. Walker. Each Tuesday and Thursday, 9:00 A. M., E.S.T. 1370 kc.

SPOKANE, WASH.

Station KGA. Evangelist A. D. Bohn. Each Sunday, 6:15 to 6:45 P. M., P.S.T. 900 kilocycles.

HONOLULU, T. H.

Station KGU. Evangelist C. R. Webster. Seventh-day Adventist Radio Hour. Each Sunday, 11:00 to 12:00 A. M. (1:30 to 2:30 P. M., P.S.T.) 750 kilocycles.

PORTLAND, MAINE

Station WCSH. Evangelist C. M. Bunker. Each Monday and Thursday, 1:00 to 1:15 P. M., E.S.T. 940 kilocycles.

SAN FRANCISCO, CALIF.

Station KQW. Evangelists Boothby and Spillman. Each Sunday, 5:30 to 6:00 P. M., P.S.T. 1010 kilocycles.

OAKLAND, CALIFORNIA

Station KSFO. Evangelist Chester S. Prout. Each Sunday, 9:00 to 10:00 A. M.; each Wednesday, 8:00 to 8:30 P. M.; each Saturday, 1:00 to 2:00 P. M. 560 kilocycles, "at the top of the dial."

HAZLETON, PENN.

Station WAZL. Evangelist Joseph A. Dominski. Each Friday, 4:00 to 4:30 P. M., E.S.T. 1420 kc.

MUSCLE SHOALS, ALABAMA

Station WNRA. Health Evangelist Neil Martin. Each Thursday, 7:00 P. M., C.S.T. 1420 kc.

SANTA ANA, CALIF.

Station KREG. Evangelist B. R. Spear. Each Sunday, 6:30 to 7:00 P. M. 1500 kilocycles.

AUGUSTA, GEORGIA

Station WRDW. Evangelist Allen Walker. Each Sunday, 6:00 P. M.; each Monday, Wednesday, and Friday, 5:00 P. M., E.S.T. 1500 kilocycles.

ANDERSON, INDIANA

Station WHBU. Gilbert A. Hoppes, M. D. Each Sunday at 3:00 P. M., C.S.T. 1210 kilocycles.

SIOUX FALLS, SOUTH DAKOTA

Station KSOO. Evangelist G. E. Leffler. Each Sunday, 5:00 to 5:30 P. M., C.S.T. 1110 kc.

WHITE PLAINS, N. Y.

Station WFAS. Evangelist Bertram M. Heald. Each Monday, 3:00 P. M., E.S.T. 1210 kilocycles.

CUMBERLAND, MARYLAND

Station WTBO. Evangelist A. E. Holst. Each Sunday, 6:00 P. M., E.S.T. 800 kilocycles.

HARRISBURG, PENN.

Station WKBO. Evangelist H. A. Vandeman. Each Thursday, 4:00 to 4:30 P. M., E.S.T. 1200 kc.

SHANGHAI, CHINA

Station XMHA. H. W. Miller, M. D., and Evangelist R. H. Hartwell (speaking in English). Each Sunday, 10:00 to 10:30 A. M. 600 kilocycles.

SHANGHAI, CHINA

Station XMHA. Evangelists Hsu Hwa and Joseph May (speaking in Mandarin). Each Sunday, 10:30 to 11:00 A. M. 600 kilocycles.

SIGNS OF THE TIMES

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

SUBSCRIPTION RATES

In United States:

Single copy, one year\$1.50
Clubs of five or more to one address, each .. 1.25

To Canada and other countries taking extra postage:

Single copy, one year\$2.00
Clubs of five or more to one address, each .. 1.50

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

NOTICE TO SUBSCRIBERS

Expiration. All issues for the month named on the top line of your address label are included in your subscription. Unless renewed in advance, the paper stops at expiration date.

Change of address. Please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.

J. R. FERREN, *Circulation Manager*

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

G. DALRYMPLE, *Assistant Editor*

forget that God "always causeth us to triumph in Christ." 2 Corinthians 2:14. "In all these things we are more than conquerors through Him that loved us." Romans 8:37.

"Mighty Through God"

Onward, Christian soldier! You are sure of victory in Him. Consecrate yourself this day unto the Lord. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:4, 5. What a victory that would be! Every thought into captivity! Every impulse sent out from the brain to muscle or nerve, sent in accordance with the will of Christ! And our weapons are mighty! "This is the victory that overcometh the world, even our faith!" 1 John 5:4.

Then how shall we win this victory over our mind? The essence of consecration is very simple. The mind is made to think. Then crowd out every evil thought with good thoughts, and the mind will be Christ's. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

There is true consecration. With the foundation of his mind so cleansed, a man will love the Lord God with all his heart and with all his soul and with all his mind, and will love his neighbor as himself! With such a mind the fruits of the Spirit will be manifest: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Galatians 5:22, 23. And the sixth step to Christ is constant consecration.

"Consecrate me now, to Thy service, Lord,
By the power of grace divine,
May my soul look up with a steadfast hope,
And my will be lost in thine."

"How Long Will It Be Now?"

THIRTY-FOUR men were dying in the submerged submarine "S-4." There had been a wreck, and they were imprisoned at the bottom of the sea off Provincetown. The SOS call had been signaled abroad. Rescuers were hastening from all directions. An admiral of the United States Navy was in charge of the rescue work. The nation was aroused to anxiety and sympathy. The Government was doing all that could be done, seemingly. Later there was to be a court of inquiry to fix the blame for the disaster.

But fixing the blame did not save the thirty-four men. They died because the rescuers did not reach them in time.

During the progress of the rescue work, communication by signal of tapping was established between the rescuers and the imprisoned men. The one message from the doomed men tapped out again and again was, "How long will you be now? How long will you be now?" There is an infinite and heartbreaking pathos in that tapped-out cry of doomed men, "How long will you be now?" One by one they died. Gradually the signals ceased. Painfully the last despairing plea—"How-long-will-you-be-now?"

There are multitudes sunk in sin,—wrecked, ruined, prisoners of doubt, of evil living, slaves of habit, doomed by circum-

stances, conditions, tradition. They are held fast by tradition, by custom, by weak wills and evil passions. It seems that I can hear the cry of these victims of Satan's cruel wrecking, tapping out to us, to the church: "We are dying. How long will you be now? We are doomed. How long will you be now?"

Many are helping the work of rescue. They are sacrificing to do it. They hear the cry, despairing, heart-rending, "How long will you be now?" and are doing their utmost to rescue.

Some of you are still more concerned with your petty personal business, bickerings, and bitterness than you are with the damnation of the doomed souls about you. Some of you are still more interested in your pleasures, even in your sins, than you are in the

cry of the lost. How long will you be now?

How long before you will get right with God? How long before you will confess your backsliding? How long before you will make restitution? Confess your sins? The Lord whom you seek will suddenly come to His temple. But who shall stand at His appearing? How long will you be now before you cease to hinder God? How long will you be now before you begin to persuade men in Christ's behalf?

How long will it be now before you will rededicate your life to God? How long will it be now before you renew your church covenant? And live it? How long will it be now before you will make it personal?

Prepare to meet your God! "Seek ye the Lord while He may be found, call ye upon Him while He is near."—J. C. Massee, D. D.



PARENTS WILL
APPRECIATE

"Through Early Childhood"

By Arthur Whitefield Spalding and Belle Wood-Comstock, M. D.

FROM the third to the ninth year of the child is the field of this volume. This period is recommended to be all embraced in the preschool experience; and for the teaching of the child in the home four distinct lines of parent-and-child education are carried simultaneously. These embrace home government, education through story-telling and nature study, hygiene and health habit formation, and a line of home culture that includes industrial education, character training, and spiritual development.

"Through Early Childhood" presents an entrancing world of companionship and training in which parents and children mingle. The Christian home is here seen in its most charming and inspiring aspects.

The book is divided into twelve sections. Notice how interesting each section heading is:

Starting Childhood
Great, Wide, Wonderful World
Inside and Out
To Know and to Do
Mysteries and Sanctities
The Books of God

Growing Up
Sermons and Smiles
Sciences of Mind and Body
Princes of the Realm
Looking Up
Farewell to Childhood

BOUND IN SUBSTANTIAL CLOTH

PRICE
POST-PAID **\$1.75**

OTHER BOOKS IN THIS SERIES ARE:

"MAKERS OF THE HOME," postpaid	\$1.50
"ALL ABOUT THE BABY," postpaid	2.00
"GROWING BOYS AND GIRLS," postpaid	1.75
"THE DAYS OF YOUTH," postpaid	1.50

Order from our nearest representative or from

PACIFIC PRESS PUBLISHING ASSOCIATION, Mountain View, California

Next Week's

color cover shows the British fleet steaming past Gibraltar into the Mediterranean where the tension is acute over the Italo-Ethiopian War. Two articles will treat on the present crisis,—

Caesar Sends Forth His Legions,
by EVERETT DICK.

Europe's Scrambled Eggs,
by HAROLD J. BASS. These are exceedingly timely articles, and you and your neighbors should eagerly look forward to reading them in our next issue.

Where Modern Education Fails,
by WILLIAM G. WIRTH, is one of the very best diagnoses of the part education should play in the modern world that the editors have ever read. Perhaps every individual in America will not read this article; but he should!

America's Jungle Children,
by ASHLEY EMMER. This is a vivid portrayal of the tens of thousands of boys and girls who are roaming the country, many of whom are headed for prison or worse.

The World Needs the Bible
is the first of several articles we shall run in commemoration of the printing of the first English Bible four hundred years ago this year.

Tobacco for the Ladies
tells you how subtly at first, and now how brazenly, the tobacco manufacturers have sold their product to the women of the land.



"WILL JESUS RETURN?"

THIS is the question asked by one of the best-known religious journals in the country. And the answer, as given by a prominent minister of the gospel, is as follows:

"Many devout preachers and prophets look for a literal return of the person Jesus. . . . Others are not so exact but still believe that the world is becoming worse every day and that the return of Jesus alone can check it. . . . There is always danger of useless controversy when we try to interpret the Bible too literally. . . . When or how the Master comes is not important. The vital thing is that I do my best every day to advance the kingdom of God."

So much for the opinions of a famous minister. But how do they square with the teachings of the Bible? For the Bible is the Christian's rule of faith; it is God's revelation to man.

Will Jesus come again? Or won't He?

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

Will His coming be literal? or figurative?

"When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

Again, "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: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Is the world gradually to progress toward better things? Or is it rather to reject the principles of righteousness?

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous,

boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:13, 1-5.

Is the Christian to take the attitude that when or how his Master comes is of no importance? Or is he to watch with persistent vigilance for that event?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things [i.e., certain predictions of the Saviour fulfilled; see preceding verses], know that it [the Saviour's return] is near, even at the doors. . . . Watch therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:32, 33, 42, 44.

"The Son of man is as a man taking a far journey, who left his house, and gave

authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:34-37.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5:1-4.

We can know neither the day nor the hour of our Saviour's return. As the SIGNS OF THE TIMES has often pointed out, speculation on these points is not only useless, but harmful.

Though we cannot set any date, the fact remains that Jesus has given His followers much instruction upon the conditions which would indicate to them when His coming was near. We may know when He is even at the door. Read, for example, the twenty-fourth chapter of Matthew, or the twenty-first of Luke, or the thirteenth of Mark.

If His return was a matter of no importance, as some ministers pretend, why did He not tell His followers to simply dismiss the matter from their minds?

Instead, the New Testament again and again reiterates the importance of Jesus' return, and exhorts those who live in the last days to prepare for that event.

If the return of Jesus Christ to this world again is of little importance, why, pray tell, is this great truth mentioned in the Bible some twenty-five hundred times? The New Testament writers must have deemed it important, for of its twenty-seven books twenty-three contain from one verse to whole chapters on the second advent. The epistle to the Galatians, that to Philemon, and the second and third epistles of John—comprising all together only nine chapters—are the only New Testament books which do not refer to it.

This may not be the teaching of prominent ministers. But it is the teaching of the word of God. D.



Into the quiet city of Cologne, in southern Germany, the spirit of anti-Semitic hatred is spreading. People there are warned, as in Berlin, that under threats of severe penalties they are not even to associate with Jews. The banner over the street reads, "Who buys from Jews, is a traitor."