

# SIGNS of the TIMES

THE WORLD'S PROPHETIC WEEKLY

## What America Reads

WILFRED J. AIREY

THE modern world has revolutions in politics, revolutions in thought, revolutions in religion, and revolutions in society. But have you ever noticed the revolution in America's reading?

Reading is principally a matter of personal choice; and, therefore a rather accurate index of a person's mental attitude. What one reads is largely determined by one's own tastes. This being the case, is it not safe to say that the content of our magazine racks and book shelves is an accurate sample of what we as a nation are?

We do what we think; we think what we read. Is the present upheaval in moral standards a reflection of our reading, or is the content of our book markets an indication of this moral breakdown?

Are we as American parents aware of the type of trash made easily available to our children through the agency of cheap magazines?

What will be the final outcome of the present trend in reading and the result of the moral conditions which it portrays?

Not long ago a junior high school student was called in to explain her conduct and attitude in school. Among other things she had been circulating obscene notes and poems of the vilest kind. "Where did you get this trash?" was the pointed question asked by the Board.

"Across the magazine counter at the drug store," she calmly replied. "This particular poem came from —; but there's lots more down there like it."

The Chairman of the Board threw up his hands in horror. "They certainly don't allow vile stuff like that to be sold in this country!"

"Yes," was the calm reply; "and that isn't the worst!"

"Where is the censorship of the press!" exclaimed the Chairman. "Such stuff ought to be reported to the proper authorities!"

But there is no censorship of the press, no check whatsoever on the vilest material that can be imagined by sordid humanity. A brief survey of any bus-terminal newsstand or city magazine rack will prove the truth of this statement. Recently I was talking with a news and magazine salesman in a small Idaho city. I had been glancing over his counter, looking for an article that had been recommended to me in one of the current magazines. In the search, my eyes fell on the covers of three periodicals that were

wholly strange to me. Two of them were "Parisian" magazines published in New York; the other has been recently discontinued. On the cover page of two of these was a statement to this effect: "We, the Publishers, guarantee that there is nothing

*The minds of children and youth are powerfully affected by America's literature, particularly fiction.*



obscene, vile, or degrading to be found within the covers of this magazine."

A hasty turning of the pages soon proved to me the utter immensity of this false statement. I concluded that human imagination could think of nothing worse; but it seems that my conclusion was premature. I turned to the magazine dealer in disgust.

"Do they allow you to sell rot like that?" I queried.

"Yes," he smiled; "it moves faster here than any other type of magazine."

"Is that possible?"

"In ordinary months I get two to five copies of the better publications," pointing to the *Atlantic Monthly*, *Scribners*, *American Mercury*, and *Real America*, "and from eight to ten copies of the higher-class fiction, Western, detective, and the rest of the pulp magazines. This month I got over fifty copies of each of those periodicals," he referred to the stuff I had just noticed. "That was all I could get; I usually obtain about sixty or more."

"I got them less than three days ago," he continued, rubbing his forehead. "There are only three or four of each left now. They'll be gone by tomorrow."

"Who buys rotten stuff like that?" I put in.

"Youngsters, especially those from the C. C. camps. Often they'll come in and get from ten to twenty-five copies of that trash at a time, and take it out to their pals."

"I hate to sell dope like that," he concluded. "I know what it does to them. I try to sell these better magazines; I campaign for them. I wouldn't read that rot on a bet myself, and I hate to see others do it. Despite my best efforts, I generally have to return two or three copies of each of the first-rate papers every month; but that stuff is always sold out in a week or less."

"Don't the police force them out?" I asked, referring to the obscene publications under consideration.

"Once in a while," he nodded, starting to the front of the stand to wait on a customer; "but if one disappears, three or four others soon spring up to take its place."

These are the reading habits of our rising generation. What is such literature building into their characters? The main attraction of two of the above-mentioned magazines was life photographs in the nude; the others dealt with sex and sex rot. They touched

ANNE SHRIBER



primarily the sensual side of man's depraved nature. Since that time I have heard that two "——" magazines have appeared which glorify the exploits of the worst fiends. These apparently put their vile predecessors to shame in obscenity and depravity, if that be possible. The most revolting characters are made the heroes of their stories; and the vilest elements of human imagination are glorified and treated as heroic, or at least as extremely interesting, before our young.

### "Only Evil Continually"

And our youth feast their minds on that stuff! The cry of Philip to the Ethiopian traveler on the road to Gaza, as recorded in the eighth chapter of Acts and the thirtieth verse, echoes down the ages with new meaning—"Understandest thou what thou readest?" The Ethiopian was reading the Bible, and was saved. But what of the masses of humanity today, especially the youth, who fill their minds with the vilest imaginable trash? The world was long ago destroyed by a flood when this condition prevailed. The Bible tells us that at the time when it was said of man that "every imagination of the thoughts of his heart was only evil continually" before God, then "it repented the Lord that He had made man on the earth, and it grieved Him at his heart" (Genesis 6:5, 6), and the Flood came and the wicked were destroyed. (See the seventh chapter of Genesis.) Our Saviour, in Luke 17:26, makes a direct application of this condition to a future time. He says, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Verse thirty explains this as the time when "the Son of man is revealed,"—that is, at His second coming.

What could be a surer sign of the second coming of the Son of God than the imagination of man's thoughts,—"only evil continually" before God,—as portrayed by his desire for the cheapest of the cheap in literature! No wonder we have so much crime, so much recklessness, so much hatred, and so much disobedience among youth today when the mind is overstimulated by reading of that type! Paul foretells such a condition in 2 Timothy 3:2-5: "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." The sixth and seventh verses of the same chapter foretell the vice and degeneracy which will result from this condition. Truly today vice is glorified; and the results of this glorification are daily made manifest.

### Is Reaction Coming?

But what will be the final outcome of this lax condition on the part of our press? Two developments may be expected. First, to every action we may expect a reaction. When this pandering to a wide-open press

becomes so revolting that self-respecting citizens are aroused, then strict censorship will be demanded. The group in power at that time may criticize the first Amendment of the Constitution as sanctioning this laxness, and a demand for rigid censorship may result in an attack on even honest freedom of the press as the source of the evil. The civil and religious liberties which it guarantees may be jeopardized.

The second result of the laxness of thought and moral degeneracy, as reflected in the modern book and magazine markets, has already been alluded to. Morally civilization will sink lower and lower. This declension in itself is a sure sign of Christ's soon return to this earth. And when all of these signs have been fulfilled, "then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27. The Saviour's return will put an end to human evil and depravity, by taking all who are found worthy to a better world than this.

## Modernism's Mockery

MODERNISM invites the soul to salvation, but denies it a sufficient Saviour. It invites to healing without a physician, to the alleviation of hunger without bread, and to life without power over death. The soul comes hungry for bread, but is given a stone and is sent away starving to death. It comes for

healing, sick with sin, but is prescribed an opiate for its pain, and left to die the death eternal.

Modernism offers the soul a form of godliness without the true God, character without the true Christ, redemption without the necessary regeneration, justification without the justice of God, peace without the proper propitiation, the righteousness of God without reparation through the Son of God, piety without true purity of heart, ethics without honest essentials. Modernism's faith is faithless, its hope hopeless, and its love lifeless.

Modernism belittles the blood of Christ, curses the cross of Calvary, sensualizes the Son of God. It defies the Father, slays the Son afresh, and abhors the Holy Comforter. Modernism's condemnation is found in God's own word, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Selected.

JESUS CHRIST will go where no one else can go. . . . Jesus Christ can give comfort when no one else can give any consolation. —Joseph Parker.



# ANGELS OF THE BIBLE

By AGNES BIDDLE-DELL



## THE ANGEL OF THE FLAME

"The angel of the Lord appeared unto him [Moses] in a flame."  
Exodus 3:2.

A WAY in the desert land under the mountain, the angel appeared to Moses in a flame. It may be these bright messengers came so often in the desert because there thought of man had space to reach unhindered to sun or stars. Moses turned aside to see the great sight. Then he was commanded to put off his shoes, for he was standing on holy ground. It was the order to stand at attention, ready for command. So often in the Scriptures angels link God's will with human history. They unroll God's plans before the eyes of man.

Sun and stars are no less over the city than over the desert and mountainside, but in the city perception is narrowed between monuments of labor and ambition and greed, and the watchers and the holy ones seem far away. Yet, the hordes of Egypt, with all their noise and drive, had not shut out the holy watchers of God's people. The voice from the flame said to Moses, "I have surely seen, . . . and have heard; . . . for I know their sorrows."

That flame of fire was typical of the heart of God, burning with indignation and compassion and resolve. "And the bush was not consumed." The angel of the Lord brought no transient

flare of pity, that could feed upon itself, and die down. He "maketh His angels spirits; His ministers a flaming fire." The angel was a living flame.

As Moses watched "this great sight," he found the angel had brought no passive sympathy for Israel in Egypt, but sympathy of service. He was the minister as well as the flame. And when he could not fire the zeal of Moses, his anger was kindled, adding fire to fire.

He carried the will of God, and could not be put aside. Moses was the chosen emancipator, and must accept the commission. But the Almighty never calls anyone to responsibility without providing the ability of response. When Moses urged the excuse that he was "slow of speech," the promise came, Aaron "shall be thy spokesman unto the people: and he shall be . . . to thee instead of a mouth." "Behold, he cometh forth to meet thee." That slowness of speech was known to God and His angels, and already help had been provided.

Angel knowledge, angel service, fired with the compassion of God! and bringing always the same assurance, "I have surely seen, . . . and I have heard; . . . for I know."



# "I Thirst!"

LLEWELLYN A. WILCOX

*Fifth in the meditations on  
Christ's words from the cross.*

**A**FTER this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." John 19:28. "After this." Like Jacob in the darkness, Jesus had been wrestling. Jacob had wrestled with the angel, but Jesus was wrestling with all the powers of hell. Jacob prevailed; but he was a cripple the rest of his life. Jesus won the victory for us—but what it cost Him, we have seen. As Jacob won, the day was breaking; as Jesus overcame, the darkness disappeared. And now, His spiritual agony is past.

"That the Scriptures might be fulfilled, [He] saith." That little phrase means everything to the Christian. The whole life of Jesus was a fulfillment of Scripture. Everything concerned with His coming, His birth, His message, and His mission, even to its details, had been prophesied. The Gospels only record the fulfillment of prophecy. The whole passion and death and crucifixion of Jesus was a fulfillment of Scripture. The very words that would be used in mockery of Him as He hung on the cross, and the very words He should utter, are all recorded in prophecy. He substantiated His divinity even after His resurrection, not so much by His resurrection, but by "all things . . . which were written in the law of Moses, and in the prophets, and in the psalms, concerning" Him. Luke 24:44. It is said that there are three hundred or more definite predictions, which find their exact fulfillment in Him. And thus it is that the sacrifice of Jesus means little to those who do not accept the inspiration of the Scriptures. Once doubt the validity of the Bible, or even cast aside the Old Testament as a revelation of Christ, and the vicarious atonement is soon gone.

## *The Humanity of Christ*

And now, conscious again of physical torture, He who earlier refused the stupefying draught that His mind might not lose any of its clarity, expressed His one request, "I thirst." No man must help, can help Him while He accomplishes salvation. But now that He accepts the drink, it is evidence that He knows His sacrifice is acceptable.

Consider these two words, "I thirst." They are expressive first of the humanity—the perfect humanity—of Jesus. After His forty-day temptation of the devil in the wilderness, He was "an hungered." After His three

hours of mortal combat with all the hosts of hell on Calvary, He was athirst. No pain can give more torment than thirst. One of the fiendish qualifications of death by crucifixion was its thirst-torturing cruelty. And yet His one request meant more than the craving of His body for water.

In the first year of His ministry, as recorded by John, He had asked a favor of a Samaritan woman. (See John 4:5-26). Now, before He dies, He is asking a favor of heathen soldiers. These are two examples of His psychological strategy. Asking others to do something for you is often a wiser move in establishing friendship than doing something for them. Thus He had made a

*By His cry of anguish and need upon the cross, Jesus  
proved His oneness with suffering humanity.*



convert of that Samaritan woman of loose morals and shattered ideals. Thus He elicits the confession, "Truly this was the Son of God." Here are two examples of our Lord's faith in the human soul. Jesus believed in people. If there was any good, He saw it, would search it out, and would know how to cultivate it. Let us be like Him.

"In men, whom men condemn as ill,  
I find so much of goodness still;  
In men, whom men pronounce divine,  
I find so much of sin and blot,  
I hesitate to draw the line  
Between the two, where God has not."

They "gave Him to drink." And the request and its granting remind us of Christ's portrayal of the last judgment, as pictured in Matthew 25:31-46. Those at His right hand, when He was thirsty, gave Him drink. Those upon His left hand, when He was thirsty, gave Him no drink. And when they make query as to when, He answers, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matthew 25:45.

Thus we may minister to our Christ. And the smallest deed done in self-forgetfulness and love is worth far more than the most publicized act of magnanimous charity for the sight of men. Let us not forget, dear friends, the greatness of little things.

## *The Divine Appeal*

Who is it says, "I thirst"? He who filled the earth with springs, and watered it with living streams. He who sends His rain upon the just and the unjust, and stores up the clouds with water. He who said, "Ho, every one that thirsteth, come ye to the waters," (Isaiah 55:1) and, "If any man thirst, let him come unto Me, and drink" (John 7:37). Yet, as He hangs between heaven and earth, He cries, "I thirst." And they give Him vinegar.

He thirsted for something more than water.

He thirsted—and thirsts still—for your love and mine. He thirsts for the appreciation of the purchase of His blood. He thirsts for the souls of men.

He who alone can satisfy our thirst is looking to us to satisfy His thirst. We can do it, or we can refuse to do it.

There is coming a day when the Son of man shall be—not hanging on the cross of His shame, but sitting upon the throne of His glory; and before Him shall be gathered all men. I pray that in that day He may say of you: "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink,"—not, I asked for bread, and ye gave Me a stone; for water, and ye gave Me vinegar.

Have we done this? Or do we offer Him that for which He thirsts—our loyal devotion?

He died for us; what have we done for Him? He gave all; what have we given?

His cry re-echoes through the world: "I thirst!"

Let us respond with our hearts' best affection.





Is humanity headed for another great conflict similar to the devastating struggle of 1914-1918?

# The ALARM of WAR

EDWARD J. URQUHART  
Seoul, Korea

SEcular history dawns over a battlefield, pursues its course by the fires of battle, and will only fade away in the darkness of oblivion when the "war drums throb no longer and battle flags are furled." Most of the great nations of the ages were born in battle and became great through war. Battle flags adorn the corridor of the years. The marauder's torch of destruction lights the centuries with gory-tinted hues.

And yet it took the twentieth century—this century of boasted civilization, acclaimed altruism, and brotherly love, so called—so to perfect instruments of war and death that the weapons of earlier years seem like children's toys; and to make war so deadly and so terrible that the wars of other times seem like theatrical farces.

The resources of the world are commandeered by war; the brains of the world are recruited to create war machines; the brawn of a world is harnessed to foster and prolong war. The nations of the world have the war complex. The world is war mad.

The World War that began in 1914 taught the world the terrible, the very devilishness, of war; but it did not teach men to shun war. At least a score of wars have cursed the world since then. There has hardly been a time in the twenty-one years when there was not a war in progress in some part of the world. As I write these lines a major war is raging in Africa and engrossing the attention of the nations. And the world stands again on the brink of universal war.

The world has been paralyzed for decades on account of the World War, but in spite of all this it goes on in the old, old way—the same war-producing diplomacy, the same secret treaties, larger and still larger navies, more and more men under arms, and better and deadlier fighting machines.

## Provocations to War

Always there is the rattling of the sword. War is never farther away than an insulting word. It is always as near as the length of a diplomat's tongue; it is ever waiting just around the corner.

To this bloodthirsty, warlike world the League of Nations is a joke; the World Court is a jest; treaties are but scraps of paper; and most solemn pledges are as children's promises.

And yet there never were greater or more earnest efforts put forth for peace; never so many or greater plans for disarmament; never such a general revolt against war. This is very wonderful, very creditable, and very soothing. Men like to hear smooth things. They are optimistic by nature. They like to believe in some inherent good in man. They

like to feel that the good will naturally rise to the surface of the maelstrom of human affairs and create a Utopia. But it takes more than a feeling or a hope to dispel animosities and curb war.

This great peace movement of the present was pictured by a prophet of the Bible more than twenty-five centuries ago. He said that "in the last days . . . many people . . . shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isaiah 2:1-4.

## The Bible's Predictions

This is a wonderful word picture of what men are saying and doing today. But let us leave the words and efforts of men, creditable though they may be, and let us see what God says about this whole question. For after all, one word of God is worth more than all the motives and talk and efforts of men. Another Biblical prophet in picturing those events that lead up to the time when all the cities of the world are to be "broken down at the presence of the Lord,"—the second advent,—says: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jeremiah 4:19, A. R. V.

It is as though the prophet had recently stood on a modern battlefield when he wrote those words. He had heard the cannons roar, the bombs explode, the machine guns spit. He had seen companies swallowed up, battalions lost, banners wave and fall, airplanes overhead and tanks below, and with it all his heart was pulsing with anguish because of the suffering and desolation.

Now while war has always existed, as I have pointed out, the present paradoxical condition which we see today of peace and war at conflict,—the talk of peace and the preparation for war,—all this is peculiar to this age. And this is a sign that the present speeds on to a climax. And that climax will witness the greatest display of armed force that this world has ever seen. We read that a certain fiendish spirit goes forth "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" "into a place called in the Hebrew tongue Armageddon." Revelation 16:14, 16.

## Armageddon

No pleasant picture this. Men like to feel that their efforts at peace will not prove futile, that good will triumph and war be expunged from the world. Many are thus looking for a man-made millennium; but it will not come. The curtain that rose over a sin-cursed world, revealing the blood of Abel,



Greek destroyers in the Harbor of Piraeus prepare for war maneuvers. Even the smaller nations are increasing their armaments in the fear of attack and invasion.

INTERNATIONAL

SIGNS of the TIMES



the first victim of satanic hate, will descend upon the blood of the greatest of battles—Armageddon.

And yet the picture is not all darkness. Beyond that battlefield the curtain will rise again on peace, dearly bought, but everlasting. The blood of Christ makes possible the end of blood. The warfare that He is waging is the war that ends war. No clash of arms will do it. No man-waged wars will accomplish it, no international struggles will bring it to pass, no world conflict will blot it out. The blood of Christ alone will do it. And that comes after Armageddon.

Be of good cheer. Now we face the sunrise. And at that time it shall be said, "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Psalm 46:8, 9. This is the everlasting kingdom, the earth restored, the peace unending, heaven,—when God Himself shall reign in righteousness.

### *The Saviour's Warning*

The Saviour Himself warned His followers to be ready for that greatest event in human history,—the second coming of Christ. "Now learn a parable of the fig tree," He said; "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, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:32-35.

And again, He warned His disciples of the need for watchfulness. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Matthew 24:38-50.

As an ambassador for God, I invite you to this kingdom and to this great reward. I point you above this war-torn, troublous world to the throne of God and the peace of heaven. I point you to that city not made by human hands, whose very nearness reveals its wonderful beauty. I counsel you in the words of Scripture, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.



## A MISUNDERSTOOD PROPHECY

ALLEN WALKER

THE SIGNS OF THE TIMES does not believe in the so-called "rapture theory" of the second coming of Christ. Among our reasons are these:

An endorsed advocate of the "rapture theory" of the second coming of Christ says: "Jesus is coming, but this coming is twofold: First, He takes up the saints; then there is a period of time; how long this time will be I am not going to discuss. After that period of time He comes back with the saints to earth." Other advocates of the same theory are dogmatic in the claim that this "period of time" between the second and third coming "will be seven years." While we have already proved that this theory is unscriptural, and that there will be one "glorious appearing" of Christ, it will be interesting to study the evidence that is offered for the second and third comings and the "period of time."

Having examined the claims for this theory, I find that it is based on a peculiar dissection of the seventy weeks of Daniel 9. This prophecy reads, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." It will be noted that these seventy weeks were to be allotted to the Jewish people; that during this period of time several things were to happen. The "transgression" of Israel would be finished in the filling up of the cup of their iniquity preparatory to their rejection. Another purpose was to "make an end of sins," or as some versions read, of "sin offerings." This was done when Jesus died on the cross. To "make reconciliation for iniquity." This, too, was through the cross. To "bring in everlasting righteousness." This was done by the righteous life of Christ, and this righteousness is imputed and imparted to all who believe. To "seal up the vision and prophecy," that is,

to confirm its truthfulness by its accurate fulfillment.

In the next verse we get the starting point of these seventy prophetic weeks and other particulars of the prophecy. It says, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." It is being taken for granted that those who read this article will understand that in prophecy we are to reckon "each day for a year." Ezekiel 4:6. At the time this "seventy weeks" prophecy was made Jerusalem was in ruins, and there was a "commandment" given by the Persian king that the Jews could return home and "restore" and "build Jerusalem." "Seven weeks, and threescore and two weeks" from the date of this "commandment" would reach to "the Messiah," or the anointing of Christ for the ministry at His baptism.

### *The Messiah Foretold*

By turning to Ezra the seventh chapter, we find this "decree" relative to the return and the restoration of Jerusalem, and the marginal date is 457 B. C. Sixty-nine weeks has 483 days, and, counting a "day for a year," this would be 483 years. Beginning in the fall of 457 B. C., 483 years takes us to A. D. 27, at which time "it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke 3:21, 22. According to the marginal date, this was A. D. 27, the exact time of the termination of the 483 years reckoned from 457 B. C., at which time the "commandment" was given to "restore and to build Jerusalem." The word "messiah" means "anointed," and Jesus was not anointed in this capacity until His baptism. In Acts 10:38 we read, "How God anointed Jesus of Nazareth with the Holy Ghost and with power," and, as we read in the third chapter of Luke, this was done at His baptism, A. D. 27, at the expiration of the 483 years. This helps us to understand the prophecy under consideration, which says, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." This 69 weeks,

(Continued on page 14)



This diagram illustrates the prophecy of the seventy weeks mentioned in the ninth chapter of Daniel,—a period which terminates with the rejection of the Jews as God's special people.





## "The Valley of the Shadow of Death"

"**Y**EA, though I walk through the valley of the shadow of death." We must turn our eyes to the shepherd life of Palestine as we contemplate the meaning of the expression before us. Those who have never seen this historical land must turn for enlightenment to those who have. From them we learn that the Judean shepherd in getting his flock to the green pastures often has to lead them through winding, precipitous canyons from one tableland to another.

The trail winds down, and back and forth along the precipitous sides of these deep gorges where the sunlight never shines, and dark, overhanging rocks protrude into the narrow defiles. Gloomy forebodings must accompany the flock as they slowly proceed through these mountain fastnesses. Sad indeed would be the fate of the flock that attempted to make this journey without the protection and guidance of the shepherd.

In and along these pocketed defiles lurk unseen enemies. From their hidden lairs wild beasts may spring upon the unsuspecting sheep and quickly drag them down. There too the robber lurks. The dark valleys are the enemy's land.

Doubtless it was of such experiences as these that David reminds us when he tells of the passage through the valley. He also compares the Christian's walk to a journey through an enemy's land; and just as the sheep needed a shepherd to guide them through the valley, so we need a shepherd to guide us through the perils encountered in our journey of life. Those encounters may well be compared to the struggles and temptations of our everyday life. The wild beasts of lust and evil impulse seek to destroy every noble virtue and ideal that we may possess, and the thief seeks to deprive us of every desire to do that which is right.

To protect and fortify us against such a terrible loss, the Good Shepherd has volunteered to accompany us into and through these encounters by making a way of escape. Thanks to the lesson of our text, we may and do have confidence and courage in this proffered security, for we walk "through the valley." We emerge successfully, even though bruised from the conflict. Life is ours, for "I am come that they might have life."

### *Prosperity or Adversity*

There are two applications that we may make in the analysis of this thought. To one we have already alluded. Life is often allegorized as on a mountain. Walking in the heights of encouragement, progress, and faith, it is not difficult to think that God is with us in prosperity, for we fancy it is His

blessing that is making for our progress. But, oh, the valley! Truly every kind thought of God to usward is forgotten, and we feel that we are no longer His children. Dismayed, and disheartened we imagine that all is lost, and that there is no hope.

At such a time it is easy to be mistaken in your thought of Him. It was no fanciful statement on the psalmist's part when he recommended Jesus as a guide to lead "through the valley." Jesus has done it before, he can do it again; and, what is better, He will do it again, for you, if you will give Him a chance. Here let me relate to you a little story, drawn from the Bible, of how our Good Shepherd guides and protects in the valley experience as well as on the mountaintop.

### *The God of the Valleys*

Ben-hadad, king of Syria at one time joined battle with Ahab king of Israel. The battle was fought in the hills, and Israel was successful in defeating the Syrians. The Syrians claimed they were defeated because the God of the Israelites was a God of the hills, and therefore could outmaneuver them. A prophet of God was sent to the king of Israel to tell him to prepare himself, for Benhadad was coming back this time to fight with him in the valley. "And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered, and were

all present, and went against them; and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord . . . and the children of Israel slew of the Syrians an hundred thousand footmen in one day." 1 Kings 20:26-29.

There are no mountains without valleys, and no valleys without mountains, and the shepherd leads in one as well as the other. Yes, He is also a God of the valleys.

"Somebody knows when your heart aches,  
And everything seems to go wrong;  
Somebody knows when the shadows  
Need chasing away with a song;  
Somebody knows when you're lonely,  
Tired, discouraged, and blue; . . .  
His name? We call His name Jesus.  
He loves everyone, He loves you."

In addition to the occasional valley of our everyday living, there is the larger meaning placed on our text by David himself. When we come to the end of the road, there is that dark abyss known as death. What lies beyond? So many would like to know.

David suggests that it is a shadow, and not the real end of the way. The grave is not the final end of life. Passage through the shadow is taught in our text. "Yea, though I



*However bleak the valley, the sheep may rest securely.*



walk through the valley of the shadow of death."

What we speak of as death is only the shadow of the real death that lives beyond the portals of the tomb. In dealing with the subject of death, we must necessarily deal with sin, for death is the result of sin. Had there been no sin, there would have been no death. "The wages of sin is death," says the apostle Paul, and "all have sinned," "so death passed upon all men." Sin is the seed; death is the fruitage of that seed. Sin is the beginning of death. Death is the end of sin.

### *The Problem of Sin*

To walk through the gates of death one must have learned to conquer sin. Sin bars the entrance to life. Man cannot meet sin single-handed. He must have help. He must have with him someone who has conquered sin. That Someone is Jesus. He has met and conquered death, for He has met and conquered sin. Sin is of the valley; and to walk through the valley we must have Jesus.

Death is the logical result of sin. Sin has a throttle hold on life. Death is the cord that sin pulls around the throat until life ceases to be. The valley of death through which we pass may be long, it may be short, so far as time is concerned. But the dead are unconscious of the passage of time. To them it is only as a moment.

You lie down at night and sleep soundly till daylight. The night has flown away. You remember nothing of the passing hours. So it is as we enter the valley of death. In the Bible death is spoken of as a sleep. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . . Howbeit Jesus spake of his death. . . . Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14. David in his plea to God cried out, "Consider and hear me, O Lord my God, . . . lest I sleep the sleep of death." Psalm 13:3. "Now shall I sleep in the dust." Job 7:21. "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. "Many of them that sleep in the dust of the earth shall awake." Daniel 12:2.

Like the members of a large family we retire one after the other from early twilight till on into the night. Some may not even retire. Those who do retire sleep soundly, some a greater length of time than others. But all are roused at the same time in the morning by the morning bugle. The same trumpet wakes them all. Having slept soundly, those who retired early were no more conscious of the passing hours than those who retired later. There was no sense of time.

### *Those Who Have Passed Away*

Just so has it been down through the ages. Men and women have been falling asleep. Abel was the first one to retire in the early hours of earth's history. Others have been following, and will continue to do so until finally it will be too late to retire, for some will not die.

These, with those who have fallen asleep, are called to the great breakfast of the Shepherd. All emerge together, caught up to meet the Lord in the air. Those who have

died are resurrected, and those still living hear the same trumpet sound of the Good Shepherd." 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.

From where shall we rise? "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

Job the mighty patriarch has said, "O that Thou wouldest hide me in the grave, . . . that Thou wouldest appoint me a set time, and remember me. . . . All the days of my appointed time will I wait, till my change come." Job 14:13, 14. He was to wait in the grave until his change came (Job 17:13), which he understood and knew would be in the latter days (Job 19:25); and even though his body did go back to dust, he was assured that in his flesh he was to see God (Job 19:26, 27). He was to be awakened, and to live again. His walk was "through the valley of the shadow of death."

### *An Unconscious Rest*

Already we have observed that in sleep there is no knowledge of our surroundings. Such, David informs us, is the condition in death—sleep. "In death there is no remembrance of Thee." Psalm 6:5. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psalm 146:4. "The living know that they shall die: but the dead know not anything; . . . for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a por-

tion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5-10.

How futile, then, is our hope of communicating in this present life with those who have gone before us in death! "Thoughts perish,"—memory "forgotten,"—"dead know not anything,"—no "knowledge, nor wisdom, in the grave, whither thou goest." Vain are the promises of those who assure us that we may carry on a conversation or secure any information from those who have entered the "valley." Once on the way, there is no return to say "good-by." "Weep ye not for the dead, neither bemoan him: . . . for he shall return no more, nor see his native country." Jeremiah 22:10.

### *Does Spiritism Help?*

The spiritist séance affords no assurance from the Good Shepherd that its revelations bring us firsthand information from our departed dead. Nor does the Good Shepherd give license to believe that the gospel may go to anyone passing through the valley. "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth." Isaiah 38:18. As passing through the hill cavities of Palestine the flock were lost until they emerged, so in the valley of death there is silence and obscurity, until the graves are opened and Jesus comes to take His people home.

Truly, then, no one will be conscious during the time of passing through death's valley. How necessary that we have a friend to awake us at our slumber's end,—one who never tires or grows weary, one who knows the way and one whom we can positively trust! Yes, His name is Jesus.

(Continued on page 9)



GOD never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philip-  
pians 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."

—Selected by Meade MacGuire from Mrs. White's book, "The Desire of Ages," page 225.





# Mothers of Men

ARTHUR W. SPALDING

The bravest battle that ever was fought!  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
'Twas fought by the mothers of men.

—Joaquin Miller.

CAREER women! They have multiplied in numbers and in fields since woman's emancipation from hampering customs and repressive laws, until today there is scarcely a profession or an occupation in which woman is not represented; and in the United States alone there are over ten million women engaged in business outside the home.

How much this has added to human happiness, in the individual and in the mass, it is impossible to tell in sum. There can be no doubt that to thousands of women whose business instincts or whose artistic or humanitarian impulses were strong, the open doors to careers in these fields have been most welcome. To the great mass, perhaps, economic necessity has been the urge to labor; and the shops and factories and, to a considerable extent, the offices have been filled with girls who are making their employment merely the stop-gap between school and matrimony, and with older women who have been forced to become bread winners for their families.

With all respect for the usefulness and oftentimes the stimulus of the women who find their worthy place in business occupations, it is the clearest fact that the province in which woman has in the greatest numbers and to the greatest degree proved her unique value, is in those professions which most closely approximate the home service; namely, teaching and nursing, with allied philanthropic interests. This fact is significant of a deep, unchangeable, and blessed strain in woman's nature—the instinct of motherhood.

It is doubtless trite to declare that the greatest glory of womanhood is motherhood;

and it has certainly become the flaunting of a despised rag in the face of the present generation of women to say that "woman's place is in the home." Yet if we go behind the supposed slight, if we examine the elements of the office and the work, if we consider the results and the rewards, we shall come to a realization that in motherhood (as in devoted fatherhood) there is the greatest exemplification of Jesus' law of nobility in service, and in the giving of life the shining out of the glory of God.

## The Greatest Career

It is because the work of parents and the demands of preparation for that work are understood in but very slight degree by the great majority of people, that the role of mother and of father, worthily filled, is not acclaimed the greatest of careers. We do, indeed, give lip service to the ideal of mother, and occasionally of father; but we seldom see the mother we celebrate, and few are they who set themselves intelligently and with ambition to become that ideal mother. Yet of all the monuments to greatness that are raised, be they shaft of stone or law of nation, none can compare in eloquence or grandeur with that noblest memorial to a woman's devotion: a child brought to the flower of manhood or womanhood. As Ellen G. White says of the mother: "No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty

upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."

This task and this honor are not solely the mother's. They belong likewise to the father. There are qualities of parenthood essential to right child training which are most typically inherent in fatherhood, and without the father to teach the stern virtues of life and to fortify the faltering will to righteousness, the task of the mother is made infinitely harder. Yet it is true that the mother occupies a unique position in the early years of the child, in his most formative period, and experience seems to teach that the child can more equably stand the loss of father than of mother. It is the law of nature that the mother, who in the institution of the child's life has been the sanctuary where Almighty God has wrought His marvelous work, holds still a peculiarly close relationship during the infancy of that child. The father, during this time, is brought to the child only by incidence, but from his mother he draws the sustenance of his infant life, and in her constant companionship is framed the tenor of his thought and way. What education does for him, in character and in career, it does most potently through his mother.



The influence of mother begins in babyhood, but extends into all the future years.



The great edifice of society is being built, brick by brick, individual by individual, through the influence of parents, and pre-eminently the influence of mothers. There are many who have no vision of the great plan of life nor of their responsibility to the world and to God. In their souls blossom no fragrant flowers of sweet sacrifice, nor grows the solid substance of unheralded service. They look for flaunting recognition, however cheap, and for pleasant tickling of their sensuous appetites. They must shrill their inanities above the passing callopie of public clamor, they must toss their ribands of notoriety to the vagrant glance of the multitudes, or they feel that they have been cheated of life's rewards. Such know not the deep satisfactions of the unselfish, the self-effacing, who build life and sustain it for the joy of love that goes forth, to be received again with rejoicing. "It is more blessed to give than to receive," is the Pauline contribution to the record of the Christ, the Christ who said, "Whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matthew 18:5, 6.

### The Altruism of Parenthood

There are two prime impulses in life, answering to two supreme needs of the race. One is to eat, the other is to beget. The one preserves the life already existing, the other insures the continuance of the race. Both are necessary, and, working together in balance, they give life its right and happy frame. But self-aggrandizement is a great passion in the human race, and selfishness is continually crowding altruism off the boards. The divine Father has made parenthood an inescapable check upon the stunting influence of selfishness. For while parenthood is often selfishly experienced, its altruistic demands can never be wholly avoided. Even in the grossest and least favored of people, the noblest impulses are connected with parenthood; while in the most highly developed, the impulses of love which enwrap the whole experience of marriage and parenthood bring men and women into greatest likeness to their divine pattern. The devotion of father and mother to the child is most like the love of God for His creatures.

No higher aim in life, no greater achievement, no more elevating and ennobling experience, is possible than that a man and a woman should give their lives to the building in their sons and daughters of the truest manhood and womanhood for the service of God and humanity. Whatever personal achievements in business, in art, in statecraft, a man or a woman may reach, greater than all is their success in presenting the race with worthy and noble children; and less than nothing is their success if, having the opportunity, they fail. And if the emphasis lies on either side, it is upon the side of woman,—mother.

To achieve that success in molding lives in the image of the divine, there are demanded most thorough preparation and absolute self-mastery. Competence of parenthood is no accident; it is itself the highest achievement. It requires the fullest possible

knowledge of the science of living, physical, intellectual, social, and spiritual. It demands knowledge and self-discipline in the youth before marriage, in the married, in the parents. It calls for utter devotion to high ideals, to purposeful self-sacrifice, to incessant, unselfish ministry.

### Facing the Facts

Let men and women who are to be the fathers and mothers of the oncoming generation face their responsibility intelligently and seriously. What have they to give to their children? Can they dare to take from them whose lives are the unasked gift of parents, the right to a perfect heritage of health and of moral power? Can they steep themselves in vices that enslave body and soul, and then offer their polluted lives to their Maker in the gift of enfeebled children? Can they sin against the innocent, and yet escape the damnation of God?

There is a call to the parenthood and the potential parenthood of our land, of our race—the call for an accounting to themselves and to God of what of His heritage they shall preserve in themselves to give to their children. No man lives to himself, nor woman to herself. To fling the treasure of abounding life into the maw of Molech, to sacrifice their children to the gods of lust, is to invite the utter ruin of themselves and of the race. But to stand as the freemen of God, in the grace and strength which He gives to free from sin, and to live in the power and joy of the eternal life that is in Christ, is to insure the happiness of this life and of eternal years.

There is offered to woman a glory of queenship which fills this life and reaches into the beyond, if she, the last of God's

creation, will take the hand of her heavenly Father, while reaching out to her brother man, and lead in the path of life. Let her equality with man mean not the license to stumble down his stony path of fault, but the liberty of a godly life that ever inspires and draws him upward. Thus, as sister, sweetheart, wife, and mother, she will become his inspiration as well as his partner in life, whom he will celebrate not in this world only, but forever, perhaps,—

"Not learned, save in gracious household ways,  
Not perfect, nay, but full of tender wants.  
No Angel, but a dearer being, all dipt  
In Angel instincts, breathing Paradise,  
Interpreter between the gods and men,  
Who look'd all native to her place, and yet  
On tiptoe seem'd to touch upon a sphere  
Too gross to tread, and all male minds perforce  
Sway'd to her from their orbits as they moved,  
And girdled her with music. Happy he  
With such a mother! faith in womankind  
Beats with his blood, and trust in all things high  
Comes easy to him, and tho' he trip and fall  
He shall not blind his soul with clay."

—Tennyson, "The Princess."

### "Shadow of Death"

(Continued from page 7)

If you would pass safely through the "valley" take as your guide the One who has mastered death, who has overpowered the demons of sin, and who has the "keys of hell and of death;" One who has been dead and is now alive. He can safely pilot you through the gates of death, and guarantee to you a safe exit from the valley.

Having waited for the time of waking, we shall not be disappointed. The change will be so grandly glorious, and so much more than we anticipated that we shall only praise and thank our Guide for His wisdom and provision.

Job had expressed the thought of the change that is to be ours, but he did not tell us what it was. He refrained from going into very much detail, and the Chief Shepherd honored another of the undershepherds with that privilege. How beautifully Paul succeeded may be decided by each as he reads. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53. Changed, and what a change! Man is not possessed of immortality. It comes to him as a gift, and is presented to him at the resurrection—when we emerge from the valley.

The sinner can never have eternal life, not even in torment, "for the wages of sin is death." To follow Jesus means *life*, to cling to sin will ultimately mean *death*.

Blessed is that man or that woman that has learned of and followed the path of life, with the great Lifegiver as a guide. He will surely lead safely through the dark valley, and with Him they may—yea, they will—emerge from the far side of the valley, on the shores of eternity, qualified to receive the full benefit of the change. And all this will be made possible through the faithful leadership of Him who goes with us "through the valley."



**AMID** all the hurry and bustle of our modern world, the influence of the mother still continues paramount. But with the high privileges of motherhood come also its round of duties and responsibilities.



# The "Signs" Question Corner

If you have a question on some subject apropos to the field of the SIGNS OF THE TIMES, write preferably direct to Dr. Wirth. No anonymous questions will be answered.



Conducted by  
WILLIAM G. WIRTH  
5447 El Verano Ave.  
Eagle Rock, Calif.

## SABBATH PREPARATION OF FOOD

Wheeling, W. Va.

"I am very elderly,—almost eighty, in fact. A while ago I lost my dear wife, and now I have to get someone to prepare my food on the Sabbath. Do you think this is wrong?"

BECAUSE of the feebleness attendant upon the ripe old age of the questioner, he is not breaking the Sabbath commandment when he finds it imperatively necessary to "have someone prepare his food for him." Let him study carefully the salutary principle of Sabbath observance given by our Lord in Mark 2:23-28.

## BEGINNING AND ENDING THE DAY

Grand Island, Florida

"I understand that in Bible times the day was considered to begin at sundown, and end at the following sundown. If this is so, how does it happen that in these times our days are considered to begin at midnight and end at the following midnight?"

THE Bible method of beginning and ending the day is from sunset to sunset. See Genesis 1:5, 8, 13, 19, 23, 31; Leviticus 23:32; Mark 1:32. This mode of beginning sacred festivals was in force until the 12th century A.D. At that time the use of hours, based on the light of the natural day (from sunrise to sunset), which hours, of course, varied in length with the length of the day, the day being longer in summer and shorter in winter, was put aside generally by the mechanically fixed sixty-minute hours beginning at midnight and ending at midnight, brought in by the invention of clockwork. This midnight-beginning day was taken over from the Roman civil day, which began at midnight and ended at midnight. In England, most European countries, and the United States this Roman civil day is accepted as the norm by state and church.

However, while it may be proper to accept this Roman civil day for the ordinary days of the week, when it comes to the holy day of God, the seventh-day Sabbath of the fourth commandment, its beginning and its ending from sunset to sunset should be followed by all who would do His will.

It has been said that in colonial days in New England, Sunday, the first day of the week, was often observed from sunset to sunset.

## THE MEANING OF "SPIRIT"

Grand Island, Florida

"I notice that the Bible has a great deal to say about the 'spirit.' What is a 'spirit'? Does it have a distinct form? Must it exist in some certain place? Is it located in a certain part of the body? I should be glad if you would explain this term in the sense that Jesus used it."

IN THE popular and scriptural sense every individual is comprised of three elements, the "spirit and soul and body" of 1 Thessalonians 5:23. By the "spirit" we mean, generally, man's higher spiritual and moral life; by the "soul" we understand man's animal life, his unique personality, his individual mentality, distinctive ways and emotions. The "body" is, of course,

his material expression, his flesh, the physical.

Some erroneously believe that the soul, or the spirit, may have a disembodied existence. The Scriptures do not teach this, but essentially postulate that these three elements are inseparably bound up with the life of every individual. When one dies, all die, thus explaining the vital need of the resurrection (see 1 Corinthians 15). That the soul can die as well as the body we see in Revelation 16:3: "And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea."

Modern psychological, physiological, and chemical research abundantly support the Bible in demonstrating that the man's spirit and soul do not have a separate anatomical or other structure which survive the body after death. Biology cannot conceive of any separation of soul and body, so tenacious and indissoluble are the ties that unite all our psychic and spiritual manifestations with our bodily life. Our stimulus-reflex being sets this forth beyond a peradventure.

If instead of "spirit" in Luke 24:37, 39, we read "ghost" (as in Moffatt's and in Goodspeed's translations), which expresses correctly the meaning of the context, we shall have no trouble understanding what our Lord had in mind when He said, "A spirit hath not flesh and blood, as ye behold Me having." In the sudden excitement of the occasion, the disciples, unable to believe that the risen, bodily Jesus stood in their midst, superstitiously took Him to be a phantom, an apparition, a "ghost." To show them that He was a real bodily being, with "flesh and bones," He had them "handle" Him; and afterward to give further confirmation of His reality, He ate "a piece of a broiled fish." See verses 41-43.

## A STAR

Clayton, Idaho

"I am very much interested in a certain star which appears while Arcturus and Ursa Major are low on the western horizon. This bright star is then low in the east,—better say, the northeast. I notice that it twinkles vividly, displaying various colors. I would like to know what star it is, and if it is anything of recent appearance. It reminds me of the text, 'Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.' Isaiah 40:26."

THE star you have in mind is Capella, in the group known as Auriga. The literal meaning of the name, Capella, is 'She-goat,' and the three small stars near it on the south are known as the 'Kids.' There is no other combination just like it in the heavens, so it is the Kids which help to identify this star.

"Capella is about halfway between the North Star and the equator of the heavens, or, in other words, about 45° from Polaris. So in our latitudes it dips but little below the northern horizon when it is below Polaris. When thus below, it moves eastward just as the Big Dipper does when it is below. This is the reason you were somewhat confused about its moving in different directions. As it gets higher, it is moving upward; and when overhead, where it is at this

season in the early morning, it is moving westward. [The questioner's letter was dated October.]

"As to its changing color, that is caused by its being near the horizon. If you will look at it in the early morning, when it is overhead, there will be no such change. Its natural color is a yellow, bordering on orange, but the atmosphere of the earth is the cause of change when it is very low. Even the sun usually gets very red in color as it goes down.

"You know the effect of light going through a prism. It is separated into all the colors of the rainbow. When the light of a star comes through our atmosphere from near the horizon, it is changed in the same way. This is much more from where you are, near the mountains, than it would be from the Mississippi Valley or over the sea. Warm currents of air bend the light less than cold ones, and when these are mixed together and, changing places rapidly, they will even make the star go out of sight for a moment; and when it comes in again you will see the color from the other end of the rainbow.

"Capella is a sun like our sun, only it is so far away that its light takes 49 years to reach us, while from our sun to us it takes light but 8 minutes. If our sun were as far from us as Capella, it would be barely visible to us. Capella is a binary, or double sun, the two going round each other in 104 days."

## WHAT LAW WAS ABOLISHED?

Cañon City, Colo.

"I enjoy the explanations and religious studies which you give in the SIGNS OF THE TIMES. However, I question somewhat your view of the law. I think the law is divided into four classes—moral, ceremonial, civil, sanitary. The moral law will endure throughout eternity. The sanitary law will end with mortality. The civil law ended with the Jewish theocracy. The ceremonial law ended when type met antitype,—at the cross, in other words. Don't you think that these views are correct?"

WHAT the questioner writes on the moral, sanitary, civil, and ceremonial laws of the Old Testament is good. It may help him if I give a few words on the moral and ceremonial laws in Paul's epistle to the Galatians. It is hazardous to maintain that the apostle to the Gentiles has only one of these two codes in mind. In harmony with the principle about which he is writing,—that is, legalism, or the human attempt to comply with God's requirements as the only way to salvation,—Paul is thinking of any law which legalists might propose as a means of redemption, be that law the Decalogue, the ceremonial law of Moses, or any other spiritual code.

To argue stoutly for one scriptural law as against another in the Pauline writings, here and in other places of his epistles, is entirely aside from the main point. Paul is thinking of law in its qualitative sense, in its essential quality, so to speak, of requirement, ordinance, statute, and not in its quantitative sense of code, or legal system. The fact that in Greek he frequently omits the article before *nomos* (law) shows this qualitative element rather than the quantitative.

If we take into consideration the historical background of Paul's time, and the fact that he was opposing the false claims of the Judaizers as to the efficacy of legalism to obtain God's favor, it must be patent that he was dealing first with the Mosaic ceremonial, Pharisaically worked out Jewish religious laws, and not directly with the majestic, superior Decalogue, God's own code of human conduct. Paul, however, is not confining himself to any particular code or legal system. What he is doing is to strike at law, not the particular law, as a means of salvation, in contradistinction to the gospel means of salvation which comes by grace through faith. See Romans 6:14, A. R. V., where the article before "law" is omitted, as in the original Greek, showing that Paul is not confining himself to any particular divine code but to law as the avenue to God.





# Did Jesus BELIEVE in IMMORTALITY?

JOHN K. JONES

WHILE it is true that the word of God makes it clear that the dead know not anything (Ecclesiastes 9:5, 6), and also states that at death a person's thoughts perish (Psalm 146:3, 4), thus proving conclusively that there is no such doctrine taught in the Bible as that of the immortality of the soul, yet it seems proper that some things in the Scriptures be explained, because, unless rightly understood, they would become very confusing to one seeking the truth concerning man's condition in death.

Let us deal first with the experience of the thief on the cross at the time of our Lord's death, as recorded in the twenty-third chapter of Luke. Jesus was hung on the cross between two thieves, who at first railed on Him. As the wicked throng around the cross cursed and reviled our Lord and challenged Him to prove His divinity by coming down from the cross, the Saviour never uttered a word, but suffered it all. One of the thieves became convinced that Christ was not a mere man, but that He was the Son of God Himself. Conviction of sin came upon him; he desired to have a clean heart before he died; he longed to dwell forever in the presence of this Saviour "who, when He was reviled, reviled not again." While things looked dark and people around the cross openly and defiantly denied that Jesus was the Christ, this poor thief acknowledged the Saviour as Lord.

## Christ's Promise

It brought cheer to the heart of the Master to think that on such a day, when His own disciples were doubting His divine sonship, and when everything seemed against Him, one poor sinner—and a thief at that—was not afraid to acknowledge Him as his Lord and Saviour. In his repentance for sin he cried out, "Lord, remember me when Thou comest into Thy kingdom." Jesus pardoned all his sin, and quickly gave back the answer, "Verily I say unto thee, Today shalt thou be with Me in Paradise."

With everything apparently against Him, with foes cursing and reviling and His disciples forsaking Him, how refreshing it must have been to Jesus to have this poor sinner acknowledge Him as Lord! He promised the thief that very day, although things looked dark, that when He should come in His glory and take over the kingdom, at that time this soul who trusted in Him would be with Him in Paradise. Jesus did not go to Paradise the day He made the promise to the thief, but went down into the grave

and did not arise until the third day. On the morning of the third day, after the resurrection, as Mary met Him at the sepulcher, she was about to touch Him in worship, when Jesus said: "Touch Me not; for I am not yet ascended to My Father."

The throne of the Father was in Paradise, the third heaven, where the holy city is located. See 2 Corinthians 12:2-4; Revelation 2:7; 22:1-3. Now since Christ said plainly that He did not go to Paradise the day He died, we surely must believe His statement. There need be no difficulty here, for it is the wrong position of the little punctuation mark, the comma, that seems to bring in confusion. It is in the wrong place. In the days of our Lord the punctuation marks were not used as we use them today. The

*In the parable of Lazarus and the rich man, Jesus taught not that the dead are conscious, but that without sympathy and charity none could enter the kingdom of God.*



words all ran along together. The comma is comparatively modern, having been in use only a few centuries. Evidently the Bible translators, who put the words of Christ to the thief into our modern English, were men who believed that the soul went to heaven at death. Naturally, believing this way, it would follow that they would place the comma after the word "thee," instead of after "today," where it rightly belongs. By putting it after "thee," they make the Lord promise the thief that he would go to heaven with Him that very day. But Jesus says that He did not go to Paradise that day. Surely the Lord knew whether or not He went to heaven that very day. But if we put the comma after "today," it makes sense, and at the same time does not contradict our Lord's statement made on the third day to Mary that He had not as yet been to heaven. This is the way it looks when the comma is placed where it belongs: "Verily I say unto thee today, Thou shalt be with Me in Paradise."

## Punctuation Not Inspired

Christ virtually says, I am promising you now, today, notwithstanding that everything looks dark and appears to be against Me, that you will be with Me when I come in My kingdom. The Saviour made the promise that very day, that the thief would be with Him when He took over the kingdom. It must be remembered that punctuation marks are made by men and are not inspired. The fact that modern scholars have put this comma in the wrong place is no reason why we should throw over the statement of Jesus that He did not go to Paradise the day He promised the thief that he would be with Him in His kingdom.

It is interesting to note that a recent translation, the Concordant Version, gives the correct and literal rendering of Luke 23:43. It reads, "And Jesus said to him, 'Verily to you I am saying today, with Me you shall be in the paradise.'"

The parable of the rich man and Lazarus is one used by our Lord to teach a great truth. Teaching by parables at the time was popular, and commanded the respect and attention not only of the Jews but of other nations as well. In figurative language, the Saviour taught truths that He could not have brought home to His hearers in any other way.

There was a belief existing among many of the Jews in Christ's day that man had an immortal soul. Such a belief led them to picture in their minds a place where good souls went at death, and a place of torment where the wicked were taken. The Jews borrowed such false ideas from pagan nations about them, coloring up these views to fit in with their Jewish traditions.

## Heathen Beliefs

Some of the heathen nations held it as their belief that at death the soul of a good man was taken by the angels to a place of rest that was in sight of a lake of torment where the wicked were burning. Thus the wicked could see the righteous at rest, while they were continually reminded of their terrible suffering in the fires of hell. The Jews had adopted this belief regarding the



soul, only they called the place of rest where the righteous were taken "Abraham's bosom," while near by was the place of torment where the wicked were punished.

The Saviour used this belief of the people in His day to develop a great truth. It is a parable and nothing more, for nowhere in God's word is the soul ever mentioned as being immortal. The Pharisees were covetous; many of them were rich, but had gained their wealth through robbing the poor, and in other discreditable ways. The Lord had in mind to teach these proud, rich, so-called religious Jews of His day, as well as the unsympathetic rich and covetous persons of our own times, the lesson that riches cannot buy a man's way into heaven; but that the poor of earth who realize their need of Christ will some day be in the kingdom, while the covetous and the unsympathetic are outside the city suffering punishment for their sins.

The parable states that there was a rich man who fared sumptuously every day. There was a beggar named Lazarus who was full of sores and who every day lay down by this rich man's gate. This beggar would have been pleased to eat the crumbs that fell from the rich man's table; but no one gave them to him. The rich man was willing for this poor beggar to take notice of his great wealth as he came to and from his home, but was wholly indifferent to the needs of this poor soul.

In the course of time the beggar died and was carried by the angels to his rest in Abraham's bosom. Later on the rich man died, but instead of being taken to Abraham's bosom, he was taken down into hell, where he was tormented. He was surprised to see the beggar, the one he thought God was unconcerned about, enjoying the bliss of a peaceful place of abode, with the angels and Father Abraham there as friends and companions, while he, a rich and prominent man in the church, should go into hell-fire. He wanted his brethren warned so that they would not come into the same place where he was suffering.

The parable ends with the thought that the rich man deserved his punishment, and no one who was saved could help him out, for he could not be given a second probation.

### *A Rebuke Against Covetousness*

This parable was used to illustrate a great truth for that day and this. It was a rebuke against covetousness and the neglect to help those in need. The rich man also represents the rich, covetous, unsympathetic people in the world today who are trusting to their money and morals to take them to some better world. "Abraham's bosom" was merely a Jewish tradition, but it does represent in fact the future place of abode of God's saints in the holy city, the New Jerusalem. Lazarus represents the poor suffering souls in this world who have little of this world's goods, but who are rich in faith. When Jesus comes, they will be taken by the angels up to heaven, to the holy city, the New Jerusalem.

At the end of the thousand years, this city comes down to this earth. The wicked dead are raised and judged. The righteous in the city, most of whom, like Lazarus in the

parable, were poor in this world's goods, can look out from the holy city where will dwell Abraham and all the ancient worthies, and see the wicked, the rich, the covetous, the unsympathetic of earth suffering the wrath of God in the lake of fire that is created by fire coming down from God out of heaven.

Therefore, Lazarus is a type of the righteous souls who in Paradise actually see the destruction of the covetous ones of earth, who refused to give help and comfort when it was in their power to do so.

The parable of the rich man and Lazarus uses a belief of the people in those days to represent the actual reward of the righteous when Christ comes and the destruction of the wicked, which will occur one thousand years later. It is in no way advocating that anyone goes either to heaven or to hell at death, for the Bible states clearly that at death man is wholly unconscious, sleeping in the grave until Christ raises him from his dusty bed.

## BOOK REVIEWS ON THE WORLD'S BEST SELLERS



NELS D. ANDERSON

### The Letter to the GALATIANS

**G**ALATIANS is the first of the four short epistles of the apostle Paul which in the Bible fall between the Corinthian and the Thessalonian letters. As an aid to his memory, your reviewer calls them to mind in the order of their occurrence with the word formed by their initial letters—gepc—gypsy. He passes this memory aid on, especially to Bible students, as he is aware of how often these four best sellers are sought for and quotations from them made and verified.

There are some people given to reading into every text some meaning not really there; others there are who insist on clothing a simple statement with mysterious definitions; many who cannot read any passage in the Bible without imagining some vague purpose somewhere behind it. I suppose that is why we have so many different views on Paul's three years' sojourn in Arabia, mentioned in the first chapter.

The obvious reading would seem to be simply that the apostle was laboring personally in this field in order that it could be said a little later that the gospel had been preached in all the earth. See Colossians 1:23.

Galatians is an unsparing work. There is a substantial severity throughout its contents that handles mischief-makers without gloves. In so doing it bears on several very pertinent questions in religious living. One of these is that the true Israel of God is not Israel after the flesh, but comprises men of all races, Jew, Gentile, barbarian, Scythian, bond and free, the children of God by faith in Jesus Christ, and Abraham's seed, and heirs according to the promise, if belonging to God through and in Christ.

Another is that expressed in the words, "the just shall live by faith." Because this epistle stresses the principle of grace, unmerited mercy, it was the favorite of Martin Luther. "A man is not saved by singing masses, but by the grace of God," says Carlyle.

The gospel, Paul explains tersely and somewhat sternly, as to erring children, is liberty from the law, in that the law has no terrors for the child of obedience. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits of the Spirit, against which is no law.

Paul calls them "foolish Galatians," because they hearkened to those who would make a mountain out of such a ceremonial molehill as circumcision. He admonishes them to stand fast, and not to give up the liberty they have in Christ. He shows them that they cannot become righteous through works, but that when they become clothed with Christ's righteousness through faith, it will be made manifest by their doing the very works they thought would make them righteous. In other words, they had the cart before the horse. If they loved Jesus, they would have faith in Him and keep His law; then they would show it by their good works. The two, faith and good works, are, of course, inseparable.

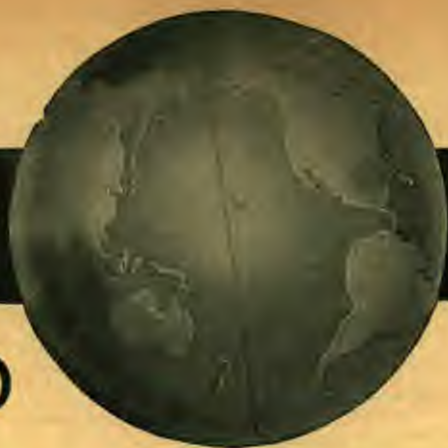
### *Following Christ*

Paul marvels that the Galatians could so soon be drawn away from him, who brought them into the truth. Well, the same thing happens to-day. Unless we lift up our eyes to Christ, and cling to Him, we are in danger of following some human leader who may or may not be a Paul.

Get a copy of this splendid treatise on these vital questions, and peruse it diligently. Look up and compare the marginal references. If you are fearful of agreeing with the apostle, I suppose, you had better shun the volume. But it is fascinatingly written, and has something important to say to everybody,—sufficient reasons, of course, for its remaining a world's best seller year in and year out.

SIGNS of the TIMES





# ROUND WORLD

MARENUS H. JENSEN

IT WAS early one August morning in 1492 that a group of rugged seamen stood on the shores of Spain with hearts filled with awe and expectancy as a bold and daring young Genoese lifted anchor and set sail for the open sea. Like a phantom they saw his three small vessels fade from sight over the western horizon. On that daring expedition the scientists, philosophers, and theologians of that day were looking with great expectancy; for if the hand of fate should deal kindly with the young man, a question of vital importance would be settled; the shape of our world would be determined. For centuries these men of learning had been agreed that we were living upon a flat world, and with that theory they had tried in vain to harmonize certain laws of science; but the day came when someone dared suggest a sphere, and for that suggestion he paid with his life. Yet that did not harmonize the laws nor end the controversy.

## Navigation and Morals

One purpose of this voyage was to prove whether this suggestion were false or true. All conceded that if it were true then many of the laws of science and navigation would have to be rewritten. But none of that day harbored the belief that the God who made the world and gave to its inhabitants a moral code to direct their lives would have to rewrite His law and adapt it to that truth should it be proved. It was generally conceded by them that whatever would be morally right or wrong on a flat world would be equally right or wrong on a round one. They were willing to grant that morals were not governed by the shape of the earth.

Some today seem not to be so consistent, for I sat in a church some time ago and listened to a man, who was reputed as having great learning, discuss this phase of the subject. He informed his listeners that the moral law of God could not be adapted to a round world. Evidently he was in favor of returning this law to its Originator to be rewritten and adapted to this sphere. He seemed to hold that certain phases of the law were good, and could be used as written, but that the fourth precept of that law could not, since it called for a definite seventh day as a Sabbath. And now since man has discovered that the world is round,

and not flat, that fourth command has become obsolete and impractical. He went to great lengths to inform his hearers that a definite seventh day could not be kept on a round world.

Many in that audience were content to go on violating one of the principles of God's law on the supposition that God had asked what this man would style a scientific impossibility. However, there were others that were not so easily confused; they held that the God who made the world knew its shape and wrote a law that would be adapted to that world, and that that law need not be rewritten nor was man at liberty to violate its principles simply because he had discovered the shape of the earth. They sat and marveled as they saw to what extent a man would go in attempting to evade a moral duty. To them the fallacy of the argument was apparent, for they were familiar with the fact that men have no difficulty whatsoever in keeping track of any other day of the week, month, or year. So far as keeping track of definite days was concerned, they realized that it made no difference whether one resided in the frozen regions of the north or in the heated tropics of the south, whether he remained at home or chose to travel abroad, going east or west, north or south; they realized that the cycles of time were not governed or affected by the movements of men, that definite days come and go regardless of man's activity. They granted that since God had taken a definite day and blessed and sanctified that day and commanded its observance, it made no difference when or where one met that day on the

earth's surface; he could and should observe it. God would not command the impossible.

Thinking people in that audience who were analyzing the subject were free to admit that should a man do extensive traveling he might have to adjust himself to the record of time as marked off by the heavenly bodies, since it is their movements and not his that mark off the time. And for his convenience the date line has been established. This imaginary line in no way complicates or hinders him in keeping track of definite days or in adjusting his reckoning of time to that marked off by the rotation of the earth on its axis. It simplifies it. A man in going around the earth has not created a day nor blotted out one for himself or for anyone else. His life is no longer or shorter simply because he has completed a trip around the earth. Yet it has affected his numbering of days; and that must be adjusted and brought into harmony with the actual number of days that have existed. This is a very simple matter, and does not cause him to lose track of his Sabbath, his birthday, his national holidays, or any other day. In observing the definite seventh day as commanded by God, it is not a matter of the shape of the earth, but of the condition of the heart.

## When God Made the Sabbath

In the first book of the Bible God gives a detailed account of the creation of the earth. He tells exactly how each day of that week was spent. The record is that He sanctified, or set apart for a holy use, the seventh day of that cycle of time. It was a definite day set apart for a definite purpose; it was to be a Sabbath throughout eternity for God's people. Notice the emphasis that is placed on the definite day: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

God placed equal emphasis on the definite day in the law itself. It reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in





them is, and rested the *seventh day*: wherefore the Lord blessed the *Sabbath day*, and hallowed it." Notice it was not any day in seven or simply a Sabbath institution that was blessed, sanctified, and commanded to be kept, but a definite seventh-day Sabbath.

God has not commanded an impossibility, and the shape of the earth is certainly no excuse for disobeying the Lord in this matter. A round world cannot deprive you of that Sabbath day's blessing that God intended you should enjoy. The blessings of that holy day can and are being enjoyed by many people in all parts of the earth.

## Prophecy

(Continued from page 5)

seven days to the week, would be 483 days, or years; and when they terminated Jesus became officially the Messiah.

It will be carefully noted that beginning in 457 B. C., at the time the "commandment" went forth, "seventy weeks" were allotted to the Jewish people to "finish" their transgression; that is, God was going to let them return to their homeland and then allot to them seventy weeks of favor. If at the end of that time they were still unfaithful, they should be His people no more. Seventy weeks, seven days to the week, would be 490 days. Allowing a day for a year, this would be 490 years. Beginning in 457 B. C., 490 years would bring us to A. D. 34. What happened at this time? We go to the seventh chapter of Acts and hear Stephen saying, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Then it was that they stoned Stephen, and this was the last act in the filling up of the cup of their iniquity. Then in Acts 8:4 we read, "Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them." The marginal date says A. D. 34, and thus the years of grace and favor to Israel as a nation ran out at this point. From that time on the gospel was sent to the Gentiles.

### Israel's Probation

The allotting of this 490 years of favor to Israel from 457 B. C. to A. D. 34 helps us to understand some things that cannot otherwise be explained. When Jesus first sent His disciples out, as recorded in Matthew 10:5, 6, He said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." The reason they were not to preach to any except "the lost sheep of the house of Israel" was that this 490 years had not yet expired. But as soon as it did expire, we find that they "went everywhere preaching the word," and "Philip went down to the city of Samaria, and preached Christ unto them." Acts 8: 4, 5.

Thus do we see that 69 weeks of years were to reach to the Messiah and 70 weeks of years to the termination of God's favor to Israel and that these "weeks" are continuous. There would be one week between the 69th and 70th week. The advocates of the "rapture theory" run the 69 weeks to

"Messiah the Prince," ending in A. D. 27, but theologically cut off that last week and slide it ahead to the second coming of Christ; and there they start counting again, and at the end of the seven years they claim that Christ comes again. That is why one of the "rapture theory" teachers was quoted at the beginning of this article as saying, "Jesus is coming, but this coming is twofold. First, He takes up the saints; then there is a period of time; how long this time will be I am not going to discuss. After that period of time he comes back with the saints to earth." That "period" of time is gotten by claiming (without a single text of proof) that the last week of Daniel's "seventy weeks" must be dissected and brought forward to the other side of the second coming of Christ; whereas, the Scriptures teach, as we have seen, that these weeks are continuous and ended at the stoning of Stephen, A. D. 34.

Is it not better to discard the "rapture theory," and interpret these verses in a sensible way?

We can only point out that such a separation of the time mentioned in the prophecy is extremely illogical. The prophetic time is cut up and mutilated to suit the rapture theory. Thus the real significance of the prophecy,—that Israel was to reject the Messiah, to crucify the Son of God; that therefore God would reject them as a nation from being His peculiar people; and that as a fruit of this rejection and of their continued disobedience and destruction would finally cause the destruction of Jerusalem and the scattering of the nation to the ends of the earth,—all this, we say, is lost sight of in the rapture interpretation of the ninth chapter of Daniel. Just why this last week is dissected and the count started again at the second coming will be the subject matter of another article.

## Cure for Worry

WORRY is like the grit that gets into the oil in your automobile; as the grit wears the machinery out, so worry gradually wears your life out. Worry is like the rust that slowly eats into some part of the works, until, under some strain, there is a "snap," and often a tragedy. Worry has doubtless

# 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*

broken more, crippled more, killed more, than famine, pestilence, and war combined; and history is filled with the havoc wrought by this ghastly trio.

Worry does not blow a bugle, or beat a drum, or leave rows of dead on the battlefield as does war; it does not scorch fields as does famine; it does not attract public attention as does pestilence; yet, as the corn borer silently attacks and destroys corn; as the boll weevil quietly blights and ruins cotton; as the thief with muffled tread steals into your house and takes your most prized possessions, so worry enters your life, and, getting a firm hold of your mind and heart, begins its deadly work,—a work of devastation which, unless checked, may end in disease and death.

Make the cause of your anxiety known unto God. It may be something to do with your business; it may be something to do with your relationship with others; it may be something to do with your home; it may be something to do with your mind; it may be something to do with your body; it may be something to do with your soul. What-

# FAITH

L. MITCHELL THORNTON



The way is dark, and I must go, shut out  
From human comradeship that once was dear,  
Yet is that cause to yield my heart to doubt,  
And shame my faith by giving way to fear?  
Better to lift my tear-filled eyes and see  
The gracious One who ever walks with me.

The pain is keen; yet I will never moan,  
Granting no human aid can make it less.  
For I can pray, and know that Christ alone  
Came once to earth, to heal as well as bless.  
And I can find the power my ill to stem  
If I but reach and touch His garment's hem.

I know what want and need and hunger mean,  
I know how cold can sting, and weakness rack;  
My want of faith is all that stands between  
His riches and the things I think I lack.  
I can lift up my life, an empty cup,  
And look to Him, and He will fill it up.



ever it is, "make it known unto God." He already knows about it, but He wants you to take Him into your confidence. He wants you to talk it over with Him. You have heard the expression, "two-way prayer." You talk with Him, and He talks with you. That is vital prayer. Have you never discovered, when you are worried, that you find comfort in sitting down and talking your troubles over with a friend, with one who understands?

You talk with your friend, and your friend talks with you, and, as a result, you feel encouraged. Tell it all to God, and listen while God talks to you out of His word, out of your heart, and you will receive a more abundant life—you who are burdened and depressed and careworn. Never mind the words, the phrases used; don't try to be literary. Talk with your soul with words or without words; be earnest; be thankful; and don't be in a hurry. Take time as you would with any other friend. He may not say "Yes" to all your faulty petitions; but, if you pray in faith, He will withhold no good thing as He sees your need viewed both in time and from eternity. But of this you may be sure: He will grant your greatest request; He will give you "peace." Remember: "The effectual fervent prayer of a righteous man availeth much."—*Watchman-Examiner*.

## A Green Light

THE light was against me at the intersection, so I stopped my car. Suddenly I was startled by the ferocious blast of a horn from the car behind me. I was so startled that I stalled my car. After skillful maneuverings the distracted driver drove past my stalled car, and as he passed he screamed, "Can't you tell a green light when you see it?"

I had not proceeded far on my way when I overtook my sullen friend. He had driven to the curb, and was gaily talking to some friend. He was in no hurry now; he had passed the green light.

I came home and took up my newspaper to read: "Cars collide; two killed; four in hospital. Mr. — was trying to make the green light when it changed."

This "green-light menace" has taken possession of our age. We are rushing in beastly fashion to "go," but when we do get by the light, we seem to have no particular place to go. And we have carried this curse over into our religious life. We live in a whirlwind; but God is not in the whirlwind. He is in the "still small voice" that we have not time to hear. The people of God need a new motto. It is this: "Take time to be holy." "In quietness and in confidence shall be your strength" is God's message to our day.—*A. L. Murray*.

You Will Want to

## Read in Next Week's

SIGNS of the TIMES

### WAR IS COMING!

By ROY F. COTTRELL  
European tension threatens open conflict.

### EASTER IN JERUSALEM

By WALTER K. ISING  
Ancient ceremonies mark the Passion Week in Palestine.

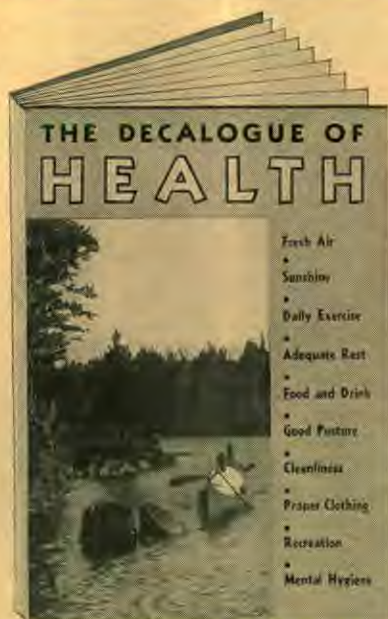
### OUR CALENDAR—RIGHT OR WRONG?

By GWYNNE DALRYMPLE  
Would proposed changes be a help or a hindrance?

Besides other helpful and interesting discussions.

All in NEXT WEEK'S SIGNS of the TIMES

April Color Number.



## The Decalogue ||| of HEALTH

**BUILDING** on ten propositions, Dr. Lenore D. Campbell tells in simple, definite ways just what is necessary for the normal person to do if he would retain one of the most desirable things in the world—good health.

"Health does not come by accident or by chance," says the doctor; "it comes by choice. If you would have health, you must live for it. Broadly speaking, health is up to you."

PRICE **25¢** Illustrated—96 pages  
Postpaid (In Canada 35 cents)

- I  
Thou Shalt Breathe Good Fresh Air
- II  
Thou Shalt Live Much in the Sunshine
- III  
Thou Shalt Take Active Daily Exercise
- IV  
Thou Shalt Take Adequate Rest
- V  
Thou Shalt Eat and Drink for Health
- VI  
Thou Shalt Maintain Good Posture
- VII  
Thou Shalt Be Clean
- VIII  
Thou Shalt Dress Healthfully
- IX  
Thou Shalt Take Sufficient Recreation
- X  
Thou Shalt Observe Proper Mental Hygiene

Write for special discount on ten or more copies of this new book.

Order of our representative, or direct from

**PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CALIFORNIA**





# The WORLD OUTLOOK



## FRANCE, GERMANY, ITALY, ENGLAND

OUT of the roots of the last World War come the threats of another world war,—more terrible and disastrous than the last.

In a speech before the brown-shirted Nazi Reichstag, Adolf Hitler, German dictator, has declared that the Locarno Pact is henceforth dead. His words have been followed up by acts, and German troops have swarmed into the demilitarized Rhineland.

What was the Locarno Pact?

It was a series of international promises drawn up in 1926, which (we quote from the Encyclopaedia Britannica) "marked a definite break from the war atmosphere. . . . For the first time in history great powers surrendered their absolute 'right to make war.'"

Today the world has an opportunity to see how much all these fine promises and surrenders mean. How frail are treaties, when the spirit of war is abroad!

The reaction of France to the German aggression has been prompt and bitter. There has been an appeal to the Council of the League of Nations. More to the point, French troops have rushed to the eastern border to man the fortifications, considered the strongest in the world. The soldiers have cut the pontoon bridges between Huningue and the right bank of the Rhine, as well as all pontoon bridges between Basel and Strasbourg. France declares she will not relax her opposition. Germany declares she will not alter her policy. It is the old problem of the irresistible force meeting the immovable object.

England is doubtful whether or not she will support France. Frankly, she would prefer not to. Of late she has been much more friendly toward Germany. She recently concluded a treaty with the Nazi Government, permitting the German fleet to be built up to 35 per cent of the British. The old animosity is gone.

Why does not England, then, simply ignore the French pleas?

Because England, too, must have French support if she is to succeed in her struggle against the Italian invasion in Ethiopia. In our times, the Mediterranean Sea has been practically an English lake, with Gibraltar at one end, Suez at the other, and Malta in the middle. Furthermore, this stretch of water forms the famous "life line" uniting Britain with India and the valuable British possessions in the Far East. Should Italy rise to a position of dominance in Ethiopia and the Mediterranean, the day would come when the British commonwealth of nations might be strangled.

But England cannot get from the League strong assistance against Italy without the aid of France. And France is withholding such aid, until she is sure that she may have British support against Germany's militarization of the Rhineland.

On the other hand, if France and England agree to support one another in their separate projects, would anything be more natural than for the two fascist powers of Europe, Germany and Italy, to unite their forces against their foes?

Then, of course, we should have another world war. There is little doubt but that it would be fought with means more destructive and a fury more terrible than the last.

The present situation of tension and distrust may well have the most far-flung effects. In May, 1935, France and Soviet Russia signed a treaty of mutual aid against aggressors. Russia has long been hostile to Germany,—fascism and communism are on the opposite poles of political theory, though their methods are similar enough. But if Russia should become embroiled in a European conflict in support of her treaty with France, she would present a tempting opportunity to Japan, whom the Soviet outposts in Manchuria have long irritated.



KEYSTONE  
*Kore Kiyo Takahashi, Minister of Finance in Japan, was recently assassinated along with other political leaders during the soldiers' rebellion in Tokyo, following the elections in which the military factions suffered a setback.*

Our world is closely bound together. The very things which make our civilization so comfortable,—telephone, telegraph, radio, railroad, automobile, mass production of all useful and practical articles,—now have drawn us so close that modern invention threatens to destroy the very culture which it has established. We are all enmeshed in one great web. Of old, nations warred; but the world went on. But all admit that another conflict on the scale of the last may well mean the doom of the Western world.

Why can't we get along better?

The answer is that the world at large is afflicted with a terrible disease,—the disease of sin. It is not our understanding that is weak, it is our morals. The trouble is not our ethics; it is our conduct.

The majority of this world's inhabitants have never accepted the words of Jesus Christ in any very personal way. Men celebrate Easter and Christmas, and praise the Sermon on the Mount, and think the Ten Commandments are rather good. But to surrender selfishness, to yield the life to the precepts of God's word and the guidance of His Spirit,—how few have any intention of doing any such thing as that!

And yet, the prophet tells us, "There is no peace, saith my God, to the wicked." Isaiah 57:21. A beautifully polished veneer hides the depravity of the modern world. All around us we can see that we are living in a decaying and declining culture. Week by week we can watch "the sinking splendor and the waning light" of Western civilization.

Should this surprise us?

No. Those who have studied their Bibles know that such conditions as now prevail are clearly prophesied in the word of God. They are so many signs that we are close to the second coming of Jesus Christ. Said our Saviour, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Are not such conditions as this seen in the world today?—when men are talking of leagues and pacts for peace, and yet the steady approach of further conflict and bloodshed goes on? And should not these things be a sign to us to prepare to meet Him who is our Saviour and our God?