

# SIGNS *of the* TIMES

THE WORLD'S PROPHETIC WEEKLY



*The modern auto crash, with lives snuffed out. An easy way to have such a collision is to drink before driving.*

## Alcohol and Automobiles

LAURA LINDLEY

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A SPLIT second may measure the distance between life and death, health and a crushed and bleeding mass of suffering humanity. The high speeds possible with automobiles require quick reaction time, or the ability to see, think, and act quickly when danger threatens.

The investigations of Dr. Courtenay C. Weeks, reported in the *British Journal of Inebriety*, indicate that one fifth of a second is the normal reaction time in which a highly skilled, theoretically perfect driver would be able to recognize danger, make a decision, and begin to apply the brakes. Taxi drivers were found the most efficient from the point of view of quick reaction, two fifths of

a second, while others who considered themselves careful drivers took one and one-fifth seconds.

Albion Roy King, Professor of Philosophy, University of Southern California, says: "Alcohol always slows down reactions, . . . and the amount of retard is in close proportion to the amount consumed. . . . Let us say it takes one second of time for a certain person to perform a certain muscular response, such as taking the foot off the accelerator of his automobile and putting it on the brake. If one bottle of beer should slow his reaction one fifth of a second, what is the difference in the chances of a little child who happens to step in front of his car?

Keep in mind also that alcohol not only slows reactions, it narcotizes self-control in the first stage, and disturbs co-ordination in the second stage of drunkenness. The drinking driver in the first stage is a greater menace on the highway because he is rash and impulsive, and takes the deadly chance. In the second stage, he comes to a speedy end, but he is not so apt to be trying to drive if he has reached that condition."

In "Applications of Psychology" (pages 382, 383 and 392), Dr. Fred A. Moss, Professor of Psychology at George Washington University, tells of the experiments which he and Mr. H. A. Allen, of the U. S. Bureau of Standards, made to determine reaction



### AVERAGE BRAKING DISTANCE FOR FOUR-WHEEL-BRAKE CARS

Speed of car in miles per hour	No. of feet per second	Braking distance	Approximate distance in feet car must travel before stopping, including distance traveled during brake application
20	29	24	38
30	44	55	77
45	66	123	156
60	88	219	263

time, i. e., the time it takes the average automobile driver to move his foot from the accelerator to the brake and begin to apply it. He says: "Ability to react quickly in an emergency is another qualification which is very important. A safe driver must not only know when and how to apply the brakes to avoid an impending tragedy, but he must also be able to apply them quickly. . . .

### Average Reaction Time

"The average reaction time of those tested was slightly more than one-half second. If a driver with a reaction time of one-half second were traveling at the rate of 30 miles an hour, he would go approximately 22 feet after hearing the signal before beginning to apply the brake. . . . It should be borne in mind that this time does not represent the time required for the brake to stop the machine, but is the time that elapses before the driver even puts his foot on the brake. From the foregoing it will be seen that, even though a machine has the finest set of brakes possible, the driver could not begin to stop it in the 50 feet allowed at a speed of 20 miles per hour if he happened to have a one and one-half seconds' reaction time. . . .

"The use of alcohol is another frequent cause of serious accidents. Even small amounts, insufficient to intoxicate, tend to decrease the higher forms of skill and lessen the sense of responsibility. Yet the driver is seldom charged with driving while under the influence of liquor unless he is actually drunk. It is, therefore, highly probable that alcohol has contributed to many accidents charged to other causes."

Prof. Yandell Henderson of Yale University, in a hearing before the Ways and Means Committee of the House in December, 1932, said: "Intoxication has to be defined in terms of what a man is going to do. The automobile has introduced a somewhat different conception, a more strict conception of intoxication than we have had heretofore."

### In Small Quantities

Prof. Francis G. Benedict, director of the Nutrition Laboratory, Carnegie Institution of Washington, at Boston, in testifying before the subcommittee of the Committee on Manufactures of the Senate on January 13, 1932, said: "With these dilute quantities of alcohol we find precisely the same order of effect that we find with the more concentrated form. We find that the reactions are slowed. We find that every movement, practically all mental processes, are unquestionably retarded. . . . One tenth of a second does not mean much to us ordinarily. . . . With the modern automobile, we are dealing not with speeds, we are dealing with ballistics, practically. . . . We feel, those of us who have had experience in the labora-

tory, and all my colleagues without exception, that we cannot drive an automobile as safely with a moderate amount of alcohol as we can without it."

On another occasion Dr. Benedict said: "From two to four hours after even very moderate doses of alcohol, practically all individuals are affected with a general depression of their nerve-muscle processes; they have less acute vision, and the co-ordination between the eye and the hand is lessened. Granting all possible tendency to pull one's self together in a crisis, the driver of an automobile in the traffic of a modern American city has no business to undertake his task after drinking even the formerly so-called 'permissible amounts' of alcohol. Inflexible science says, 'Moderate user, keep off the road! . . . You, as a motor vehicle operator may well be considered a menace to society.'"

Dr. Walter R. Miles of Yale University, said: "I stand for the proposition that individuals must learn to regulate their lives

without resort to chemical agencies which make regulation impossible."—Hearing, House Ways and Means Committee, December 13, 1932.

Surely expert testimony, such as we have cited above, proves the danger of using alcohol as a beverage in our modern high-speed world.

## The Commonplace Duty

"THEY shall walk, and not faint." After all, this is the climax of the Christian life: Not to mount up with wings, not to run, simply to walk; to be patient, persevering; faithful in the performance of the little duties which make up life. We need to realize the dignity of the commonplace and the nobility of the routine of service. It is easy to serve with valor in conspicuous places; it is hard to be patient and cheerful in the lowly or the hidden place.

After a furious storm, a large party surrounded the captain of a great ocean liner and commended him in laudatory resolutions for his skill and fidelity; but they forgot the stokers away down in the hold of the vessel, who, with muscles standing out like whiplashes, wrought with strength and fidelity almost superhuman. It is generally so; and this makes fidelity all the more essential and beautiful. Let us live for the Master's "Well done, thou good and faithful servant."—Selected.



## ANGELS OF THE BIBLE

By AGNES BIDDLE-DELL



### THE ANGEL OF DELIVERANCE

"Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His Angel, and delivered His servants," Daniel 3:28.

THE young Babylonian nobles, whom Shadrach, Meshach, and Abed-nego had excelled in many ways, welcomed the opportunity to accuse the Hebrews to the king. Nebuchadnezzar's fury knew no bounds when he found the young captives steadfast in their refusal to give homage to Bel. He ordered them bound in chains and hurled into the fiery furnace. But when he would watch the martyrdom of the three youths, he saw them free of their chains, walking unscathed amid the fire, and with them was an Angel.

The king called the Hebrews forth, and, lo, there was neither singe nor smell of fire upon them. Then he said: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His Angel and delivered His servants." Nebuchadnezzar did not doubt the Angel's power and service; nor did he doubt that One higher than the Angel had sent this deliverer.

The apostle John in the Revelation speaks of an angel "which had power over fire." And David in the twenty-ninth psalm said, "The voice of the Lord divideth the flames." It may have been the voice of the Lord, commanding the angel to deliver the three heroic youths, that divided the flames of Nebuchadnezzar's furnace. But deep beneath the material event

there is spiritual adventure for those seeking it.

To Israel the word came, "I have chosen thee in the furnace of affliction." And, "When thou walkest through the fire, thou shalt not be burned." Isaiah 48:10; 43:2. Ruskin said, "Courage calls to the angels." In these days it needs courage to carry on when the fire of adversity has devoured our savings, our home, and our employment, and when the stinging flames of hunger and discouragement threaten to overwhelm us.

"Courage calls to the angels!" The chains of oppression are powerless to become bands of depression when the Angel walks with us in the midst of the fire as the ancient Scriptures tell of His walking with Shadrach, Meshach, and Abed-nego. It is not *what* happens to us, but *how* we meet the happening, that leaves its abiding mark upon us.

Under the Angel's charge, the young men found the fire "had no power, nor was an hair of their head singed." Our Lord Himself assured us that the very hairs of our head are numbered. And with His Angel of deliverance we may walk through the furnace of affliction, and keep intact the number of our hairs unsinged by burning doubt, and our "garments of praise" free from taint of bitterness.



The unanimous Declaration of the thirteen united States of America.

[illegible]

*Facsimile of the colonial Declaration of Independence. The United States has led the world in its recognition of human rights.*

The United States

### *Its Liberties and Government*

ANDREW C. GILBERT

THREE hundred years ago and more, there took place an incident that was all but insignificant—only a gleam in the political firmament of the future history of a great people. Nevertheless, this comparatively obscure occurrence was the lever that opened the gateway for a nation ordained not only to inherent fame and greatness, but to act a distinguished part in molding the destinies of other nations great and small.

This incident, this insignificant occurrence, was the landing of the Pilgrim Fathers in America, December 21, 1620. The company, numbering one hundred men, women, and children, was the first English colony to settle in Massachusetts, and there they founded the settlement of Plymouth. They were members of an Independent or Separatist Congregation which had removed

from Scrooby, England, to Holland in 1608.

This first self-governing colony was planted in the soil of hardship and privation. Its roots were watered with tears of many sorrows and misfortunes. The colonists felt the bitter sting of misinterpreted motives and of discord. They were sorely bruised under the heel of tyrannical oppression.

Though their hopes were confronted constantly with apparent failure, none of these things moved them from their determination to found here a commonwealth where justice would prevail, where the natural rights of man would be protected by the fundamental law of the land.

Thus began the destiny of a nation whose history, character, and rapid rise to power have no parallel in the annals of man. Its steady forward march on the path of eco-

economic and industrial progress has been at a pace that has astonished the world.

The colonial period of our country ended at the close of the Revolutionary War. Then and by means of that supreme struggle and sacrifice was answered the most momentous question of those early years—the question of independence. These English colonies severed their connection with the mother country, Great Britain, and became an independent nation.

There was at this time no practical national union, no national organization, and no written Constitution. Consequently the leaders and statesmen of that period began the serious task of devising a form of government that would insure a stable and efficient union. Out of this study came the Articles of Confederation. They were drafted in 1776, approved by Congress in November, 1777, and made the law of the land. March 4, 1781.

### *The Excess of Liberty*

In this connection, it is well to remember the paradoxical fact that an excess of liberty often tends to weakness and ultimately to servitude. This was quickly discovered by the thirteen North American colonies as they endeavored to operate under the provisions of the Articles of Confederation.

Harassed by despotism and outraged by political oppression for many decades, the founding fathers sought to provide for the individual sovereign states the fullest possible measure of freedom. They looked with fear and suspicion on any avenue or grant of privilege that might some day and in some manner furnish an approach for the return of autocratic political restrictions and tyranny. Because of this prepossession, their views and plans for a dignified central government were vague and limited. In their zeal to build an impregnable safeguard for their cherished freedom, they failed to recognize clearly the essential principle that the consistent strength of a central government cannot be attained without the voluntary surrender by each individual state of certain of its liberties and privileges.

These individual states were so completely sovereign in authority, so free and independent in action, that by comparison the central government had no executive power. These disproportionate powers and liberties of the several states so begirded Congress that its progress and privileges were seriously restricted and retarded. It was handicapped by liberty! It stood before the world as weak and impotent, unable properly to deal with its own national problems and duties, and crippled in its efforts to execute in a proper and dignified manner its international obligations. It became an object of ridicule and reproach.

The Union during this inceptive period was little more than merely "a firm league of friendship" between sovereign states. There was no real national union, no national character, no national spirit, no national power. Congress had but little more than advisory powers.

It became increasingly evident that this form of federal government must be altered. Consequently the Articles of Confederation,

(Continued on page 14)



From

# Saturday to Sunday

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ASHLEY G. EMMER

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*Contrary to the example of Christ and the apostles, the majority of Christian churches now keep the first day of the week as their Sabbath, in place of the seventh.*

*Who made this change, and why?*



*During His earthly sojourn, Jesus took much time to point out the right way to observe the Sabbath, as opposed to the senseless restrictions devised by the rabbis.*

WE HAVE noticed that Christ placed His sanction upon an intelligent observance of the seventh day. We are told it was "His custom" to worship in the synagogue on that day. Luke 4:16. Further, having examined in previous weeks the eight references in the New Testament to "the first day of the week," we are assured that there is no basis for the erection of the Sunday structure upon any apostolic precedent. Moreover, on the other hand the disciples recognized the Sabbath,—even Paul, the apostle to the Gentiles, himself observing the primeval rest day after the manner of His Lord, Acts 17:2.

That first-day celebrations cannot be authenticated upon even so much as a verbal sanction of Jesus or His apostles is evident from the fact, as we have seen, that no other day was observed besides the seventh day in the generation following Peter, James, and John. In fact, it was not until about 150 A. D., according to the best evidence available, that worship on Sunday made its first appearance in the early church at Rome.

Still further, it is clear that when Sunday festivals were instituted, the Sabbath was

still respected. This the records of Polycarp's life (156 A. D.) and Tertullian most strikingly present.

So, we may believe that "the appearance of Sunday as the one distinctive day for worship was almost certainly gradual," as Burton Scott Easton says; and, as "Hessey [Bampton Lectures, 1860] proves by copious quotations, up to the end of the fifth century, and even later, the two days were not considered to have any relation to each other." In fact, "Dr. Hessey has made it abundantly clear that during the first three Christian centuries, the Lord's day was never confounded with the Sabbath, but carefully distinguished from it; and that it was only after the third century, and even then, only gradually," that the two institutions were confused.

In these early centuries, in contrast to the reverence attached to the seventh day, it is agreed that "Sunday was distinguished as a day of joy by the circumstances that men did not fast upon it, and that they prayed standing up and not kneeling. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it

was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

How, when, and why, then, did the first day of the week come to usurp so generally the place of the seventh?

The first intrusion of the camel's nose is explained thus by M. G. Glazebrook:

"The name of this day [the first day] which was current in the Roman Empire was 'the day of the sun.' The Jews, who avoided all use of heathen terms for either days or months, called it the first day of the week. And the earliest Christians followed their example. But a mere number was felt to lack distinction, and very soon an appropriate name was found, which contrasted alike with Sabbath and Sunday. The first day of the month, at least in Asia Minor, was usually called the 'Emperor's Day.' Now the early Christians, partly by way of challenge, applied to their Lord many of the official terms which were consecrated to the emperor, the lord of the earth. So it was probably not without reference to the term



*Sebastē* that they entitled the first day of the week, *Kuriakē*, 'Lord's Day.' . . . When the empire became Christian, the name entirely displaced 'the day of the sun' for all who spoke Greek or Latin. *Kuriakē* remains to this day in Greek. . . . In England, Sunday (A. S. *Sunnan Daeg*), in Germany, Sonntag, and in Sweden, Sondag, have resisted all attempts to substitute either Lord's day or Sabbath."

Thus it was "by way of challenge" as much as by compromise, that the early Christians named the first day of the week 'the Lord's day,' and worshipped upon it.

### Both Days Observed

But even with this innovation the sanctity of the Sabbath was not yet challenged in the early days of Christianity; for "Eusebius records that the Ebionites observed both the Sabbath and the Lord's Day, the weekly celebration of the resurrection. This practice obtained to some extent in wider circles, for the Apostolic Constitutions recommend that the Sabbath shall be kept as a memorial feast of the creation, as well as the Lord's day as a memorial of the resurrection."

That "a parallel observance of the Sabbath and Sunday" was recognized in the first few centuries is also the verdict of the scholar, Glazebrook.

But this dual courtship by Christianity had to come to a head before long; for "no man can serve two masters." The two institutions being diametrically opposed in spirit, converts soon began "to hold to the one" institution, Sunday; and to "despise the other," the Sabbath of the Decalogue. Because of the growing antipathy toward the Jew, the majority of Gentile converts hated the so-called "Jewish" Sabbath, quite forgetting that salvation itself "is of the Jews." John 4:22. They loved, instead, to worship on Sunday, a practice with which they were already familiar through their heathen origin.

As a result, some of the fathers soon regarded the "Christian" Sunday "as a substitution for the Jewish Sabbath, and based it not so much on the fourth commandment

. . . as upon the resurrection of Christ and the apostolic tradition. There was a disposition to disparage the Jewish law in the zeal to prove the independent originality of Christian institutions." Thus it was "controversy with Judaizers" that "led in process of time to direct condemnation of those who still kept the Jewish day."

Along with this increasing nausea toward anything savoring of the Jew developed the desire to conform to heathen practices as a means to a wider opening of the church doors to heathen converts. This departure of the church from her first love was characterized by many attentions paid to the new heathen attachment. For, as the falling away from the teachings of Christ and Paul gathered momentum, Christianity took more and more of "the pagan philosophy and made it the buckler of faith against the heathen." Thus it was—with such man-made ordinances as baptism by sprinkling, Easter observance, rites, and feasts—that the "pagan Sunday, dedicated to Balder, became the Christian Sunday," upon the confession of the Catholic Church itself.

### Sectarian Disputes

The growing dissension between the churches of the East and of the West was a third factor affecting the standing of the Sabbath in European countries. For it "was the maintenance of the Sabbath in the East" that constituted "a reason for keeping Sunday clear of Sabbatarianism in the West," according to Glazebrook.

In time this apostasy along so many lines of faith resulted in "that man of sin" being revealed—"the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4.

Daniel the prophet foretold the development of this renegade ecclesiastical power. He declared under inspiration that out of the ten political divisions of the Roman Empire, another diverse power would arise.

This, he predicted, "shall speak great words against the Most High, . . . and think to change times and laws." Daniel 7:25.

In fulfillment of this forecast concerning the attempt to change the law of God, a decree against Sabbath observance was launched by the Church of Rome with the aid of the secular arm. And so it is admitted that "the hallowing of Sunday appears uncontestedly as a definite law of the church by the beginning of the fourth century; and the Emperor Constantine confirmed the custom by a law of the state."

### The Entrance of Heathenism

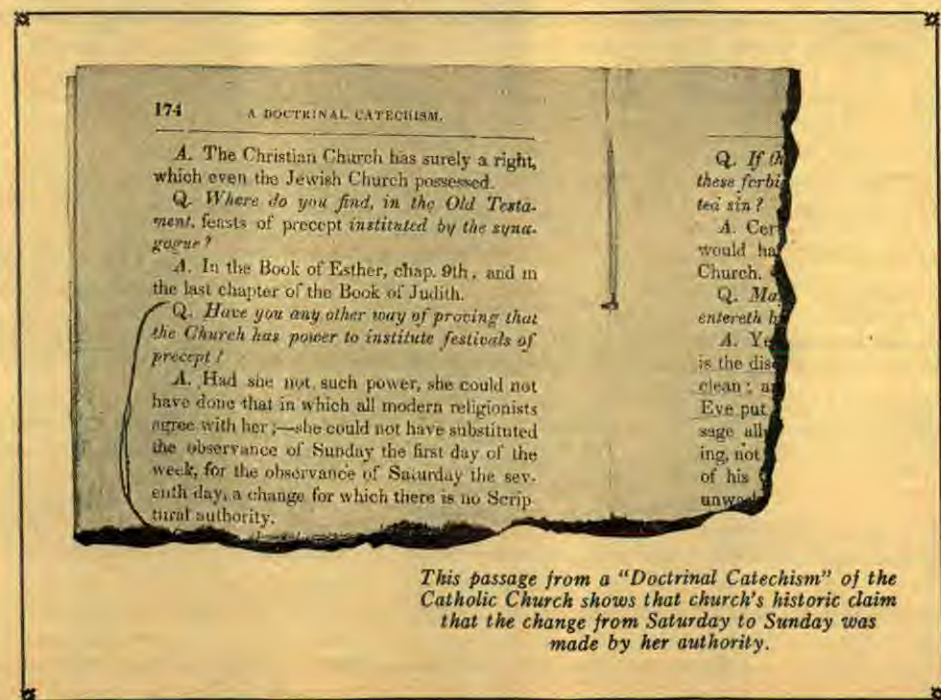
As Paul had warned, men had arisen within the church after his departure "speaking perverse things, to draw away disciples after them." Acts 20:30. Christians had grown neglectful of the teachings in the word of God. And so, quite naturally, instead of being built up, they had gradually succumbed to the germs of their heathen environment.

So thorough was the contamination that when "the man of sin" was established as a power, it became his boast that he could set aside the laws of God. "We observe Sunday instead of Saturday, because the Catholic Church in the Council of Laodicea (336 A. D.) transferred the solemnity from Saturday to Sunday," vaunts the papacy again and again. As though what God ordained and Christ confirmed could be set aside by any man! Nevertheless, that "the church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her," is the unblushing claim of the hierarchy of Rome. The change and its acknowledgment by Christendom at large is the symbol of her power, she boasts.

It is only too true that when leaving the mother church, many of the Reformers of the sixteenth century did not camp much farther than the garden gate of their old abode. But in these last days of earth's history, God calls His people to "come out" completely from the domain of Babylon. With a loud voice is the warning being proclaimed "to every nation, and kindred, and tongue, and people, . . . 'Fear God and give glory to Him; for the hour of His judgment is come.'" In response, there is being prepared to meet the Saviour a people who "keep the commandments of God, and the faith of Jesus." Revelation 18:4-6; 14:6-12.

Sunday is "only a human ordinance;" the Sabbath of the fourth commandment is a divine requirement honored by Jesus, kept by the apostles, and never abolished by God. This is the testimony of Scripture and of history. Shall we not, then, determine to "obey God rather than men" and worship according to the command and custom of our Saviour?

THE Lord sees everything we do, not only in the daylight, but under the cover of night. He hears every word we utter, every careless word that escapes our lips. He sees every thought we entertain, every fleeting fancy that we allow a moment's lodgment in our mind, and if there is anything unholy, impure, immodest, uncharitable, indecorous, unkind, harsh, bitter, censorious, or unchristlike, in act or word or thought, He sees it and is grieved beyond expression.—R. A. Torrey.



This passage from a "Doctrinal Catechism" of the Catholic Church shows that church's historic claim that the change from Saturday to Sunday was made by her authority.





*The sacrifices offered in Old Testament times pointed forward to a coming Redeemer.*

# The WORKS Which Do Not Justify

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*What does the Bible mean when it says that we are not justified by works, but by faith?*

*Does it mean that the Christian may do as he pleases, regardless of the requirements of the Scripture itself?*

FROM Lutheran theology in particular modern evangelical Christianity has inherited the general doctrinal position that man is not justified before God on the basis of works, but solely on the basis of faith. A generalization of this sort obviously requires analysis.

In Luther's doctrine the matter has received a sweeping formulation which seems to rule out all works and use faith "alone" as the grounds for man's acceptance by God. Of course, this matter should be approached from the Biblical angle, for Luther and those of the modern theologians who defend the doctrine of justification by faith alone rather than by works, presume to have Biblical grounds for the same. At least two Biblical authorities should be consulted, and possibly a third. These are Jesus and Paul, and the third might be James, inasmuch as James said some definite things on this subject, and Luther took issue with him.

Now when we come to the Gospels, we have before us not only a record of a life packed full of deeds, but we have from the Master even words which stress the importance of works in the life of one who would be His follower. Such statements are so numerous that specific references may be omitted at this point. But there is one statement from the Master which bears special mention because it presents the judgment

scene in the form of a parable, as recorded in Matthew 25:31-40. Here the Son of man separates mankind into two classes: those who are fit for acceptance into the kingdom and those who are not, or, as the parable puts it, into sheep and goats. And this classification is made on the basis of definite deeds of charitable nature, which to the mind of the Master were the evidence as to whether the individuals were His followers or not. It is true, of course, that the acts lauded in this parable were done unconsciously, that is, without the calculation of accumulating merit by doing them. Yet, nevertheless, the "Well done" of the divine Judge is spoken on a basis of tangible works.

James, who is called the brother of Jesus, echoes the teachings of the Master when he says in his epistle (1:27), "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." And again (2:14 ff.), "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? . . . Ye see that by works a man is justified, and not only by faith." A. R. V. It was these statements by James which caused such mental distress to Luther that he would not at first admit the epistle into his New Testament canon, designating it as an epistle of straw.

Luther regarded James as being in contradiction to Paul, but in the letters of Paul we find, as a matter of fact, numerous similar passages. To the Corinthians (2 Corinthians 8:10, 24) he made this remark: "Herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. . . . Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf." Here the apostle Paul is appealing to the Corinthians to gather a collection for the poor saints in Jerusalem, and so in the next chapter he says (9:8), "God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." These and similar statements of Paul's stressing the importance of virtuous deeds in the Christian's life, must not be disregarded when those other words of the great apostle on which is based the doctrine of justification by faith rather than by works are presented. For instance, a characteristic verse in Galatians (2:16) is, "Knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified."

## *Paul, James, Jesus*

It appears perfectly clear that the apostle Paul, like James and Jesus, did not eliminate as unnecessary aspects of a Christian's life active demonstrations of virtue, while he did stress faith as the basis of man's finding approval in the eyes of God. But as appears from Paul's statements concerning faith, even from the verses quoted above, faith is a mode of life; therefore, something active, something that constitutes a totality of deeds, that is, life in the form of conduct. Then, when it is said that justification is on the basis of faith, that very word, "faith," includes deeds. The question is, When the apostle Paul says that justification is not by works, as Luther renders him, did Paul possibly have in mind a certain type of work? The answer is, obviously, yes. For, in Galatians 2:16, he definitely specified the works as being works of the law. What the apostle Paul meant by works of the law becomes very clear when it is understood that the word, "law," as he uses it in Galatians, for instance, chapter 3, verses 10 and 12, and on through the letter, designates the law of Judaism, that is, the Torah.

In Galatians, the apostle Paul is fighting a great epochal combat. The issue is as to what constitutes a Christian. Must he first be a Jew in order to come into communion with Christ, or can he enjoy the blessed promises of God as given in Christ, the Son, apart from Judaism? The particular crux in Galatians is circumcision, which was the peculiar brand, or mark, of Judaism. Judaism in Paul's time was commonly regarded as the religion of the law. These two ideas were so commonly regarded and used as virtually synonymous that the word, "Torah," was frequently used as another designation for Judaism. With this historical fact in mind, Paul's references to the law and the works



of the law in the Galatian epistle become understandable.

The Torah in Paul's time, which was the time of rabbinism in Judaism, had come to be more than the law of Moses, that is, the Pentateuch. It had now come to include a great complexity of rabbinic traditions and instruction orally preserved and transmitted. "The Torah served as the basis of human life and conduct in every branch; and it was constantly scrutinized and rescrutinized for fuller implications. . . . Each action of daily existence is governed by the Torah, whose every letter and every implication the people endeavor to carry into effect."—*"A Bird's-Eye View of Jewish History," Cecil Roth, 1935, page 68.*

### The Torah

The eminent Jewish authority who has spoken these words further clarifies the nature of the Torah thus, "But since the days of Ezra, the Torah had been the property of the whole people. It had been specifically read and expounded at frequent intervals in every town and village, and the deference previously centered about the priests had come to be given to any person who showed himself a skillful exponent of Holy Writ. Tradition had gradually broadened from precedent to precedent. The decisions and practices of one rabbi served as guidance for successive generations; a considerable part of oral tradition grew up to re-enforce or supplement or clarify the Biblical text; fresh ideas were assimilated and given a Jewish tinge."—*Id. page 83.* These traditions have come to be compiled in the Mishnah, which collection was completed toward the close of the second century of our era.

In the Introduction to Canon Danby's edition of the Mishnah (Oxford, 1933), we have an excellent definition of the law as defined in the Mishnah. Here (page 13) we are told: "The law [Torah] which it was the Mishnah's purpose to cherish and develop is a complex conception. It includes the Written Law, the laws explicitly recorded in the five books of Moses; it includes also the traditions of the elders on the Oral Law, namely, such privileges and religious practices as piety and custom had in the course of centuries, consciously or unconsciously, grafted on to or developed out of the Written Law; and it includes yet a third less tangible element, a spirit of development, whereby the Written Law and Oral Law, in spite of seeming differences, are brought into a unity and interpreted and reinterpreted to meet the needs of changed conditions."

The Mishnah, this compilation of rabbinic traditions from the time of Ezra down to the second century of our era, was regarded as, so far as practical piety and religion were concerned, of equal authority and divine nature as the Written Law, for it was said that its topics and teachings were ideally contained in the revelations given by Moses at Sinai.

In the time of Jesus and of Paul, this Oral Law, as interpreted and applied by the Pharisees, was not universally accepted among the Jews, but was opposed by the Sadducees. The period was a formative one, and after the destruction of the Temple in 70 A. D. the Pharisaic idea gained control. It has been observed many times that Jesus in

His opposition to the "traditions of men" was not alone in that attitude, and might have received sympathetic support from the Sadducees if it had not been for certain political factors which played into the situation. Paul, who had been a Pharisee, was thoroughly familiar with the spirit of Judaism, and was well qualified to understand the contrast between the religion of Jesus Christ and that of Pharisaic (rabbinic) Judaism.

Now when the apostle Paul referred to the works of the law, he was directing his attack upon those specific and peculiar requirements which were pre-eminently stressed by that rabbinic Judaism as characteristic of itself. Those works, to put it inversely, the omission of which prevented a man from entering into the covenant of Abraham, as the rabbis put it, that is, from becoming a full convert to Judaism, are therefore the ones which the apostle Paul says should not be required of the follower of Jesus Christ. Cecil Roth, the eminent Jewish author cited above, makes this significant remark in his book (page 139): "It was not easy for the ordinary woman, and especially for the ordinary man, to assume the heavy yoke of the Torah, yet large numbers became semiproselytes, refraining from idol worship, and following Jewish tradition in such matters as the Sabbath and abstention from forbidden food. At one period, this modified Judaism seems to have become positively fashionable, especially among women; and we read of adherents in the highest ranks of society, sometimes in the sphere of the imperial court itself."

This is the very situation which is pictured in the book of Acts and the Pauline epistles. Numerous Gentiles accepted the monotheism of the Old Testament and the Sabbath, but were nevertheless not admitted on those grounds into full standing in Judaism. In other words, the Sabbath was in and of itself not the full badge of Judaism. One did not become a full proselyte until circumcision was accepted, ritual baths were performed, and other ceremonial obligations of Judaism were assumed. The same author



*The offering of Isaac on Mount Moriah was typical of the sacrifice of Jesus to come. Thus the gospel was preached to Abraham.*

(page 142) well defines the issue of Paul's controversy thus:

"He gradually became convinced that it was impossible for Christianity to make headway while it was weighed down with the yoke of the Jewish law, its adherents having to submit to circumcision and to conform to the elaborate dietary restrictions. Not without difficulty, he managed to achieve an almost complete break with the past. The ceremonial regulations of the Old Testament were utterly abrogated."

It is clear, then, that the works which do not justify, according to the apostle Paul, are the specifically Jewish requirements of the Torah. Such were the ritual and ceremonial requirements, which came in through the centuries over and above the basic requirements of the Old Testament which Jesus had come to glorify,—such as requirements of ritual washings and baths, of Jewish sacred days, of specific prohibitions of distances for walking on Sabbath, the requirements regarding offerings, sacrifices, and similar things, and above all else, circumcision. These are the rudiments to which he refers in chapter 4, verse 9, and are characteristic of the bondage of which he speaks in the same place. The same thought appears in chapter 5, verse 1, in the expression, "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." As against this law there is "the law of Christ" (Galatians 6:2), which also has its works, as appears in chapters 5 and 6 of this letter, and in other passages; for instance, in those cited above.

### Parallels to Judaism

Parallels to this accumulation of tradition in Judaism with its stress upon certain works as essential to salvation, even though they are secondary even in the history of that religion, may be found in other religions of the world. The most significant parallel, however, is one to which allusion has already been made, namely, the tradition of the Roman Catholic Church, or, more particularly, certain ecclesiastical requirements which it has made from time to time.

In the sixteenth century characteristic Roman Catholic piety manifested itself not so much in the sphere of moral and ethical conduct as in the realm of certain hierarchical requirements, such as Mass, penance, auricular confession, the Peter's penny, indulgences as preached by their salesmen, among them Tetzels, and other things. It was over these secondary matters that the issue arose between Luther and the church. He took the position toward these ecclesiastical requirements which the apostle Paul took toward "the works of the law," and in his combat against that position which said that man can come into the gracious presence of God only through these ecclesiastical channels, Luther fought valiantly and brought forth with new emphasis and re-statement the gospel of the apostle Paul and his Master, Jesus, the Christ. It is true that Luther went too far in the statement of his position, in that he perhaps thoughtlessly or for the sake of greater emphasis spoke of justification by faith alone apart from any works, yet the practical admonition which he gave always was grounded in the field of active conduct.



The

# Renaissance of GERMANY

★

*Although crushed by the catastrophe of 1914-1918, the German nation is experiencing a rapid return of its former power. European restlessness and disunion are becoming correspondingly more marked.*

★

L. DONALD WARREN

SINCE the days of Napoleon Bonaparte, no nation of Europe has been the occasion of so much fear, uncertainty, and hatred among its neighbors as has Germany. Although lying largely without the boundaries of the old Roman Empire, this nation can nevertheless be regarded as one of the ten which arose from the wreckage of that ancient world power. In fact, it was peoples of Teutonic origin that swept like an avalanche over the old empire and, taking root upon

its soil, established themselves as the nations of modern Europe.

The glory of Greek and Roman civilization was eclipsed by these hordes of barbarian peoples, giving rise to the eight centuries of European life known as the Dark

*The rapid return of Germany to prewar strength has greatly alarmed the French nation. French army tanks rumble through the Arc de Triomphe as a sign of preparedness against whatever the future may bring.*



Ages. But the civilization springing from Hebrew, Greek, and Roman sources was at length assimilated by these Teutonic peoples, and blossomed forth anew in the splendors of the Renaissance. As a result, the civilization of modern Europe attained an excellence never before known in the history of mankind. Retarded in its development by a century and a half of devastating religious wars, it later was and still is being threatened by a strangling militarism, by commercial rivalry and imperialism, by entangling alliances and the division of the Continent into two armed camps, and by the many conflicting national aspirations of the various racial groups. Whether European civilization will weather the storms of another world conflict is extremely doubtful.

The European nations of our day were represented by the ancient Hebrew prophet as the feet of the great image described in the second chapter of Daniel. The feet of this image were composed of iron and clay, two elements which can under no circumstances be made to mingle. Of these peoples it was said: "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43. In some of the nations is revealed the strength of the iron, in others the peculiar weakness of the clay, and among them all the marked tendency not to mingle. Nowhere is this dis-





KEYSTONE

Two members of the Gas Defense Reserves in Berlin, Germany, demonstrate their technique during maneuvers. Their truck contains neutralizing chemicals which will counteract poisonous gases.

cordant note more distinctly struck than in the attitude and history of the German people.

The first even partially successful attempt to weld together the several hundred small German states into any semblance of unity was the extremely loose confederation known as the Holy Roman Empire. Beginning in the days of Charlemagne, this organization continued at least in theory for a thousand years, being finally abolished by a decree of Napoleon Bonaparte in 1806. For the last three centuries of its existence the empire was dominated by the Austrian House of Hapsburg, the emperor being regularly elected from among this family.

### The Hohenzollerns

The unity and greatness of modern Germany are due almost wholly to the enterprise and unlimited ambitions of its dominant ruling family, the House of Hohenzollern, rulers of Brandenburg-Prussia. They, like the Hapsburgs, had originated in southern Germany. From the ancestral castle on the heights of Zollern they derived their family name. Through a lucky marriage in 1192, a Hohenzollern became *burggraf* of the wealthy Bavarian city of Nuremberg. Due to assistance rendered Emperor Sigismund, the family were granted, early in the fifteenth

century, the march or border province of Brandenburg, and the title of Elector. Prussia was acquired at the time of the Reformation by Albert Hohenzollern, the last grand master of the crusading order of Teutonic Knights. Through marriage, the family acquired Cleves, Mark, and Ravensberg in western Germany, and as a result of the Thirty Years' War the important bishoprics of Halberstadt, Minden, and Magdeburg, together with the eastern half of the duchy of Pomerania.

The emperor's control over them became greatly lessened, and they became the principal Protestant power in Germany, just as the Hapsburgs were recognized as leaders of the Catholic cause. The establishment of Brandenburg-Prussia as a great power is due to the statesmanship of three of its sovereigns, of whom the last was Frederick the Great. This man was a military genius of the highest order, who played an important role in European politics just before the outbreak of the French Revolution. Prussia was also greatly aided in her development by the many thousands of rich and talented French Huguenots who migrated thither upon the revocation of the Edict of Nantes.

Ultimate German unification, the creation of the empire, and consequent German hege-

mony on the Continent, were the work of the man whom King William I of Prussia in 1862 summoned to his side as chancellor. Otto von Bismarck was a Prussian of the Prussians. He dedicated his great abilities to the one supreme object of Prussianizing all Germany,—and with such success that his country became so powerful that it was able, when the World War came, long to withstand its many enemies. Bismarck firmly believed in the divine right of the Hohenzollerns. He hated parliaments, and freely displayed his contempt for the ideas of the Liberal party. He had every confidence in war—in the mailed fist and shining sword, by which he foresaw he must gain his ends. To accomplish his purpose, Prussia fought three wars,—with Denmark in 1864, with Austria in 1866, and with France in 1870,—and prepared the way for a fourth, which after his death was to involve the whole globe.

### The Growth of Germany

The remarkable development of Germany along every line between 1871 and 1914 has become a familiar story to all since the World War. With the billion-dollar indemnity exacted from France at the close of the Franco-Prussian War, Germany was enabled to expand her industries, and boom times followed. Living conditions greatly improved, and emigration all but ceased. Her population increased by 60 per cent in forty years. She continued to enlarge and strengthen her military forces until she had perfected the mightiest war machine that the world had ever known. During the 1890's she laid the foundations of a navy that was to threaten the British domination of the seas. She acquired extensive colonies in Africa and island bases in the Pacific, as well as important concessions in China. Disregarding international courtesies, she insisted on ever wider participation in world affairs. Her rulers demanded for her a place in the sun among the great imperialistic powers. In her universities were taught the superiority of German culture and the coming dominance of the German race,—a doctrine summed up in the word *Deutschtum*.

But the tremendous power of Germany was broken and her prestige temporarily crushed by the decisions of the World War. As a result of the socialist revolution which shook the nation in 1918, the House of Hohenzollern was compelled to abdicate the throne of Germany. William II, as a plain and unassuming civilian, is now enjoying the eighteenth year of his exile at the Castle of Doorn in Holland. The terms of the Armistice demanded the sacrifice of the powerful German navy, the almost complete disorganization of the army, the transformation of gigantic munitions factories into instruments of peace, and the surrender of enormous quantities of industrial wealth for the work of rehabilitation in France and Belgium. In addition, there was imposed upon the nation a burden of reparations which it has been impossible for her to bear. The result has been that Germany has finally revolted against the Treaty of Versailles, and has broken away from the League.

Recent events in Europe indicate in some degree the groupings which are being developed among the powers to achieve se-

(Continued on page 15)



# 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.

## SHOULD A WIFE PAY TITHE?

Eagle Rock, California.

*"What should a wife do about paying tithe, if her husband opposes it? Should she seek his consent? or should she pay it secretly, without his knowledge?"*

**I**SYMPATHIZE with any wife who desires to pay tithe, but I must say that she should not do this on money the husband earns, without his consent. Would it not be well for both husband and wife to talk this matter over, appreciating the goodness of God and His continuous blessings, and come to some agreement as to the amount to be paid?

## THE FOURTEENTH OF ROMANS

Mazaroni River,  
British Guiana, S. A.

*"Will you please explain the fourteenth chapter of Paul's epistle to the Romans? Does this passage teach that Christians are absolved from keeping the seventh-day Sabbath, and that all days of the week are alike in God's sight?"*

**T**HE meaning of Romans 14 will be grasped if we catch the main idea of Paul in the group of chapters (12 to 15) of which it forms a part: the peace and unity of the church in its internal and external relations. See Romans 12:16, 18; 13:10; 14:13, 19; 15:1, 2. Chapter 12 tells, in general, of the peace and unity of the believers with God and the church; chapter 13 tells of this peace and unity with the state and society; and chapter 14 and the first part of chapter 15 of this peace and unity with reference to those Christians who are "weak in faith." From condemning in the closing part of chapter 13 (verses 13, 14) base fleshly indulgence, Paul passes easily and immediately in the 14th chapter to the opposite extreme, excessive scrupulousness.

Because Paul, in Romans 14:2, says that "one man hath faith to eat all things," by no means does this prove that we may eat and drink anything we wish. This is so obvious, we need not take time to prove it. We may eat only those things approved by God. That which is filthy, unhealthful, and vile is divinely disapproved. We need to keep in mind 1 Corinthians 6:19, 20: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." Physically, therefore, we need to do right as we feel we must do spiritually. Paul again writes: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. We shall not go wrong if we abide by this rule.

What Paul is dealing with in Romans 14 is the "weak," overconscientious attitude of certain Christians who, because of a too tender spirit, refused to eat and drink things that were proper and could be eaten by the "strong" in faith without sin. He counsels that each man should "be fully assured in his own mind," left to follow his own convictions, inasmuch as both strong and weak "are the Lord's." Neither of the two should condemn the other, but live in that blessed charity and Christian sympathy that will leave each one to follow the dictates of his own conscience. The faith of the one

should not be used to destroy the faith of the other. Every one should feel he is his "brother's keeper," and not live simply to please himself. Romans 15:1-3. We must not be stumblingblocks to others. Each man, whether "strong" or "weak" is to stand on his own conviction of faith before God. "He that doubteth," however, or "has misgivings" (Goodspeed) while he eats certain things, offends his own faith and so offends his connection with God, thereby sinning.

The days of Romans 14:5 refer to the Jewish ceremonial, special festival sabbaths, such as the Passover, Pentecost, Tabernacles, etc. (Leviticus 23) which the "weak" Judaizing Christians felt should be observed. The "strong," comprehending clearly that these old ceremonial feasts and holydays were done away at the cross, made no difference between days from this old dispensational viewpoint, and so, ceremonially speaking, esteemed "every day alike." In other words, there were for them no more of these special holy days. Let the questioner study carefully Galatians 4:8-11; Colossians 2:8-17.

Romans 14:5 makes no reference whatever to the regular weekly recurring seventh-day Sabbath of the fourth commandment, which is immutable and ever required of Christians. Genesis 2:1-3; Matthew 5:17, 18; James 2:8-12.

## THE SIN AGAINST THE HOLY GHOST

Davenport, Iowa.

*"A number of years ago I accepted Jesus as my Saviour. But I was very much overburdened with home cares, and it seemed impossible for me to keep up with my Christian experience. At any rate, I finally gave it up. Now I feel that I want to come back again, and do what is right; yet I am troubled by the thought that perhaps I have sinned away my day of grace, and that I can never be forgiven. What do you think?"*

**A**CAREFUL study of Matthew 12:31, 32; Mark 3:29; Hebrews 10:26-29; 1 John 5:16, 17, will make plain what the sin against the Holy Spirit is, and why it is the one sin that cannot be forgiven. As one well puts it, this sin consists in "persistently slighting Heaven's invitation to repent." It is not to be regarded simply as an isolated act, but also as the external symptom of a heart so radically and finally set against God that no power God can consistently use will ever save it. Therefore, it is the culmination of a long course of self-hardening and self-depraving. He who has committed it must be profoundly indifferent to his own condition, or actively and bitterly hostile to God; so that anxiety or fear on account of one's condition is evidence that it has not been committed. So long as we are concerned about our standing with God, so long are we without

the commission of this sin. This ought to encourage the questioner, and give her comfort of soul.

There is no forgiveness of this sin, simply because the soul committing it has ceased to be receptive of divine influences, even when those influences are exerted in the utmost strength which God has seen fit to employ in His spiritual administration. In other words, the way to return to God is closed against no one who does not close it against himself. We are left to ourselves, because we have left God. For Biblical examples of this attitude of human willfulness, refusing to do the will of God and so committing this sin, see Genesis 6:3; Hosea 4:15-17 (ponder the tragedy of soul implied in the words, "Let him alone"); Matthew 23:37-39; Mark 3:22-30.

This unpardonable iniquity is marked by a loss of spiritual eyesight. Just as the blind fish of the Mammoth Cave lost the power of sight because they chose darkness, so the systematic theologian tells us it is with us if we refuse the light of heaven. It is marked by the loss of religious sensibility. Just as the sensitive plant loses its sensitiveness to the extent that it is frequently touched, so we lose our desire for divine things if we keep on ignoring them. This sin is also marked by spiritual hardness, inability to will and to do the good. The lava of the volcano is soft and liquid and alive with power while it is in the crater. If it leaves the crater, it hardens and cannot return to the source from which it originally came. So it may be with us if we leave the Father's love. May God help us to do His will, so that this evil state may not be ours.

## KEEPING THE SABBATH

Spokane, Washington

*"I was interested in your answer to the question about the delivery of milk on the Sabbath in the SIGNS OF THE TIMES of February 25.*

*"My brother-in-law and I have a small dairy, delivering about 150 bottles of milk daily; and our experience may be of interest to the questioner. We have been in the business for several years, and we never deliver milk on the Sabbath day, but do so on Saturday evenings as soon as the sun has set. Some customers take extra milk on Fridays, but not one customer have we lost because of the Saturday night delivery. In fact, many commend us for this method.*

*"We praise the Lord often for blessing us in our business, and are glad we can preach the truth of God in this way.*

*"I might also add that we have a double supply of milk bottles so that no bottles need be washed on the Sabbath."*

## SOVEREIGNTY OF THE VATICAN

Los Angeles, California

*"How many nations have diplomatic relations with the Vatican? How many treaties does the Vatican have with European powers?"*

**AS** LAST published, the following countries have diplomatic relations with the Vatican: Austria, Belgium, Czechoslovakia, Estonia, France, Germany, Hungary, Irish Free State, Lithuania, Yugoslavia, Monaco, the Netherlands, Poland, Portugal, Rumania, Spain, the United Kingdom, together with most of the American republics, except the United States and Mexico, —some thirty states in all, represented by an agent, a minister, or an ambassador to the Holy See. In turn, the Curia has thirty-five representatives abroad, not including the apostolic delegates who have no diplomatic power.

I do not know just how many treaties the Vatican City has with European states, nor is it likely that this can be ascertained with certainty, as there are treaties of such nature as require to be carefully guarded in secret files. The papacy does have concordats with some of the European countries.







# Who Is the DEVIL?

by GEORGE T. SMISOR

FOR a thousand years the medieval church argued and fought over the nature and deity of Christ. In the fourth century after Christ, Arius, a presbyter of Baucalis, a suburb of Alexandria, starting from the essentially pagan conception of God as a Being absolutely apart from His creation, propounded the doctrine of the nature of Christ, which later became known as Arianism. Arius taught that the Son of God, being isolated from the Father, was a finite, created creature of a different essence from the Father. By nature, therefore, the Son was liable to change, and even capable of sin.

Arius' teaching was severely and vehemently opposed by the Western church, who from a Biblical standpoint, in contradistinction to the pagan origin of Arianism, maintained that the Son is of the same essence as the Father, having been begotten of the Father as an only son.

A correct understanding of the nature of Christ is essential to a correct understanding of the problem of evil. Even to-day many Christians hold more or less to the teachings of Arius.

When Christ came to earth, John says that He possessed "the glory as of the only begotten of the Father." John 1:14. The character of God is made known to man by "the only-begotten Son, which is in the bosom of the Father." Verse 18. Again John repeats this thought in that very familiar text, "God so loved the world, that He gave His only-begotten Son." John 3:16. In the Greek "only begotten" is one word, *monogenēs*, which means "only born," "only child." This expression, applied to Christ, clearly implies that Christ is the only-born Son of God, and by the very fact of being *born* of God, He of necessity partakes of the nature and essence of God, just as a human son partakes of the nature and essence of his human father. Then Christ is God.

## "The Word Was God"

John was not slow to comprehend this truth, which is the basis of all his writings. "In the beginning was the Word [Christ; see verse 14], and the Word was with God, and the Word was God." John 1:1.

A prophecy of Christ says of His eternal existence: "Out of thee [Bethlehem] shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.

Sometime in this vast, incomprehensible

eternity of the past, the Father and Son set about the work of creating worlds and intelligent beings. In this work the Father became the passive agent in creation and the Son became the active agent. In association with God, Christ holds the most exalted position in the universe. "He [Christ] is a likeness of the unseen God, born before any creature, for it was through Him that everything was created in heaven and on earth, the seen and the unseen, angelic thrones, dominions, principalities, authorities—all things were created through Him and for Him. He existed before all things and He sustains and embraces them all." Colossians 1:15-17, Goodspeed's translation.

## Christ as Creator

Christ is, therefore, the author and creator of all things. It was He who called the angels into existence, who set the suns and worlds in their vast orbits, who created our own planet in six days and rested on the seventh, who decreed laws to govern all animate and inanimate creations. Christ is therefore the author of the moral law given to man, and He is the one who reiterated it from Sinai and wrote it with His own finger on two tables of stone. Exodus 31:18.

Thus we can see that Christ holds a posi-



*The Bible declares that Satan was cast out of heaven, and his angels with him.*

tion above that of any other being in God's creation. God's hosts of created intelligences are innumerable. In heaven alone, Daniel says that he saw before the throne of God "thousand thousands" and "ten thousand times ten thousand" of angels. Daniel 7:10. Angels are the messengers of God who travel about His universe, doing His bidding. Angels are a higher order of intelligences than man, for man was made "a little lower than the angels." Psalm 8:5. Throughout God's universe is undoubtedly a vast host of worlds peopled with intelligent creatures on a plane similar to that of man and below that of the angels. Thus the angels are the highest order of God's intelligent creatures; and the highest angel in heaven would be the highest created intelligence next to Christ.

With the highest angel in heaven begins the story of evil and sin and rebellion against God. Under the symbol of the king of Tyre, Ezekiel writes God's statement regarding this being: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God. . . . The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God." Ezekiel 28:12-14.

Contrary to the common notion, Lucifer, as he was called before his fall (Isaiah 14:12), was created beautiful; and since he "sealed up the sum," he must have been the highest of God's creation, the one next to the Son of God. He was also a beautiful singer, for his "pipes" and "tabrets" were made in him. He was the anointed cherub, which position placed him next to the glory of God. David says that God "sitteth between the cherubims." Psalm 99:1. We can gain a faint conception of the high position of Lucifer by noticing the ark of the covenant in the earthly sanctuary.

Moses was commanded to build the sanctuary and its contents "after the pattern" of heavenly things. Exodus 25:9, 40. The ark was a hollow chest, overlaid with gold, and having a cover made of solid gold, which was called the mercy seat. On either side the mercy seat were two angels, or cherubs. "The cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. . . . And there I [God] will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Exodus 25:20-22.

## The Covering Cherub

In heaven Lucifer used to be one of these covering cherubs who stood with wings outstretched as God appeared between them in all His heavenly splendor and communed with the hosts of angels.

The question is often asked, "Why did God create the devil?" God Himself in no unmistakable terms tells us that He created a perfect, holy, beautiful, righteous being, who, because of the free will and power of choice, which are given by God to all His intelligent creatures, made a devil of himself. "Thou wast perfect in thy ways from the



day that thou wast created, till iniquity was found in thee." Ezekiel 28:15.

Why did Lucifer fall? "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17.

Isaiah gives us a glimpse into the heart of Lucifer. "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isaiah 14:13, 14.

Since Lucifer stood next to Christ in heaven, he felt that he should be permitted to share in the councils between the Father and the Son. He was the highest angel in heaven, and the most wise and beautiful, and surely he ought to be consulted on the plans of creating worlds and suns and creatures. Why could he not be on an equality with Christ? But Lucifer had his place to fill in heaven, which was circumscribed by the law of his creation. Since he was not permitted to share in the secret councils of Father and Son, he began an insidious attack against the goodness of God and the justice of His law. He presented his case to one angel after another, insinuating that God was unjust toward him and toward all the angels. God bore long with Lucifer in his rebellion, much longer perhaps than he bears with man in his sins, and yet God's love toward man is so great that He "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

### Rebellion in Heaven

The time came, however, when Satan had enlisted one third of the angels on his side (Revelation 12:4), and because of pride he refused to repent and acknowledge the error of his way. In justice God cast him and his angels out of heaven, but did not then destroy them. Revelation 12:9. This action of Satan was the first element of sin and rebellion ever to enter God's universe; hence God's creatures were not acquainted with sin and its results. All heaven was interested in this rebellion to see how it would work out; and in order that all His creatures might know that He is love and that sin is ignominy and death, God has allowed sin to work itself out to its destructive conclusion. Then when sin and sinners are all destroyed, God's faithful creatures throughout all the universe will be able fully to comprehend the unlimited love that God bestows upon all His creatures because of their obedience to righteous laws.

Satan is some day to be annihilated as a conscious entity. God said of Satan through Ezekiel, "All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:19.

It was Satan's scheme to become equal with Christ; but this could never be, for Christ was the only begotten of the Father, the same essence as God, and hence God the Son. Lucifer, although created next to Christ in position, was nevertheless a created being, and did not and could not partake of the essence of the Godhead. Christ was the one who brought Satan into existence. And now

Satan's great enmity is against Christ, and he falsely accuses the Son, his own creator, for all the misfortune that he has brought upon himself by his own pride and rebellion. This problem of evil is often and rightly termed the great controversy between Christ and Satan. It is the highest created creature fighting against his own Creator for the supremacy of the universe. But of a necessity Satan is bound to lose, and all who take sides with him are destined to be destroyed with him.

(To be continued)

ANYBODY who does real thinking about religion soon finds himself beyond the shallow speculations of superficial teachers, and squarely confronted by the Bible. Christianity stands or falls with the Scriptures. . .

Multitudes of men and women, who want to be "modern," are groping today in a twilight zone of religious speculation. Out of the attested Bible they should learn, "The entrance of Thy word giveth light."—Dr. William T. Ellis, in the *Christian Herald* for May, 1936.



**P**RAYER is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.

Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are;" but as the Sinless One, His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.

Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near Him. They regard com-

munion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. . .

We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.—Selected by Roy L. Benton, from "Steps to Christ," in the chapter on "The Privilege of Prayer."



## CHAPTER VII

AT THE dinner table a few days later, Dave read triumphantly from the *Hillarton Evening News* that Jack Ames had gone to New York on a brief visit. "I saw him copy Nancy's address from her letter, didn't you?"

"Oh, he'll find her, Dave! Real love always finds a way. I can't wait to know how it all comes out, though."

A week later the telephone rang, and Verna heard Nancy's voice, as clear and as jubilant as of old. "Verna, I've got to see you! I'm coming out."

It seemed to Verna, as she held her old friend in her arms, that she had rescued someone very precious from the brink of ruin, someone who would always be a closer friend because of it.

"Oh, Verna, when Jack came to my boarding house, I felt that life was just beginning for me! Do you know, I had never really lived in all these years. He's grand, Verna!"

"Jack is a good fellow. Now that you've both suffered and grown up a bit, you'll appreciate each other more. Maybe you'll even get to know each other."

"That's it exactly! You and Dave seem like one person, Verna. We were always two, each going his or her own way. Why was that?" That Nancy was in a mood to ask questions was quite obvious.

"Now that you are with me again, dear," said Verna, "I will follow the instructions in your letter, and tell you a great many things. I'm not going to sit back this time and see you go on the rocks if I can help it. In *Ephesians 5*, we are told that the relationship between husband and wife should be like that which exists between Christ and His church. It is spoken of as a mystery. A man is told to love his wife as his own body, or himself; and that means that he will truly love because all of us are inclined to be fond of ourselves. A woman is told to reverence her husband, and that means that she will give him the love and attention that will lead to happiness. A Christian union really means that a man and his wife are one,—in thought, in deed, and in all things they live unselfishly one for the other. As the years go by, they grow closer to each other, until that bond exists which is as mysterious as the one existing between Christ and His church. Dave is so closely a part of my life that I want to mother him as I do my son. I want him to be contented and well cared for. To see him troubled tears my heart. It is almost too beautiful to be real to have a life like this. Oh, Nancy, yours can be the same if you'll really try!"

"Don't stop. Tell me all I need to know to make our lives like yours." This was indeed a different Nancy from the Nancy of old.

"In *Matthew 6*, you will find a sample prayer given us by Jesus.

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And for-

# The NEW FREEDOM

by  
NAOMI GUY



give us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, forever. Amen."

"Learn that prayer, Nancy, and repeat it often. You must know, dear, that prayer is essential to the success of your plans; because, through that means, all that is right for us is possible. In the 33rd verse of that same chapter, we read that your first duty is to seek the kingdom of God and His righteousness. After that, all the things that the Lord wills you to have will be added unto you."

Nancy thought this over. "But I can't really pray, Verna. I don't know how."

"That will come to you also. None of us pray enough. None of us have the full power for good,—a complete happiness in life,—because we find it hard to turn fully to the source of all power and all good. We need to pray more and to study the Bible more. Life could be so much more forceful and significant if we would surrender fully."

Nancy smiled happily as she sat by her friend, deep in thought. "Do you think that Jack will laugh at religion as he used to? I couldn't stand that."

Verna patted her friend's hand reassuringly. "No, Nancy. Jack seemed impressed with our quiet home, and there were tears in his eyes when he read your letter. That means one thing to me,—he is deeply touched. Now it is up to you to help him drop the old crowd and take a hold of this new life. Both of you will learn together. I'll help you all I can. We can sit here by the fire some nights, and study together,—just the four of us. The Bible is a fascinating book, Nancy dear. I learn something from it every day."

"Give me an idea of what to read to start with, Verna. You used to quote so many verses that have helped me over lonely places." She had a paper and pencil in her hand, ready to make notes.

Verna took her Bible, marked in many places, and turned the pages. "Hebrews 4 tells us that Jesus is our high priest. He knows us all,—knows all about us. He was

tempted on all points, just as we are. In view of that fact, we are asked to hold fast to our profession of faith.

"Don't let what other people do or think or say have anything to do with your life. Friends may try ridicule and use other means to divert your attention when they know what you're about; but you hold fast! You must answer for your own life. Learn the last verse of that fourth chapter of *Hebrews*: 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' You can be bold in your requests. Ask for much, and much will be given you, if you ask in faith with a clean life to back up your requests. You'll need a lot of strength to hold out against the old life, dear, and to take Jack with you into the new."

Nancy smiled wistfully. "I've changed, Verna. My life will be clean, and my body will henceforth be a temple of God, just as yours is. I'm teaching Jack, and he seems to like it. He's holding his head more erect, as if he realizes that he amounts to something after all. He's taking a new interest in his work; and, Verna, he spends evenings with me all alone as if he likes it! I can remember when he thought he had to be going somewhere every night."

"You're on the right road, Nancy; but hold tight. It is so easy to slip, and so hard to get back. Hew to the line, as you say that I do. There can be no compromise with evil, be it ever so small. Every time that I see quarreling in a home, and divided opinions, I want to step in and demonstrate what love mixed with Christianity can do. Never say cross words. Work out your problems the Christlike way, and then you'll grow closer as the years go by. Love each other as much as you love yourselves, and then you'll never do a thing to hurt each other. Jack is part of you, or will be when the ceremony is over; so just love him into this Christian way of making a home."

Verna's eyes were shining with excitement. Here was a beginning all over again for two friends that she loved, and she wanted so much that it should be a success.

Nancy put her arm about her friend. "I must be going, dear. We are to be married tonight at the parsonage. Today we rented a small apartment on Hampden Road, and there we'll live again, thanks to you."

As Verna walked with her on the way toward home, she planned with her for that better life that she was beginning. "You'll have troubles, dear, but remember to pray your way out. *Romans 12* is a good chapter for you to read. Turn to that if you are discouraged. It cautions you to be instant in prayer. All else will come. Read also the first, the twenty-third, and the ninety-first psalms. They are the best of all the psalms if you need courage to go on. After a while you will read all the Bible, and understand it. People of all creeds agree that the Bible is the finest piece of literature that has ever been produced. All its beauty is yours.



You'll love it as I do." It was time now for Verna to turn back toward home.

There was a ring of sincerity in her voice as Nancy spoke. "Verna, my true, loyal friend, I can never repay you for all that you have done to make this day possible. I'll love you for it always."

"Good-by, dear; God bless you and Jack and your new home." Tears of happiness and hope crowded out further words.

That night Nancy and Jack knelt together in prayer for the first time. This was the beginning of a Christian home,—a home filled with a new freedom, a freedom forever new to those who find it, but really as old as Christianity itself.

THE END.

## The United States

(Continued from page 3)

which formed the working policy of the Union, continued but a few years.

Profiting by their experience the statesmen of that day again set forth to frame a national policy, a form of government, that would more fully and more ably express the will of the people,—a policy that would be strong, safe, dignified, and workable. They sought to build a structure that would make more secure, if possible, the rights of the people—the right of every individual to freedom and justice, to liberty and equality.

Here we reach a memorable experience, a culminating period—the time of the framing of our Federal Constitution, and the day of its ratification at Philadelphia, March 4, 1789. And so, "From 1776 to 1789 the United States were a confederation. After 1789, it was a federal nation."—Fiske's "Civil Government," page 234.

The Constitution of the United States emerged from a critical era in our national history. For many decades the weight of political injustice and hardship increasingly pressed the early New England settlers, until it became an unendurable burden. Therefore, when they achieved their independence and had established a nation and a national policy of their own choice, they determined that its Constitution should define clearly the privileges and limitations of man's inalienable rights, and how these rights can best be protected against invasion.

The early adverse experiences of our forefathers under the rulership of an autocratic monarchy turned their ideas in the direction of a popular government—a "government of the people, by the people, for the people,"—a democracy. And thus the people of the United States chose to live under a republic.

It is generally conceded that any form of government may be a blessing to the people, if it be well administered. This is borne out by the scriptural admonition and declaration which says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Romans 13:1.

Ours is a general government. Undeniably, the most important event in our political history was when its Constitution was ratified "in order to form a more perfect union, establish justice, insure domestic tranquillity."

The foundation of the sovereignty of the

general government of the United States of America rests upon the Federal Constitution. In political science it may be designated as an extraordinary or supreme Constitution because all laws of the land must conform to its principles and provisions. All governmental acts contrary to the Constitution are void. This is a very vital consideration, and is a leading principle in the jurisprudence of the United States.

In the dramatic history of mankind, the stage was now set for an entirely new act. The New World was to have a laboratory in which was to be tested the practicability of a new philosophy of government. Never before was there a nation that recognized in its fundamental law "the inalienable right of all its citizens to civil and religious freedom." Never before was there a nation that demonstrated so universally and so fully the principles of democracy—representative government. As indicated in our article of last week, these principles had been taught as a theory in the schools of Europe for centuries, but never tried outside the classroom. In those days liberty, freedom of the individual to exercise his natural rights in civil and re-

ligious matters, were only beautiful ideals, abstract theories.

The spirit of liberty is irrepressible in the heart of every normal human being. That was the motivating genius of our forefathers as they toiled and sacrificed to create the form of government that has so richly blessed the American people. Under its light they saw the happy future of this great nation. They saw their posterity marching forward to conquer its vast and unexplored fields of opportunity. They saw their cherished dreams transformed into glorious reality;—a nation forging link after link in its chain of unfettered progress; a nation ever in the attitude of practical gratitude for the wisdom and foresight of its fathers who laid so securely the foundations of the civil government of the United States, and incorporated into its supreme law the imperishable principles of human freedom and equality.

Long may our country remain an impregnable bulwark against the political tempests of these troubled times,—impregnable because it is rooted and grounded in the love of its free institutions!

## BOOK REVIEWS ON THE WORLD'S BEST SELLERS



NELS D. ANDERSON

### The Three Letters of JOHN

JOHN, the beloved disciple, who wrote the Gospel of John, and Revelation, and whose Gospel of John is seen bound in a little book by itself in the hands of the people more often than any book in all the world, wrote also these three epistles, or general letters, to the early Christian church and individuals. If there were no other proof thereof, they would witness to this fact within themselves; there is present in all of them the same love for God and fellow man, the same sweetly spiritual diction, the same lofty beauty of language, the same unswerving loyalty and love to the Master on whose bosom he leaned when He was with him and his fellow disciples here in the world.

You may possibly expect, seeing there are three of these letters, to find in them three times the love and beauty and adoration that only one would contain. In quantity this is, of course, true; in quality, no. One cannot, our human senses tell us, climb higher than the mountain is high, nor descend deeper than the ocean is deep, nor soar farther than there are heavens.

What comfort to the weary sinner are these encouraging words: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"! As if God Himself spoke from His throne, these words sound throughout every nook and corner of the adversary's usurped kingdom, calling upon his dupes to take inventory of their lives, and to confess the futility of sin, and to come to the forgiving arms of an ever-merciful Father. These words of loving-kindness are found in chapter one of 1 John.

As we march on through the first epistle, we

come to other arresting passages. We are informed how we may know God, and how we may discern between love of the world and love of God, and which love is present in ourselves; how to avoid a feeling of shame when we meet Christ; what sin is; how to know if we have the make-up of a killer in us; what God is—in three words; how a man can say he loves God, and yet be a liar; what the Trinity is; under what conditions our prayers will be answered. Surely, you will want very much to read a book of this kind, of such vital importance to the welfare of your soul. Indeed, enough already seem to have that longing within themselves to make these books of John best sellers also.

In the second letter the author tells us that if we only bid a seducer Godspeed, we are guilty with him. In the third letter he wishes us all, through his beloved friend Gaius, to prosper and be in health. That might not mean much, were it not that Christ Himself and the Father inspired these words, guided John's pen, stood back of what is there so plainly written.

In closing this review, I would like to advise those theologians who seem to find the plan of salvation and the right serving of God to be some sort of puzzle, like fox and hounds, or some labyrinth of twisting pathways to a central goal, which, if one makes a mistake in the solving, he loses his soul, to peruse these letters faithfully. God is not mocked; neither does He mock us. The way of salvation is very plainly marked in all the Scriptures; but it is nowhere more so than in these three works by John,—the man who was so close to Jesus while Jesus was here on earth. A wonderful trio, these three best sellers are! Don't miss them.



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J. R. FERREN, Circulation Manager

A. O. TAIT, G. DALRYMPLE, Editors

## Renaissance of Germany

(Continued from page 9)

curity and maintain a balance of power. Germany fears the invasion of communism from Russia, and is seeking protection by the establishment of cordial relations with Poland. The position of the latter country is difficult in the extreme, as she is also an ally of France. It cannot be denied that France has sought to bring about the encirclement of Germany. The recent occupation by German armed forces of the 50-kilometer demilitarized zone along the Rhine is a concrete protest against the French policy of keeping Germany weak, and may result in a new clash between Gaul and Teuton. France feels aggrieved at the recent naval agreement between England and Germany, regarding this as a breach of faith.

It is probably correct to say that there are powerful elements in German political life which would favor an approach to Fascist Italy. Under the astute and energetic leadership of a dominating personality, Italy has vastly increased her prestige among a certain group of nations. Her relations with Austria and Hungary are intimate and confidential enough to presume that the influence of those two states, combined with that of the Catholic Church, will be sufficient to keep her from overplaying her hand in the South Tyrol. The recent conference of Mussolini, Schuschnigg of Austria, and Goemboes of Hungary indicates an attempt to make these relations still more intimate. Thus far every Nazi attempt to gain control of the Austrian Government has failed. But a close union between the Germany of Hitler's creation and Fascist Italy would go far toward solving the Austrian question, and as its tremendous consequence might restore the formidable Triple Alliance of prewar days,—the Mittel-Europa which constitutes the nightmare of France.

That Germany is rapidly rearming there can be no question; this she deems absolutely essential to self-preservation.

The exact turn which events on the continent of Europe will take, the most far-seeing statesmen cannot predict. But there are danger spots in many places. The conflicting

interests of the various nationalities manifest themselves on every hand. The most conservative students of world affairs, to say nothing of jingo agitators, militarists, and munitions manufacturers, believe they see in diverse quarters the threat of imminent conflict. Surely the nations are again preparing themselves for "eventualities." Said the ancient prophet of God, in the second chapter of Daniel, speaking of the nations which succeeded the Roman Empire, "They shall not cleave one to another." And no candid individual today would seek to refute the truth or the authority of that statement. Do not current events strikingly fulfill the prophecies of God's word? And may we not conclude that the final portion of the prophecy found in the second chapter of Daniel—the setting up of the kingdom of God—will soon be likewise fulfilled?

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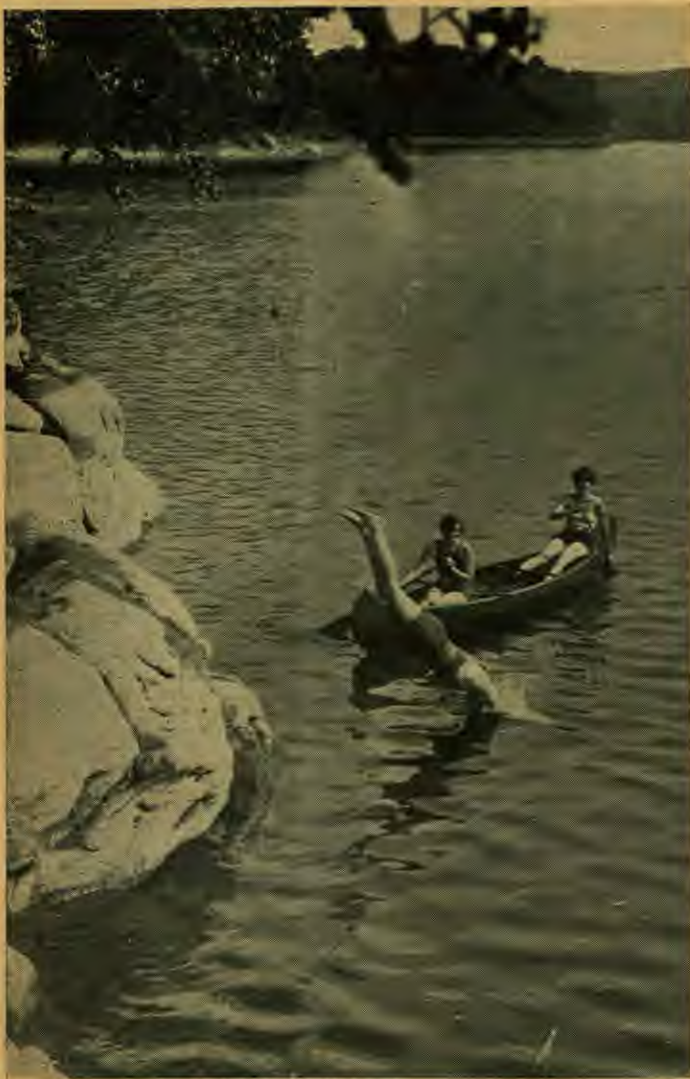
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