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THE WORLD'S PROPHETIC WEEKLY



GRAMSTORFF BROS.

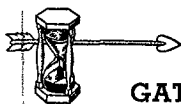
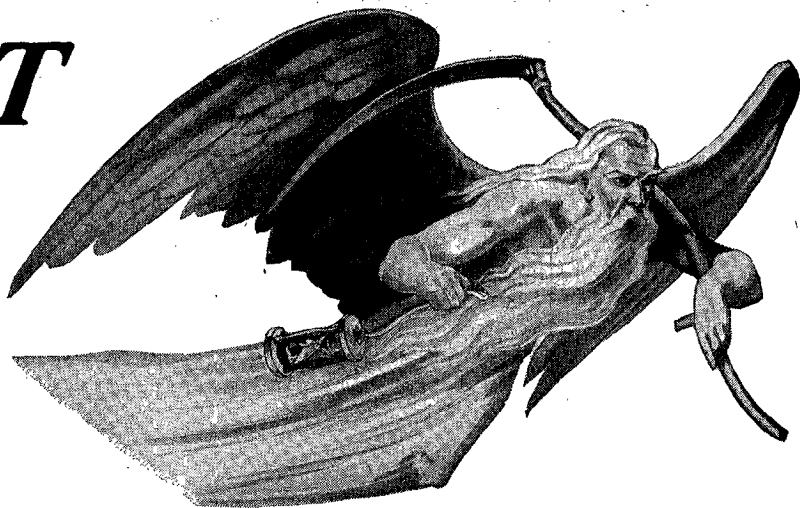
Vol. 64, No. 33

The **STORY OF RELIGION IN AMERICA**—See page 8

August 24, 1937

The FLIGHT of TIME

A SURVEY OF
WORLD EVENTS
By the Editor



GATHERING FOR BATTLE

INCREDIBLE as it must seem to many, the same aggressive, despotic forces which have disrupted Europe of recent years and dragged Spain into the most ghastly of civil wars, are now gathering for battle in the United States.

Beneath a whole page of newspaper cuttings, reproduced in its issue of July 26, *Life* printed the startling caption: "Headlines proclaim the rise of fascism and communism in America."

While we have perhaps become more or less accustomed to the spread of communism, the arrival of fascism brings a startling new feature into the swiftly changing scene. Who would have dreamed, a few years ago, that this strange Old World philosophy would ever take root in this freedom-loving country?

But it has. In the August *American Magazine* Joseph Dinneen revealed the astonishing fact that the fascist army is

already in being in this country, complete with uniform, swastika, and fuhrer.

And not only is full-blooded fascism with us. Everywhere, as communist propagandists urge their followers forward to fresh excesses, private armies are being formed to combat the growing menace. Bands of "vigilantes" are gathering, while in many parts of the country normally peace-loving citizens are secretly securing arms to defend their rights and property.

In a recent issue of a widely read magazine appeared the story of a farmer who stated that he saw no way out but to teach his sons to shoot and shoot straight!

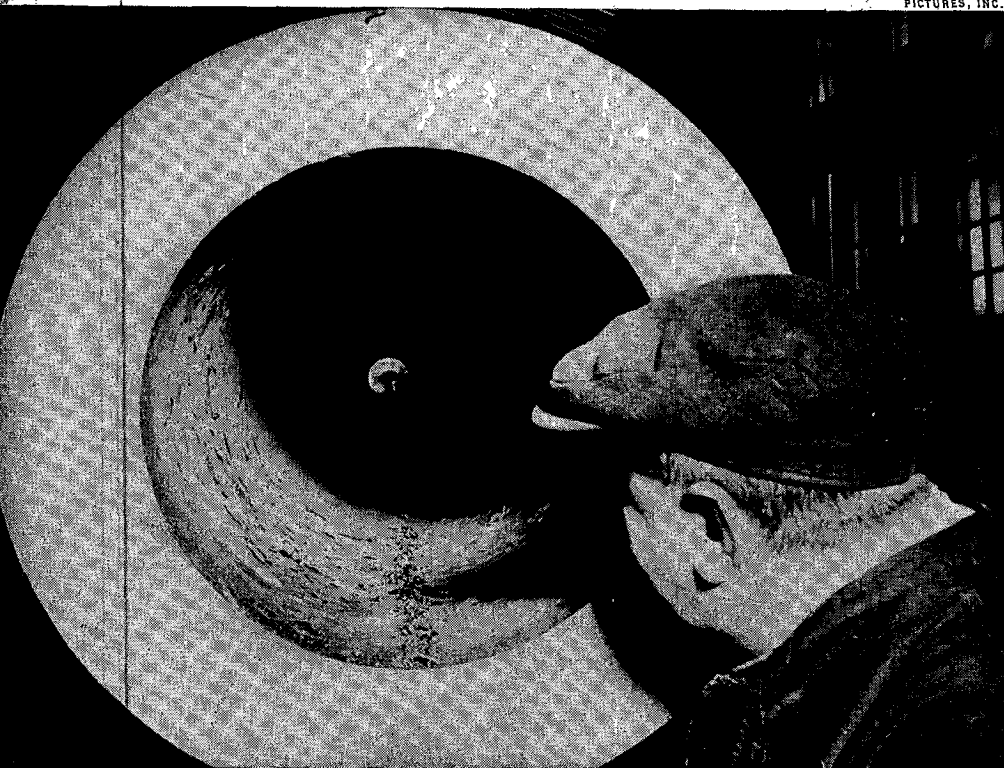
Where are we going? Unless some major overmastering power steps in to restrain these rival forces from their reckless gamble for dominance, it surely will not be long before they will be tearing at each other's throats in deadly combat. But surely there is no human power which can bring peace to our turbulent world.

Ominous and alarming as these facts must be to us all, they indicate that we are moving toward that final crisis described in the thirteenth chapter of the book of Revelation when, through the interplay of mighty forces, some cruel, despotic dictatorship shall arise threatening boycott and death to all opponents. See Revelation 13:16, 17.

God grant that as we are carried onward into these distressing scenes, foretold in prophecy so long ago, we may maintain our confidence in His guidance and protection. Precious indeed become His promises at such a time. All who love the Lord may comfort themselves with His blessed assurance: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:1, 2.

This fourteen-inch gun barrel becomes a speaking tube as the worker in the foreground whispers to his mate seen at the other end of the sixty-foot gun. The slightest sound is distinctly audible through the great cylinder. The photo was taken at the Sheffield works of the English Steel Corporation.

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SWINGING BACK TO DRY

CHANGING sentiment on the liquor issue is being manifested in many parts of the country. Local elections in Illinois, Maine, Minnesota, Ohio, and Texas show a definite swing toward the dry side. In Georgia the dry majority was actually sixteen times as great this year as it was in 1935.

While it is perhaps too much to expect that there will ever be a return to the grand experiment of nation-wide prohibition, there is certainly every reason to believe that the public will before long rise up and demand the most stringent regulation of the liquor traffic.

Obviously the manufacturers and distributors of alcoholic liquors have become intoxicated with their own success and, without any thought of the consequences to others, are disposing of their dangerous goods to all and sundry, men, women, and children, with

SIGNS of the TIMES

the utmost recklessness and abandon.

All promises of reform have been completely forgotten or deliberately repudiated. In place of the 177,700 saloons which were in operation before the passing of the Eighteenth Amendment, and which "were never to return," 422,587 other places for the sale of alcoholic drink have sprung up.

The United States is fast becoming a beer and whisky-soaked nation, with deplorable results in the lives of countless thousands of young people, an enormous increase of crime, and an appalling toll of innocent victims of the drunken driver.

No nation can safely tolerate such a situation for long, for this is the high-road to ruin and disgrace. History reveals all too plainly that empires that forgot the secret of their greatness, and squandered their strength in debauchery, swiftly became the prey of their stronger and more disciplined foes.

Someone must clap on the brakes before it is too late; and it is indeed refreshing to see that some people are exerting themselves to this end. Thousands of others should join them. A new national crusade against the liquor traffic is long overdue. May God raise up men who will stir anew the conscience of the nation in regard to this crying evil. The ravaging monster that Repeal released must be brought within bounds again. Let all readers of the SIGNS do their utmost to bring this happy result to pass.



PRICELESS FREEDOM

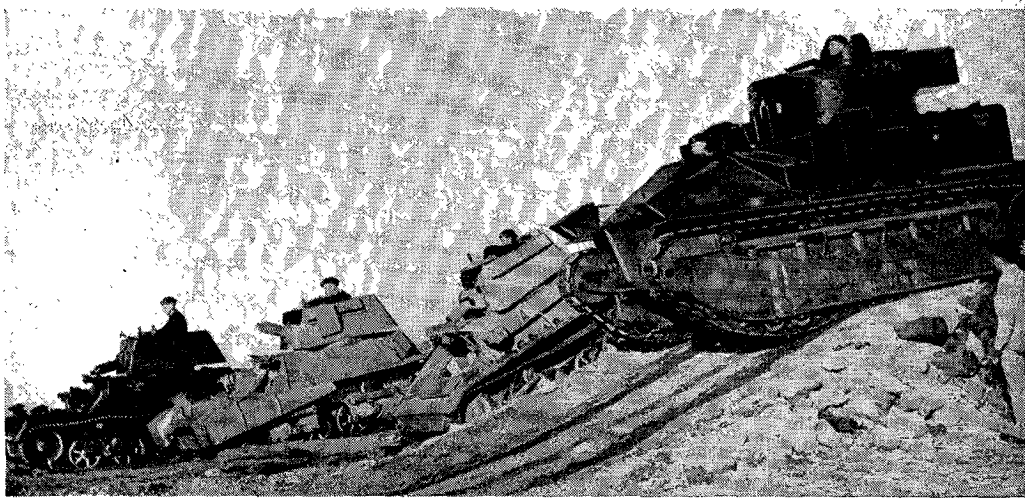
AT A GREAT youth rally in London not long ago Mr. Stanley Baldwin, whose firm hand was on the helm of British politics for so many years, made a stirring call to the rising generation to preserve the priceless heritage of freedom which, he said, had come down to them through the courageous sacrifices of others in generations gone by.

"You are trustees," he said to this mighty concourse of young people. "We are passing on to you the duty of safeguarding what is worthy and worth while in our past, our heritage and our tradition, our honor and all our hopes.

"Freedom for common men, which was to have been the fruit of victory, is once more in jeopardy in our own land because it has been taken away from the common men in other lands.

"The Christian state proclaims human personality to be supreme; the servile state denies this. Every compromise with the infinite value of the human soul leads straight back to savagery and the jungle.

"Expel this truth of our religion, and



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England trains her tank corps. At Wareham, Dorset, is located the tank school where many soldiers are being trained in the use of these mechanical monsters, prepared for use in the next war.

what follows? The insolence of dominion and the cruelty of despotism. Denounce religion as the opium of the people, and you swiftly proceed to denounce political liberty and civil liberty as opium. Freedom of speech goes, tolerance follows, and justice is no more.

"The fruits of the free spirit of man do not grow in the garden of intolerance.

"The torch I would hand to you is a Christian truth rekindled anew in each ardent generation. Use men as ends and never merely as means, and live for the brotherhood of man. We shall find no rest for our souls, nor will the world, until we acknowledge it as the ultimate wisdom."

It is refreshing indeed to find one of the world's elder statesmen taking such a firm and uncompromising stand on this vital subject of human liberty, and particularly so as evidences multiply in

almost every country that the age of political and religious freedom is passing.

Ugly portents of the trend back to tyranny are visible on every side. The efforts to deliberately and viciously bully those sturdy individualists who refuse to unite with certain organized bodies are becoming an all too frequent occurrence. Many people who should know better are writing and acting as though they had completely forgotten the great fundamentals on which the government of this country was originally established. It is as though we were stumbling back to the Dark Ages.

In such an hour it is surely the duty of all who prize the essential rights of man to raise anew the torch of liberty and by voice and pen restate the vital principles at stake. In this solemn hour may many another champion arise to defend our priceless heritage of freedom.

Boy trumpeters and drummers open the first of the Hitler Youth Camps in Germany, designed to train future warriors.

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The VALUE OF A MAN

*Worth a dollar thirteen—
or a fortune of infinite riches.*

By D. H. KRESS, M. D.

MAN is composed of seventeen or eighteen different elements. These elements are all contained in, and are primarily derived from, the soil and the air. In reality, man, from a purely scientific standpoint, is mere dust.

Referring to the creation of man, the inspired writer says, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." After man had sinned, God said to him, "Dust thou art, and unto dust shalt thou return." In regard to man's composition, science and the record of the Bible are in perfect accord. From a commercial standpoint man does not amount to much. He is of very little value. Someone in figuring up the retail value of the various elements that go to make up a full-grown man, estimated them at about one dollar and thirteen cents. It is evident that some do not value themselves any higher than this, and consequently sell out cheap.

David placed a different value upon man. Answering the question, "What is man, that Thou art mindful of him?" he replied, "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands." Man was made a little lower than the angels. This gives an entirely different conception of man. It gives some idea of the value heaven places upon him. God does not look upon him merely as so much dust, but rather as His masterpiece of creation here upon earth.

It is related that Frederick the Great one day visited a school and, in addressing the youth, said to them, "How many kingdoms are there?" To this they readily responded, "Three." "What are they?" he asked. Again they replied, "The animal kingdom, the vegetable kingdom, and the mineral kingdom." Then picking up a stone, he said, "To

which kingdom does this belong?" They replied, "To the mineral kingdom." Then referring to an apple, he inquired, "To which kingdom does it belong?" "To the vegetable kingdom," the reply came. Calling attention to his dog, he asked, "And to which kingdom does this dog belong?" "To the animal kingdom," they responded. Finally, pointing to himself, the ruler asked, "And to which kingdom do I belong?" There was silence for a few moments. The children felt it would be an insult to class their splendid ruler with the dog. But one child at last spoke up and said, "To God's kingdom, sir." The pupil was right. Man is not a mere animal. He belongs to a different order of beings.

In Heaven's estimation one human being is of greater value than a world, for Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" In God's estimation there exists no comparison be-

tween the two. The price paid for man's redemption cannot be estimated in dollars and cents. It can be estimated only in the light of the cross. God so loved man that He gave heaven's best to redeem him, and in that gift all heaven was poured out. Nothing was withheld. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Had there been but one human being to rescue from sin, that price would have been paid.

To Christians are the words addressed: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" and lest they should be led to regard the body lightly and as of no special value, the apostle added, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

An Earthly Temple

When Solomon was instructed to build a temple, or a dwelling place for the Most High, he passed by ordinary building materials. Cedars were brought from Lebanon. Much of the interior of the building was overlaid with pure gold. The total cost has been estimated at over five billions of dollars,—a fabulous sum in those days, considering that the purchasing power of a dollar then was



Workmen at the Philadelphia Mint weigh gold ingots preparatory to shipping them to the new government vaults at Fort Knox, Kentucky. Gold can be weighed and assessed; but who can weigh the value of a human soul?

about equal to that of five dollars today.

To invest so much in one building might seem an unpardonable extravagance. But in all of this God designed to teach a most important and valuable lesson. In the first place it was His purpose to give to His people a faint conception of His glory and of His dwelling place in heaven. In the second place, He desired man to obtain some conception of His valuation of a human being,—the individual living temple. For God does not dwell in temples made with hands, as Stephen once said, but "with him also that is of a contrite and humble spirit." Isaiah 57:15.

"I Will Be Their God"

Speaking of these body temples, God said, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." "Having therefore these promises," Paul added, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 6:16; 7:1.

When we regard our bodies as God's dwelling place, and place the value on them that we should, we will naturally exercise care in the selection of body-building material. We will make a study of foods and use only the purest obtainable, refusing anything that might defile it. Our bodies will be presented unto God a living sacrifice, holy and acceptable. This is our reasonable service, for we are His not merely by right of creation, but by right of redemption. We are not our own. We have been "bought with a price" that is infinite.

To all Christ says today, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." When Christ enters these temples, defiled as they are by sin, He will do as He did when He entered the temple at Jerusalem. Calling attention to the habits and practices that are defiling, He will say, "Take these things hence." He will cleanse these temples and make them a fit dwelling place for the Holy Spirit. Let us invite Him in without delay.

God's Will and Ours

As a man was walking along the road one day, he noticed a gypsy walking just in front of him. When the gypsy came to a fork in the roads, she threw up her stick into the air and let it fall to the ground. She did this three times and then continued along one of the roads. The man hurried up to her and asked why she threw the stick up, and she replied: "I wanted to know which way to go." "Yes, but you threw it up three

times," said the man. "Well, the silly thing pointed one way and I wanted to go the other," the gypsy explained.

So it is with men and women today. God wants them to go one way, and they want to go the other.—*Christian Herald*.

A God-Given Monitor

AN Oriental story of a ring that a great magician presented to his prince sets forth beautifully the manner in which conscience works. The gift was of inestimable value, not only for the diamonds and rubies and pearls that gemmed it, but for a rare and mystic property in the metal. It sat easily enough on the finger in ordinary circumstances; but as soon as its wearer formed a bad thought, designed or committed a bad action, the

ring became a monitor. Suddenly contracting, it pressed painfully on his finger, warning him of sin.

Such a ring, thank God, is not the peculiar property of kings. The poorest of us, those that wear none other, may possess and wear this inestimable jewel; for the ring of the fable is just that conscience which is the voice of God within us, that is, His law, engraven by the finger of God, not on Sinai's granite tables, but on the fleshly tablets of the heart, which, enthroned as a sovereign in our bosoms, commends us when we do right, and condemns us when we do wrong. Therefore, exhorted the psalmist, "harden not your heart, as in the provocation, and as in the day of temptation in the wilderness," but rather allow Christ to enter today.—*Thomas Guthrie*.



QUIET MOMENTS WITH the PSALMIST

By CHARLES E. WENIGER

Evening and Morning Prayer



PSALMS 4 and 5 need to be read together for complete understanding and total enjoyment, for the first is a prayer appropriate to evening devotions, and the second a petition appropriate to the period of morning worship.

Psalm 4 is retrospective. The poet reviews the affairs of the day as he lies upon his bed in quiet communion with his own heart. Note that he communes with his *own* heart. F. B. Meyer has given this helpful counsel on verses 4 and 5: "If men communed with each other less, and with God and their own heart more, allowing the heat of passion to cool in the silences of the night, they would discover the futility of fuming and fretting against the Lord's people and cause. To all of us the injunction, *Be still*, is most appropriate. It is only in standing water that silt settles, and in quiet nights that dew distills. In the night, when the eye is closed to all the world besides, let it be opened to self-examination."

And what does he see as he reviews the day? There has been distress—but God is merciful. There have been enemies—but God will take care of them. The psalmist puts his trust in God and, anointed with the oil of gladness, fervently prays: "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety."

The night passes. Morning comes.

Psalm 5 is forward-looking. The poet keeps the "morning watch," and, with the returning energy of the new day, declares his confidence in God's guidance. He prays for a full measure of God's loving-kindness;

he asks for a way made plain before his face; he beseeches the Lord to grant him and all those that trust in Him a spirit of rejoicing through the livelong day; he is confident that God will compass him with favor "as with a shield."

It is a good thing to start the day with God. It is a good thing to let the voice of God gain entrance to our hearts before any other sound intrudes. Spurgeon said: "An hour in the morning is worth two in the evening. While the dew is on the grass, let grace drop upon the soul. Let us give to God the mornings of our days and the morning of our lives. Prayer should be the key of the day and the lock of the night. Devotion should be both the morning star and the evening star."

And perhaps if we start the day right with God, we shall be more aware of His presence throughout its hours, and surer of coming to our beds of rest at evening time with quietness and confidence in our hearts.





Preacher Captures Gunmen

How a band of desperadoes was won to Christ. Bank robbers become church builders. The power of a holy song.

By
G. P. McCORKLE



YEARS ago in Texas, not far from the banks of the beautiful Llano River, an evangelist of the pioneer type, with his songbooks, his organ, his cornet, and his wife and daughter, marched into the town of New Albany, spread his tent, and proceeded to conduct a revival meeting.

New Albany was one of those towns where men were brave and women were virtuous. Both were accustomed to stormy sessions, savage battles, and fatal feuds. Horse stealing was a prosperous profession; gambling was the regular pastime; cattle thieves were the leading members of society. The code of respectability was, "Don't be caught." Many a difference was settled out of court—with bullets.

With my own eyes I have seen six fearless men engage in a gun battle at close range. Four of them perished on



This thrilling wild West story of pioneer life in Texas bears a powerful lesson for today. With lawlessness increasing, and crimes of every kind multiplying daily, responsible leaders are at their wit's end for some means to stop the downward trend.

Can it be that the simple preaching of the gospel is, after all, America's greatest and most desperate need? We believe it is. We want to see more preachers capture gunmen.—EDITOR.



the spot, the fifth one shortly afterward. I have seen wild men of this group ride their horses into well-filled saloons, compel their steeds to place their front feet upon the bar and to drink a bottle of beer with their masters. The men then proceeded to shoot out the lights, riddle the costly mirrors with bullets, and raise whoopee.

Blind-pig distilleries, where moonshine whisky was manufactured, dotted the hills and the valleys. Altogether, a band of desperadoes was the ruling party in that community.

Such was the situation which faced the young minister and his family in the little city of New Albany.

For days and weeks he preached and prayed, while his faithful wife led the song service, played the musical instruments, visited the homes, aided the sick, gave Bible studies, and distributed literature. The tent was filled every night, most of the members of the audience having six-shooters and belts of .44 cartridges buckled around their waists.

On the thirtieth day of the meeting, toward the close of the sermon, the

minister seemed to be discouraged. No one had responded to his message or his pleadings. In his bewilderment, he turned and asked his wife and the choir to sing that never-to-be-forgotten song, "Where Will You Spend Eternity?" There were fifty members in that choir, all of them willing to sing. They sang that song with triumph and with conviction, and something happened,—something the like of which I shall perhaps never see again.

At the conclusion of the song, silence prevailed in the tent for a full half minute; then a good-looking man around forty-seven years of age, wearing a Texas broad-brimmed hat, high leather boots, long, sharp steel spurs, two heavy six-shooters, and a belt containing one hundred shells buckled around his waist, with a red bandanna handkerchief tied around his neck and a bowie knife sticking in its scabbard, stood up near the center of the tabernacle and held up his hand until the minister recognized him and gave him permission to be heard. And this, in substance, is what he said:

"Folks, don't be alarmed. You are in no danger. I have a word or two to say. Many of you know me, and unfavorably. All of you have heard about Rube Burrows. You know I am a dangerous enemy but a loyal and a courageous friend. You have heard it said that there is a price set on my head. That's true,—\$20,000, dead or alive.

"I have one hundred gunmen in this tent who will die with me before they will permit a hair of my head to be harmed. If any of you doubt it, here sits your sheriff. Ask him. He has at hand fully a thousand men whom he has the right to deputize, but they well know that three times their number cannot take us."

Then in a loud voice, he gave a sharp command: "Fall in!" The words were barely out of his mouth when a hundred sharp-eyed, alert, strongly armed men came to their feet and stood at attention in military formation. The speaker took his place at their head and proceeded:

"Brothers o' mine, hear me: We have a duty to perform! We have been attending this meeting, listening to this lady sing and teach our children and wives many beautiful lessons. She has taught them how to sing and how to live, while we men here have pursued our cattle thieving and our horse stealing, drinking bad liquor, gambling, bank robbing, and, once in a while, killing a man or two.

"At the same time, this 'sky pilot' has been telling us about this Jesus, who died on the cross for our sins; and who, he said, is coming back soon to visit this old earth again. I've been trying to get his story straight. It did not appear to

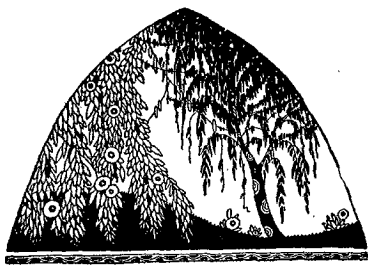
mean me and you until that good little wife o' his set me a thinkin' when she up an' sings that song, 'Where Will You Spend Eternity?' It seems, in some way, to bring me to my senses. I tell you, boys o' mine, I believe this Jesus is a regular friend of all of us. He is due at any time, and I am beginning to wonder just where we are going to spend eternity. Now, some of you boys followed my leadership when we robbed the Denver bank, and got a half million bucks. Some of you stood by under my direction while we stuck up the Missouri Pacific and took a sackful o' money, and the rest of you were brave when you followed my lead into that Kansas City affair; to say nothing of the thousands of horses we have moved by night into Mexico and the acres o' cattle we have branded with our own names.

"How many of you are willing and ready to follow me, this night, into the jaws of death to release a comrade from jail?"

Instantly a hundred left hands shot into the air (the right hands were near their guns), and a hundred coarse voices responded as one voice, "I, my captain."

"How many are willing to go, this moment, on the most perilous journey of our career, without asking questions?"

Again one hundred voices roared as before, "I, my captain."



Eternal Home

By Robert Hare

Sweet home of everlasting peace,
My heart longs for thy calm,
Where war and tempests never come,
And sorrow finds its balm.

Land of the tideless sea, thy rest
Invites my wearied feet;
Thy whisperings tell of perfect joy,
Both endless and complete.

Love's broken links will yet unite
Where partings are unknown,
And life will bow in changeless bliss
Before the glory throne.

Wait on, my heart, the day will come
When war shall rage no more,
For peace shall spread its hallowed wings
Unto the utmost shore.

"How many of you can pitch six glass bottles into the air, draw your gun, and break 'em before they hit the ground?"

"Try us, captain," was the response.

He then gave the command, "Face the preacher!" Placing himself at the head of the column, he gave another command: "Forward march!" and up that aisle went the most impressive procession that it has ever been my privilege to witness. It staggered everybody. Not in a dozen generations might there be another like this.

When the leader reached the pulpit, he withdrew his bowie knife and struck it with terrific force into the stand in front of the dumfounded little minister, took off his two guns and belt and laid them around the knife, as he continued:

"Preacher, we have come to surrender our arms and our lives to this Jesus you have been telling us about. We like His promises and His way o' doin' business. We are pleased to hear about His coming back to this wicked old earth again soon, and we want to meet Him. We are greatly moved by the choir's last song and the singing, 'Where Will You Spend Eternity?' and, preacher, we want to get right.

"There's my fighting equipment. Take 'em and sell 'em an' put the money in the contribution box. These other boys of mine have come to do the same as I do. Is that so, boys?"

Again the hundred chanted, "Righto, captain."

"Now, preacher, put our names on your church book, and count us as members of your church. We will get busy and build a 'humdinger' of a church house, and we want you to stop a runnin' around from pillar to post over the state. Just you stick by us around here and be our preacher. Take us down to the Llano River an' baptize us."

Turning his fine face toward the sheriff, he continued, "Now you, Mr. Sheriff: We take up arms for Jesus and for the law and for you. We will take orders from you to protect life and property and to preserve order with as great zeal as we have broken it."

The officer came forward, extended his right hand in fellowship, and there was the most dazzling and marvelous demonstration of the power of the Lord in the history of Texas.

Friends of mine, that was almost forty years ago. Some of those very men are living today. I happen to be a friend of one of them. That revival was set in motion by a single song, sung by that meek little woman and her choir. It can happen again.

All America needs such a revival today. Let us pray God to set it in motion soon.

The STORY OF RELIGION *in* AMERICA

No. 1. From the OLD WORLD to the NEW

First of a splendid new series of immense interest and importance to every reader at such a time as this.

By PERCY W. CHRISTIAN,
Department of History, Walla Walla College

THE first immigrants to American shores were naturally children of their environment,—“transplanted Europeans,” they have been called. Their political ideals, social customs, economic activities, intellectual tendencies, and religious beliefs and prejudices were all profoundly affected by their background in the Old World.

The sixteenth century witnessed some of the most remarkable changes in the history of our world. It was a century of transition. With it the Middle Ages passed away, and the Modern Age was ushered in. Of special importance in the study of American religious development is the fact that during this century Europe was given two of its most valuable heritages of all time: knowledge of unknown regions soon to be transformed into colonial possessions of a greater Europe, and new conceptions of the beauties and truths which characterize the relationship between the

eternal God and His children on this earth. The fact that the first voyage of Columbus to the New World preceded the beginning of the Protestant Reformation by only a quarter of a century, has been accepted generally by Christians as a providential relationship. It appears that the New World was made known to the peoples of Europe at the very time the loyal followers of religious truth were sorely in need of a haven of liberty.

As the stagnation of the Middle Ages gave way to the virility of the Renaissance, the peoples of Europe became inspired with “optimism, self-reliance, a feeling of freedom from conventional restraints, and an adventurous faith.” The Protestant Reformation was induced and stimulated by such characteristics, which in turn greatly affected the religious development of the United States. From this viewpoint, therefore, a brief survey of the Reformation period



is essential to the student of American church history.

Throughout the later Middle Ages attempts had been made to correct the evils apparent in the ecclesiastical structure, but a combination of religious, social, economic, and political factors induced a schism of gigantic scope early in the sixteenth century. From the time of Martin Luther's significant protest (1517) until the Peace of Augsburg (1555) the success of this movement was in the balance, but eventually northern Germany and the Scandinavian lands adopted Lutheranism and withdrew from the Catholic Church. Luther's doctrines of justification by faith, individual interpretation of the Scriptures, and personal relationship with God became cardinal features of Protestantism.

Calvin

Under the leadership of Ulrich Zwingli several of the Swiss cantons accepted a less mystical form of Protestantism, which spread from Zurich to neighboring regions. The early death of Zwingli made way for the more prominent figure of John Calvin, the Genevan Reformer. This great thinker developed a systematic theology which accompanied the spread of Protestantism into France, the

The savage persecutions of the Old World made men hope for freedom of conscience in the New.





The Pilgrims leave Delft Haven on their perilous voyage to find religious liberty in America.

Netherlands, Scotland, Bohemia, and other countries. Calvinism taught that the sin of Adam brought death to the entire human family, but that eternal life was given to certain individuals predestined to be saved. It stressed the absolute sovereignty of God, and repudiated the freedom of the human will. A stern morality was demanded of its adherents, although a measure of democracy was provided in the Calvinistic polity. These views were to exert a tremendous force on American religious and ethical practices, for they were held in whole or in part by most of the denominations in the Colonies.

It was not to be expected that the Roman Catholic authorities would stand calmly by and watch the Protestants alienate some of the choicest parts of Christendom. By the middle of the sixteenth century the Catholics were not only taking steps to stop the Protestant expansion, but also to reconquer their lost territories. The Index was drawn up, established religious orders increased their zeal, and new societies, such as the Jesuits, were organized for specific tasks. High dignitaries of the church, assembled in the Council of Trent, defined Catholic doctrines in such a way as to render impossible a compromise with

Protestantism. A series of able popes encouraged ecclesiastical reforms within the church, while the Inquisition acted as a terrible agent for the punishment of those who refused to recant their heresies. By these means the Counter Reformation put a stop to the further inroads of Protestantism.

America a Refuge

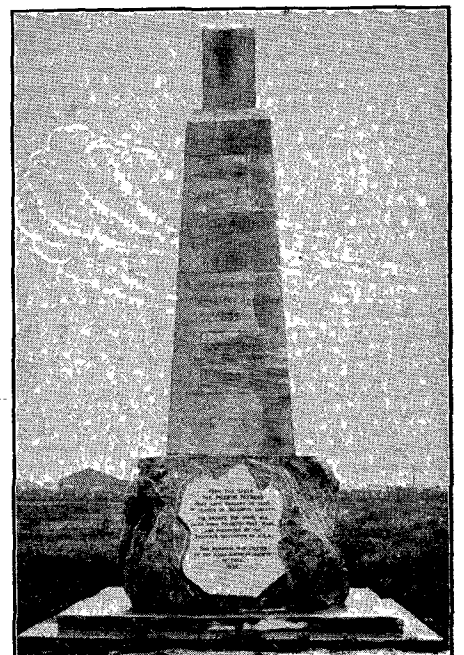
The Protestant Reformation and the Catholic Counter Reformation were both possessed of an almost irresistible zeal, and their inability to compromise essential differences led to devastating struggles which continued for more than a century and affected every country of Europe. This time of trouble was one of the mightiest factors in the development of America, for the harassed of all nations turned for peace to this distant haven. In this "land of opportunity" they were able to continue their search for truth, and the Lord blessed their efforts mightily.

In Germany the Reformation caused a sharp division between the Catholic and the Protestant princes. Each group organized armed leagues, whose defensive purpose was extended frequently to include definitely aggressive activities.

Emperor Charles V gave active support to the Catholic cause, but other problems throughout his vast empire prevented him from giving undivided attention to the religious situation. He was finally forced to sign the Peace of Augsburg, a compromise which allowed each prince to determine the faith of those who lived within his realm.

This treaty, however, did not solve the religious problems of Germany. The Catholic Counter Reformation regained important sections of southern Germany and the Rhineland; and as Lutheran activity waned, the Calvinists became surprisingly aggressive. Furthermore, the Peace of Augsburg had many defects, and differences of interpretation soon led to a revival of the rival religious leagues. A precarious peace was maintained for some time, but the outbreak of the Thirty Years' War in 1618 introduced a period of almost unbelievable fury and destruction. When the Peace of Westphalia ended the struggle, Germany had lost at least one half of its population, an incalculable amount of property had been destroyed, and the moral and cultural decline was appalling. The attempts of the Germans to rebuild their states were rudely interrupted by the repeated invasions of Louis XIV toward the end of the century, and the population was forced further into the depths of poverty and despair. To this picture of the devastating effects of war must be added the economic exploitation and religious persecution of the people by their tyrannical rulers. Although Lutherans and Calvinists suffered greatly, the minor sects were treated even more cruelly. Such hardships encouraged extensive emigration to America, and the piety and industry of these Germans

This monument to the Pilgrim Fathers, in England, commemorates their departure for America in search of religious liberty.



INTERNATIONAL PHOTO

were valuable contributions to the building of the United States.

While these events were taking place in Germany, Protestant doctrines had begun their penetration of France. In spite of royal opposition the movement grew increasingly aggressive, and by 1559 a national synod of Protestants had met secretly in Paris and organized the Reformed Church. Unfortunately, the adherents of the rival religions readily allied themselves with ambitious noble families, and a period of bitter civil war began. The weakness of the monarchy, resulting from minorities and regencies, gave full play to the fanatical violence of both the Protestant-Bourbon and the Catholic-Guise factions. From 1562 until 1598 France was torn by religio-political dissensions, of which assassinations and massacres became an unhappy part. In order to bring peace to this troubled land, Henry IV determined to follow a policy of conciliation. His renunciation of Protestantism won the allegiance of the Catholics, while his Edict of Nantes (1598) guaranteed valuable religious, political, and civil rights to the Protestant Huguenots. By these measures this tactful though not devout king reunited France.

Although most of the political privileges of the Huguenots were taken away

to French industry, for it resulted in the emigration of nearly a quarter of a million of the most worthy citizens. England, the Netherlands, and the northern German states extended attractive offers to these competent artisans, and this hospitality was amply rewarded by an accelerated economic development. Other Huguenots fled across the Atlantic, where their religious fervor and industrial knowledge was a boon to practically every one of the English colonies.

The Struggle for Liberty

Early in the Reformation period Protestant doctrines had filtered into the Netherlands, which were at that time controlled by Emperor Charles V. In spite of his best efforts to prevent the spread of "heresy," the early growth of Lutheranism and Anabaptism was soon eclipsed by the more rapid development of Calvinism. Political, economic, and religious grievances were not lacking during the time of Charles, but the arbitrary policies of his unsympathetic and tactless son Philip II were absolutely intolerable. The employment of the Inquisition to enforce religious uniformity resulted only in the further spread of Protestantism, while the ruthlessness of the Duke of Alva and his "Council of

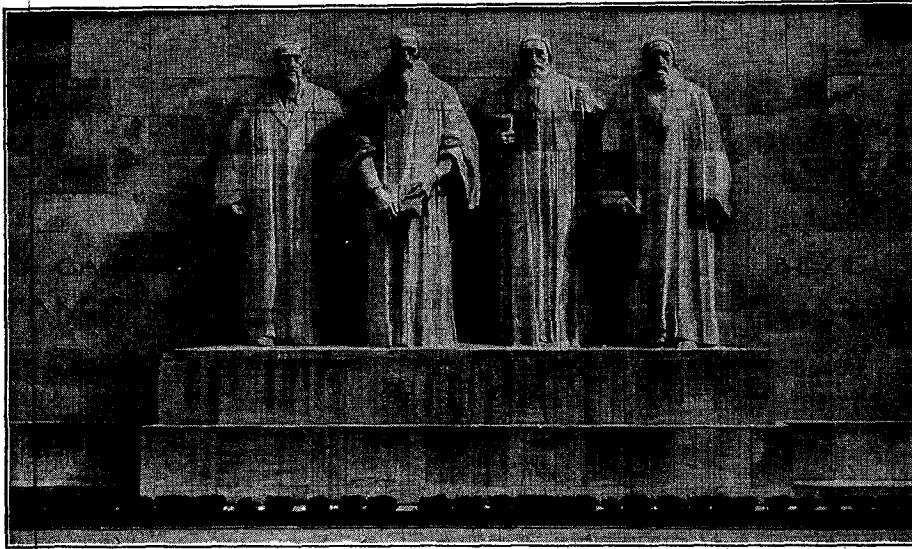
former. A prime characteristic of their new government was religious toleration, in which the Dutch furnished a splendid example to the seventeenth-century world. Although the Reformed Church naturally gained a favored position in their American colonies, the traditional policy of toleration was also guaranteed, and it developed into one of the keystones of American government.

Early in the reign of Henry VIII the Protestant doctrines crossed the Channel into England, where they were vigorously opposed at first. Civil wars, such as characterized the Reformation period on the continent, were avoided when Henry officially led his subjects in a break with Rome which was followed by the organization of a national church. Although Henry retained most of the Catholic standards in doctrine and service, the Church of England adopted extreme Protestant practices during the succeeding reign of Edward VI. A sudden reaction took place under Mary, who vainly endeavored to coerce England into the Catholic fold. Hundreds of Protestants suffered martyrdom during her reign, while many others fled to Protestant centers on the Continent.

The English people, greatly perplexed by these violent oscillations of religious supremacy, welcomed the new policy of moderation inaugurated by Elizabeth. Nevertheless, the devout of both Catholic and Protestant persuasions found much in the Elizabethan settlement to which they could not subscribe. The extreme Protestants soon split into two groups—the Puritans and the Separatists. As the reign of Elizabeth progressed, the Separatists became a decided menace to the Anglican Church, and penalties of imprisonment and banishment were meted out to them. Early in the seventeenth century such treatment drove a band of these despised souls to the Netherlands, whence they migrated a few years later to America. Here the colony of Plymouth, established by these Pilgrims, was destined to become a mighty factor in American religious development.

In 1603 the absolutist James I ascended the English throne, and immediately inaugurated policies which forced the Puritans to leave the established church as the Separatists had done. Repressive measures were continued by Charles I, during whose reign the "Great Migration" of Puritans led to the development of Massachusetts and other New England colonies. After a civil war had resulted in the execution of Charles, an ultra-Protestant Commonwealth was established in England. During this period a number of minor sects flourished, among whom were the Quakers and the Anabaptists, destined to exert important

(Continued on page 14)



In Geneva, Switzerland, is this memorial to four great Reformers,—Calvin, Farel, Beza, and Knox.

by Richelieu in his attempt to bring about further unification, yet this Catholic statesman wisely refrained from religious persecution. The absolutist Louis XIV, however, demanded of his subjects complete agreement with his own political and religious sentiments. Embarking upon a vigorous "campaign of conversion," he found it necessary to bring increasingly cruel pressure to bear upon those who refused to surrender their principles. Finally he revoked the Edict of Nantes (1685), thereby canceling all the civil and religious liberties of the Huguenots. This act was a great blow

Blood" led to open rebellion. In spite of almost insuperable obstacles, the stubborn refusal of the Dutch to accept defeat was eventually rewarded by the Twelve Years' Truce of 1609. Before the expiration of this armistice, the Thirty Years' War had begun, and at its conclusion (1648) Spain definitely recognized the independence of the Netherlands.

During the long struggle for independence the Protestants in the Netherlands became increasingly Calvinistic, and their Reformed Church adopted the doctrines and polity of the Genevan Re-



The DAY OF REST

By GWYNNE DALRYMPLE

GOD needs no Sabbath. "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isaiah 40:28. As the sun shines on from day to day and century to century, without diminution of splendor or weakening of its power, so the eternal God is untouched by the feeling of weariness or the need for repose. But though God does not need a Sabbath, man does. We need not only the physical rest of the Sabbath, but also its spiritual blessing. "The world is too much with us." We have our cares, our duties, our responsibilities; and it is proper that we should bear them. But on every seventh day let us turn from the contemplation alike of our burdens and of our pleasures, to the contemplation of Him who is our Saviour and our God.

A prophet of the Old Testament points to us the way in which the Sabbath should be observed. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

Away From Ourselves

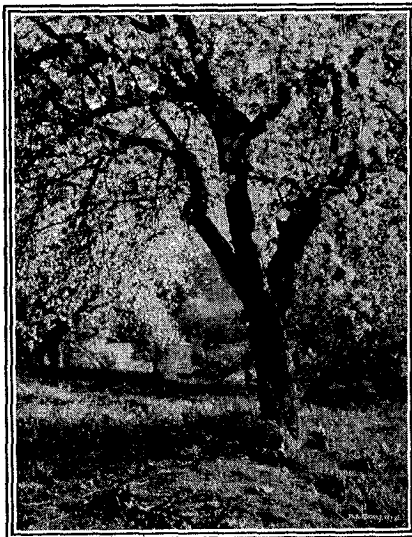
It will not hurt us—indeed, it will do us much good—to dismiss from our minds for twenty-four hours every week our own thoughts and our own pleasures, our own cares and our own problems. The keeping of the Sabbath will be a tonic to the body and the soul.

For the Sabbath is not to be a day of gloom and of impatient restraint. Though it is not the time to think about our own works, it is pre-eminently the day to think about God's works. "Since the Sabbath is the memorial of creative power, it is the day above all others when

we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue,—across the fields, along the shores of the lake, or through the groves. Happy the mother and father who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above."

The Preparation Day

It is interesting to note the name which in the New Testament is given to the day before the Sabbath. It is not called Friday. It is referred to as "the preparation," or "the day of the preparation," as Moffatt translates it. Why? Because on that day it was customary to prepare for the Sabbath. Household duties were attended to. The implements of worldly labor were put away. As far as possible, the meals were prepared in advance. The mind was divorced from worldly preoccupations, and made ready



In the quiet of the Sabbath, nature speaks to us of the greatness and goodness of her Creator.

for the coming of the sacred hours of the Sabbath. As it was in the days of Christ, so should it be now,—a preparation day should precede the Sabbath. Things should be made ready. The time which God has blessed should not be set aside for the doing of things which we have forgotten to do on the six working days of the week.

What did Jesus do on the Sabbath? We have His own testimony on this point, when He said, "It is lawful to do well on the Sabbath days." Matthew 12:12. We find that He considered it proper to do works of mercy and healing on the Sabbath, contrary to the practice of the Pharisees, who had reduced the day to a period of spiritual and physical stagnation. We find also that the Saviour attended divine worship upon the Sabbath. In the record of the early part of His ministry, we read that "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. What the services in the Nazareth synagogue were like, we do not know; but we do know that Jesus attended them. It was His custom to do so. The members of the Nazareth synagogue, if we may judge from incidents mentioned in other parts of the Bible, were not ideal persons, and certainly they were far below Jesus in their grasp of spiritual things. But He did not reason that therefore He could obtain just as much good by staying at home and thinking religious thoughts. Instead He met with His fellow believers, and recognized that in their communion there were blessings to be obtained which could be obtained in no other way.

"Remember"

It is easy to forget the Sabbath. It is easy, even while holding in mind the letter, to lose the spirit of the Sabbath. But the word of the commandment is, "Remember." Amid the hurry and jostle of the world, amid its cares and perplexities, its pleasures and achievements, let us remember the Sabbath. In that way we shall find a blessing which will draw us nearer to heaven.

"The dawn of God's dear Sabbath
Breaks o'er the earth again,
As some sweet summer morning
After a night of pain;
It comes as cooling showers
To some exhausted land,
As shade of cluster'd palm trees
'Mid weary wastes of sand."

Especially in these times is the observance of the Sabbath a sign of loyalty to God and faithfulness to His commandments. The Christian will indeed remember the Sabbath day, even though surrounded by those who mock its claims and scorn to enjoy its rest.

Conflict or harmony?

New light on old problems

The ICE AGE

By HAROLD W. CLARK

THE conditions prevailing at the close of the Flood explain many phenomena which have puzzled geologists. As the continents emerged from the sea, a large portion of the land surface was enclosed in what is known as interior basins. These are areas which have no outlets to the sea, being surrounded by higher land. At the present time about one fifth of the land surface of the earth is enclosed in these interior basins. Many other large areas show evidence of having originally been covered with water. Apparently they were at one time full to overflowing and their outlets have cut down and drained what was originally an interior basin.

The effect of these large areas of water where now we have mostly deserts would be to lower the temperatures of a large portion of the earth and to equalize the extremes of climate. We would probably be justified in assuming that for many centuries following the Flood the climate of large areas of the earth was several degrees cooler and very much more humid than at present.

The volcanic activity which we discussed in connection with the Flood continued in a violent way for many years, possibly for centuries. In our last article we referred to vast outflows of molten material which were produced during the Deluge. Overlying these lava flows are others of different nature, which have been erupted after the original flow. In many parts of the world we find evidences of this continued volcanic activity.

Data which have been accumulated regarding volcanic eruption indicate that when a large volcano throws enormous masses of dust and ashes high into the air, there is a pronounced lowering of the temperature in surrounding regions due to the shutting off of the sun's heat. In some cases as much as twenty per cent reduction in the amount of heat reaching the earth has been noted. This, of course, would be in the immediate vicinity of the eruption. A lesser effect

would come from the movement of dust in the upper atmosphere as it is carried to the leeward for hundreds of miles away from the source of eruption.

An example or two of this activity may help to explain the point. The Mono Craters on the edge of Mono Lake in eastern California were at one time in the past in a state of violent eruption, as all the surrounding country testifies. The fine dust which was thrown from these craters has produced a layer several inches thick over the area to the eastward. This dust mantle can readily be traced for over two hundred miles from the craters. In the eruption of Katmai in Alaska in 1912, such enormous volumes of dust were blown into the air that their effect both on the color of the sunsets and on the temperature was noticed as far eastward as New England. In the eruption of Krakatao in 1883, red sunsets were observed around the world for many months.

From central California northward we have a line of extinct volcanoes running in an almost unbroken chain to the Canadian boundary. Throughout the Coast Ranges and the Cascades there are literally hundreds of old craters. A large part of the coast line of Alaska and the

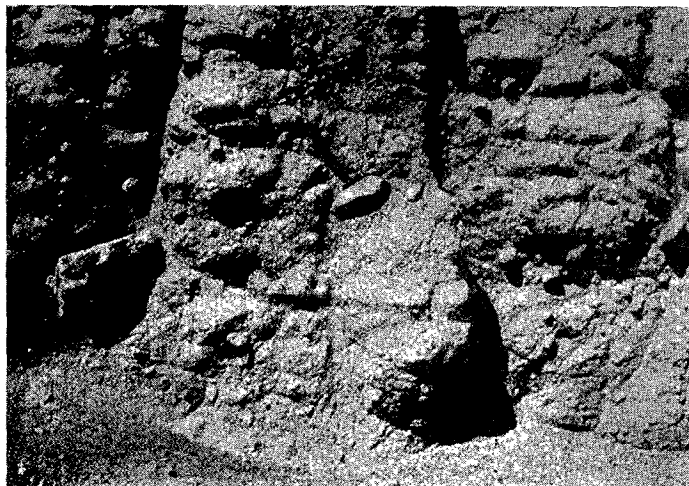
whole Aleutian Peninsula and the archipelago are of volcanic formation and show evidence of activity which in some cases continues to our own day. When we picture the effect of the volcanic eruptions of this large area, we can readily see that the area lying around these volcanoes would be considerably cooled by the effect of their dust upon the sunlight. In this way we should have abundant cause for what is commonly known as the "great ice age" of northern America and Europe.

Geologists have puzzled a great deal over the glacial evidences in these regions. Over much of northeastern America and northern Europe are masses of loose sediments similar to those produced today in glacial regions; there are also many areas of polished rock similar to that found in the mountains,—which were plainly caused by glacier action. Attempts have been made by some creationists to explain all these phenomena as the result of wave action at the close of the Flood. Evidently some so-called glacial phenomena can be explained in this way. On the other hand there are many cases such as the polished rocks and certain kinds of glacial deposits which seem to demand the presence of ice rather than water.

We shall in the following paragraphs review very briefly some of these evidences and attempt to correlate them with the principles which we have been discussing.

One of the most unsatisfactory of the glacial evidences from the standpoint of popular geology has been the boulder clay, or "till." This is a blanket of hardpan, which is a mixture of fine clay with pebbles and boulders of all sizes and shapes. Some of the rocks are angular, while others are rounded, evidently from being rolled about in water. Some are

In many parts of our world are found geological deposits like this,—chunks of rock embedded in a fine cemenlike mixture. This is a section of the Dwyka boulder clay at Prieska, Cape Colony, Africa. (After Hatch and Corstorphine, "Geology of South Africa.")



scratched and grooved. This is usually attributed to their being rolled under the great glaciers, but might as easily be explained by their being rolled about in violently moving water. In other words, the nature of the rock fragments in the boulder clay is such that it would fit in equally well with either the ice or the water hypothesis.

On the other hand, the condition in which the till is found makes it extremely difficult of explanation from the standpoint of glacial action. Wherever it is found it seems to blanket the country, practically covering up the original surface and somewhat smoothing the original contours. This blanket is thicker in the valleys and thinner on the higher slopes. In the prairies of Indiana and other country to the south of the Great Lakes the till almost entirely covers the country. Very few, if any, hills are high and rough enough to project above it. In more rugged areas, such as the New England States, the higher peaks project above the till. This deposit has been explained as a ground moraine formed underneath an enormous ice sheet which was supposed to have covered the country. This explanation involves the difficulty of explaining how such an ice sheet could completely cover the country and at the same time tear loose sufficient rock material to produce the till. The source of that rock material is a geological mystery.

Not only is it difficult to explain the till as a true glacial deposit, but it is also evident that it is not an ordinary sedimentary deposit. It is not stratified as water deposits are. It is much more compact and seems to be a conglomerated mixture of every kind of material.

Caused by the Flood

In the light of these problems, what explanation can be given for the till? If we read the Genesis record of the Flood, we find one brief statement which throws light on this problem. In Genesis 8:1 the statement is made that "God made a wind to pass over the earth, and the waters assuaged." Attempts to explain this statement as a great wind which dried up the waters have been unsatisfactory because we must understand that the atmosphere at this time would be very humid and incapable of evaporating very much moisture. We cannot get much meaning from the idea of the wind blowing the waters away into the sea; yet the statement is made that this wind was an agent whereby the waters were assuaged. The simple meaning of the word assuaged gives a picture of relief or alleviation from any condition. The effect of this mighty wind was not necessarily to dry up the waters or to blow them away but to relieve or mitigate the flood conditions. Picture if

you will a terrific wind sufficiently strong to carry before it mud and water with masses of rock fragments, and spreading this whole mass over the surface of the earth, driving it into the valleys and over the hills as if from some gigantic hydraulic nozzle. The mingling of rock fragments of all kinds with the fine muddy sediments which would lie in the depressions would create a cementlike mixture whose hardening would give us exactly what we find in the till. The fact that till is found approximately the world over and is not confined to the glaciated regions makes it necessary that we explain it in the light of some other cause than ice.

Snow and Ice

Another group of phenomena seem to indicate clearly that for a considerable time after the Flood the lowered temperature in many parts of the earth actually allowed enormous masses of ice and snow to accumulate. Throughout all the high mountains of the earth there are evidences that ancient glaciers extended several thousand feet lower than their present levels. This evidence is beyond any question. But the evidence from the glaciated areas of northeastern America and northern Europe has not been so clearly understood. In the light of the facts already given in this article it would be easy to understand that there could have been a long period in which vast accumulations of ice and snow could take place. Throughout these regions, especially in New England and more especially in Canada, are glacial deposits which beyond any doubt have been produced underneath ice masses. For example, in Maine we find piles of unstratified gravel lying in long ridges which run in a northwest to southeast direction, parallel to the scratches on the rocks which have been attributed by geologists to ice action. These piles of gravel can be traced for long distances, some of them forming distinct systems

almost across the state. They do not follow the present drainage but run over hill and across valley without any reference to the direction of the slope. Sometimes they will be found to run across the side of a valley. If they had been produced by water, they would have spread out and filled the valley. Apparently they were produced by rivers confined in tunnels in the ice and were dropped when the ice melted.

Many other lines of evidence have been produced to show clearly that in many respects the so-called ice age is a valid, historical phenomenon. Instead of dating it from fifty thousand to two hundred thousand years in the past, we may, without violence to any known scientific principles, place it immediately after the Flood. There may be some who will question whether or not the amount of action attributed to these so-called glaciers could actually be produced in a comparatively short time. To these we may say that these ice sheets were not glaciers in the true sense of the word. They did not move in the way in which glaciers move today or have moved in the past. Whatever ice movement there was, was due to the flowage of the outer masses of the great sheet. The scratching and polishing of the rocks would be done along the margins of the sheet, and if climatic conditions changed and the ice shrunk, these effects would be extended farther and farther north where in the earlier stages there would be practically no movement.

Space does not permit us to go into more detail regarding this situation. But it is very enlightening to note that these geological phenomena, many of which cannot be interpreted in any other way except in terms of enormous ice action, find their place in the story of the Flood and its subsequent effects. It is not necessary for the creationist to attempt to deny any of the data which geologists have accumulated. More is accomplished by studying these problems directly and orienting our findings in the

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light of the Genesis record. In this attitude we are absolutely justified both from the standpoint of Bible truth and of scientific method. True science and the Bible will always agree when both are correctly understood.

Religion in America

(Continued from page 10)

influences on the religious development of America.

Protestant teachings also entered Scotland, which was soon torn by civil warfare between two religio-political parties similar to those then developing in France. Led by the fiery John Knox, the Protestants were finally successful in the establishment of a Calvinistic Presbyterian Church. Trouble with the Episcopal-minded Stuarts resulted in some emigration of sturdy Scots to the New World, although the establishment of Presbyterianism in the American Colonies was due primarily to other causes.

In the English attempt to subjugate

Ireland, a large number of Scots were given lands in the Emerald Isle. The resultant antipathy between these peoples was increased by religious differences, for the Scots carried their Presbyterianism with them. By the early eighteenth century a growing mass of English economic, political, and religious restrictions led these Scots to emigrate once more, this time to America, where they furnished a vigorous stock of frontiersmen loyal to the principles of liberty.

Throughout all these trying circumstances the people of God were cheered as they read the experiences of David, who testified, "Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me." Psalm 138:7. And with the psalmist they boldly expressed their confidence, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters

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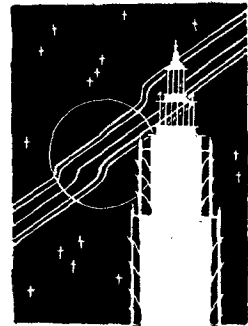
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thereof roar and be troubled, though the mountains shake with the swelling thereof." "The Lord of hosts is with us; the God of Jacob is our refuge." Psalm 46:1-4, 7. To these sentiments God reiterated His promise to Joshua, "I will be with thee: I will not fail thee, nor forsake thee." Joshua 1:5. Let us thank God for His ever-present help to those who follow His commands, and pray that we, as those of an earlier age, may be willing at all times to make principle first in our lives.



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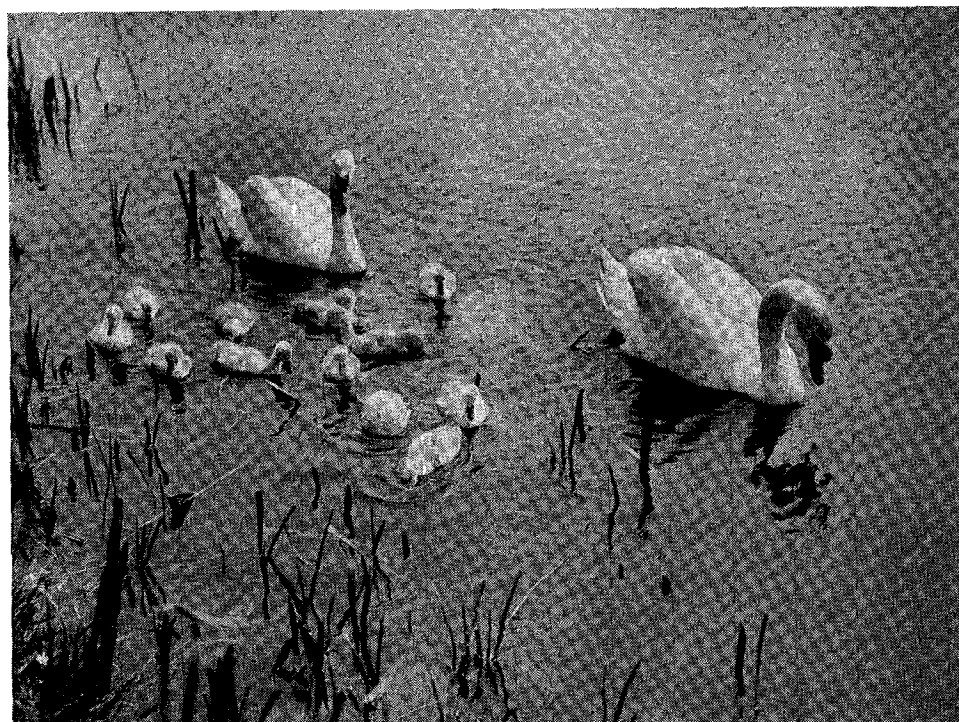
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"Behold the fowls: . . . for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Matthew 6:26.

CLAIMING GOD'S PROMISES

By ROBERT L. BOOTHBY

NAPOLEON said to a private soldier after he had done a noble deed, "Captain, that was well done." The man took his stand in front, as an officer. When asked what he meant by such conduct, he said, "The emperor called me captain; so of course I am one."

Why can't we claim God's wonderful promises just as that soldier claimed Napoleon's? Are you without the material things of life? Are you worried how to feed the family and how to provide the necessary clothing? God has a promise for you.

"My God shall supply all your need," writes the apostle Paul. Philippians 4:19.

Jesus taught, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:25, 26, 33. We should not worry about our food and clothing, nor make them the first consideration. Our first need is to get right with God, and He will then provide for our material necessities.

You say, "But I don't think God is going to feed me. I think I will have to work for what I get." True, God expects us to work. Even the birds must dig and scratch for their food. The Scripture advises, "Go to the ant, thou sluggard; consider her ways, and be wise." God has never encouraged anyone to be lazy. But when we have done all we can to secure the material things of life, we do not need to worry. If we will surrender our lives to Jesus, and work as opportunity comes to us, we can then trust Him with absolute confidence. He will supply all our needs. Said the psalmist: I have never "seen the righteous forsaken, nor his seed begging bread." Psalm 37:25.

Jesus will not fail us. Let us trust Him more completely every day. Problems will arise; difficulties will come. These are the lot of all. But God's mercy and protection are pledged to those who believe in Him.

"It is strange we trust each other,
And only doubt our Lord.
We take the word of mortals,
And yet distrust His word;
But oh, what light and glory
Would shine o'er all our days,
If we always would remember
God means just what He says!"