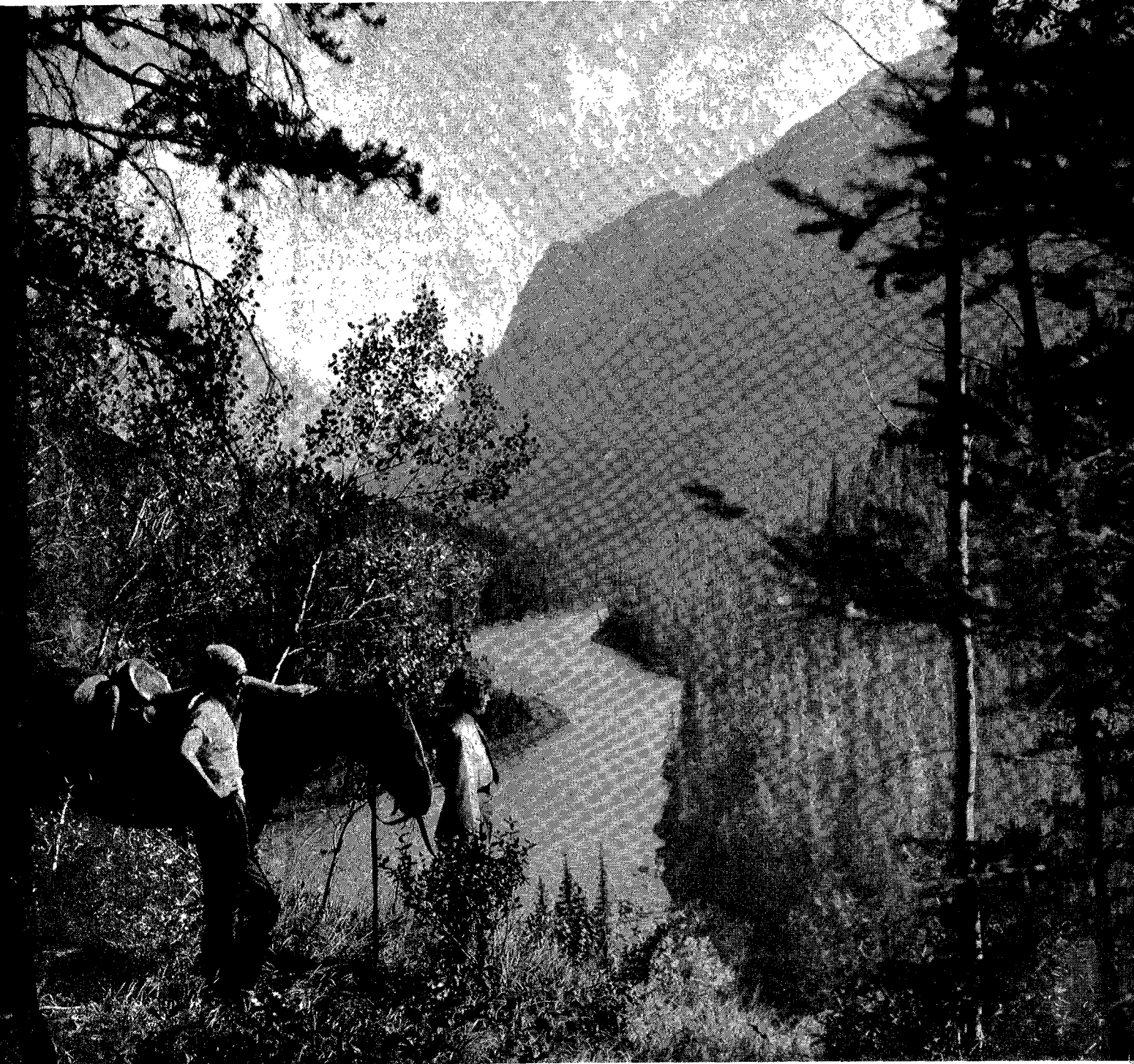


July 31 *No. 34*

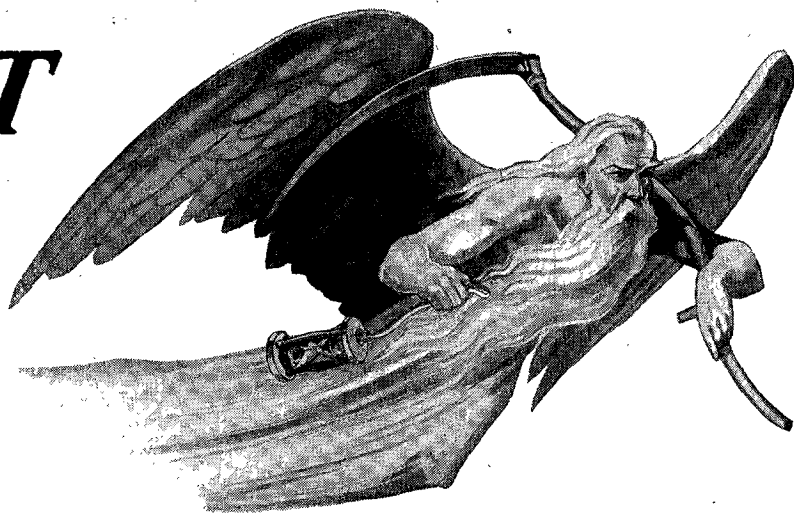
SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



Vol. 64, No. 34 **The WAY OF DELIVERANCE—See page 4** August 31, 1937

The FLIGHT of TIME



A SURVEY OF
WORLD EVENTS

By the Editor



THE AVALANCHE

POISED delicately above all our heads is an avalanche of doom. A shout from some raucous voice may bring it crashing down upon us at any moment.

In this dramatic figure of speech Mr. Neville Chamberlain, Great Britain's new Prime Minister, depicted the extremely critical world situation that confronts mankind today.

Here are his actual words: "In high mountains there are sometimes conditions to be found when an incautious move or even a sudden loud exclamation may start an avalanche. I believe that although the snow may be perilously poised it has not yet begun to move. If we can all exercise caution, patience, and self-restraint, we may yet be able to save the peace of the world."

Serious indeed must be the state of affairs when leading statesmen, men who are on the "inside" of the world political drama, are compelled to employ such language as this to describe it.

And strangely enough we do not feel it is an exaggeration—nobody does. Instinctively we assent that the picture is true, the words unusually apt.

The avalanche! How marvelously it portrays those terrific forces we all sense are gathering for some terrific, terrifying struggle! How vividly it pictures the colossal nature of the disaster that threatens!

True, Mr. Neville Chamberlain held out one ray of hope.

"If we can all exercise caution, patience, and self-restraint," he suggested.

Aye, if we can!

But those are the very qualities that are most conspicuous by their absence in this modern world.

There are too many dictators about nowadays; and caution, patience, and self-restraint are certainly not their strong points. Recklessness, impatience, and self-assertiveness are much more evident; while the gentler virtues of kindness, sympathy, brotherly love, humility—all the gracious qualities associated with the name of the Lord Jesus—are quite overborne by them.

Moreover, there are too many voices wrangling over imagined privileges and rights,—voices crying out for "justice," for vengeance, even for blood, voices demanding national aggrandizement or the satisfaction of national "honor."

Voices shouting, "Down with Communism!" "Down with Imperialism!" "Down with Fascism!" "Down with Sovietism!" "Down with Italy!" "Down with Germany!" Down with everybody and everything.

One day a voice will be raised beyond the danger point. Forgetting the poised avalanche, someone will shout too loud.

Perhaps it will be the voice of half a million people gathered—as we have seen them gathered—outside the ex-Kaiser's palace in Berlin, crying in unison, "Down with the Treaty of Versailles!"

Or the voice of a hundred thousand Socialists and Communists gathered in Hyde Park, London, crying—as we have heard them cry—"Down with Capitalism!"

Or the voice of some mighty concourse gathered before the Piazza Venezia in Rome demanding the further expansion of the Roman Empire.

Or just the voice of a single man—some ambitious, unscrupulous ruler seeking power and glory for himself.

How easily the avalanche could be set in motion!

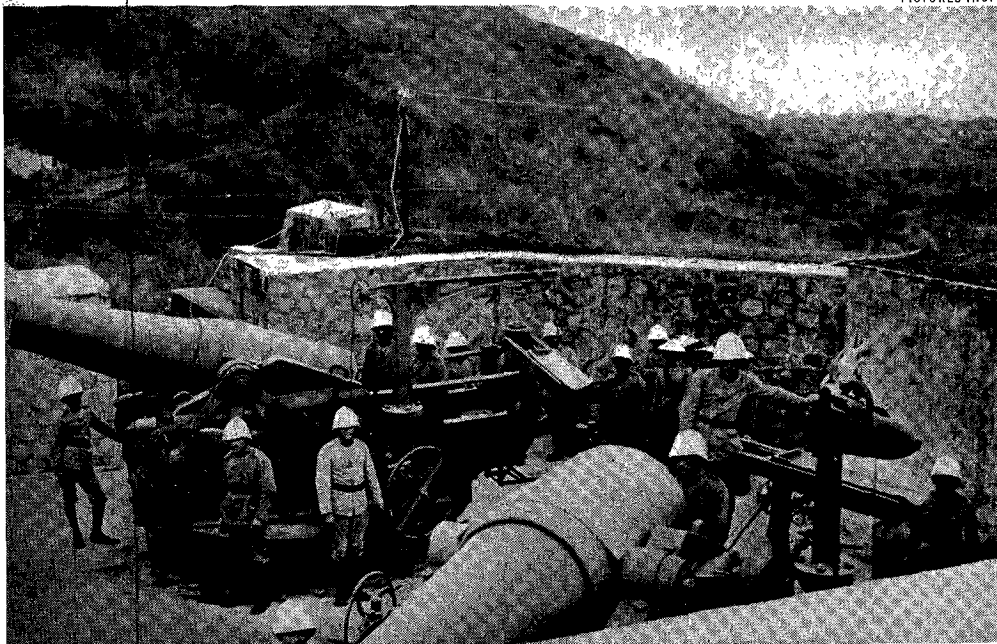
And then down it will come, roaring, smashing, crashing, obliterating everything.

It is a dark picture and one that would be absolutely hopeless but for the promises of God contained in His holy word. There in that wonderful Book, so seldom read today, we learn that when the final avalanche of trouble bursts upon mankind the Lord will provide a way of escape for all who sincerely love His name.

Concerning this very time in which we live, we read in the prophecy of Daniel: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book. . . . And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1-3.

These heavy mortars of 300 mm. caliber are part of the defenses of St. Jacques, well-fortified post of Cochin China, the Far Eastern empire of France.

PICTURES INC.





PICTURES INC.

On a steep slope of the Black Hills, South Dakota, are being sculptured the faces of four American presidents. Washington appears at the left, then Jefferson, and the first outlines of Lincoln may be seen at the extreme right.

Facing as we do such a dark and threatening future, knowing, as we all in our hearts do know, that the world is soon to be plunged into scenes of strife and confusion unprecedented in its history, it behooves us to yield our hearts anew to Him who "loved us" and "gave Himself for us," confiding all into His tender care, rejoicing in His power to save and keep us unto the end.



WHO WANTS WAR?

WELL, who does? We seem to hear the vast audience of SIGNS readers saying unanimously, "Not I!"

Of course you don't. And have you ever met anybody who does want war, or who likes war, or who thinks it's a fine thing for young people? Never.

Neither have we.

Then who does want war? Who is doing all the agitation for it? Who is back of all the propaganda to make people think they will soon have to go to war?

Certainly it is not the common people themselves. Visit any country you like and talk with the ordinary people you meet in stores and banks and farmhouses, and you will get the same reply everywhere.

People talk of Germany's being warlike. Outwardly it may be, but we do not believe that the mass of the German people want war.

for AUGUST 31, 1937

Certainly the French people do not want it. They hate war.

Italy may be a problem; but it is our conviction that, if the dictatorial screws were taken off, the common people would throw their uniforms and their rifles on the junk pile overnight.

Well, don't the Japanese want war? No. Read these few lines from the August *Current History* on "How Dangerous Is Japan?" Says Marc T. Greene:

"The Japanese masses have no aggressive intent toward other peoples. . . . The May election strikingly declared the slow progress the military regime is making in its endeavor to convert the Japanese people to an aggressive and militant imperialism. The fact is that the Japanese are simply not constituted that way. They are, on the contrary, temperamentally friendly, kindhearted, anxious to please all foreigners. . . . If you get among the people at all, you will encounter a friendly and well-disposed folk, desiring the world's good will."

"Nine out of every ten Japanese desire peace, amity with other nations," this writer goes on to say.

We believe he is right. And more than that we believe that this statement could be made concerning most, if not all, of the nations of the world.

Then why should there ever be war?

It is one of the paradoxes of this strange world in which we live;—everybody, that is, almost everybody, wanting to live at peace and to be friends with everybody else, and yet all being swept on against their will and their better judgment into the awful vortex of war.

What is the explanation?

Some, of course, blame the politicians, some the military juntas, some the Jesuits, and some the armament manufacturers and big financiers. Yet, could you

interview all of these one by one, you would probably discover most of them, individually, to be quite charming, hospitable, and friendly people.

Strange, isn't it?

There is, we believe, only one satisfactory explanation, and it has to be sought in the Bible. But it is there, and is found in the spiritual background of the age-long struggle between light and darkness, right and wrong, Christ and Satan. When one realizes that there are unseen forces operating around us, agencies of heaven and hell, it opens up a great new field of thought.

Notice, for instance, this remarkable passage in the sixteenth chapter of Revelation: "And I saw . . . the spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The reference to devilish forces that can work upon the minds of men is abundantly clear. These forces, inspired and urged on by the prince of devils, or Satan, have obviously but one objective—to bring all possible harm and suffering to the human race. It is they who incite to war and revolution, crime and bloodshed of every sort. It is they who, finding willing human instruments to execute their plans, sway the nations toward suicidal courses.

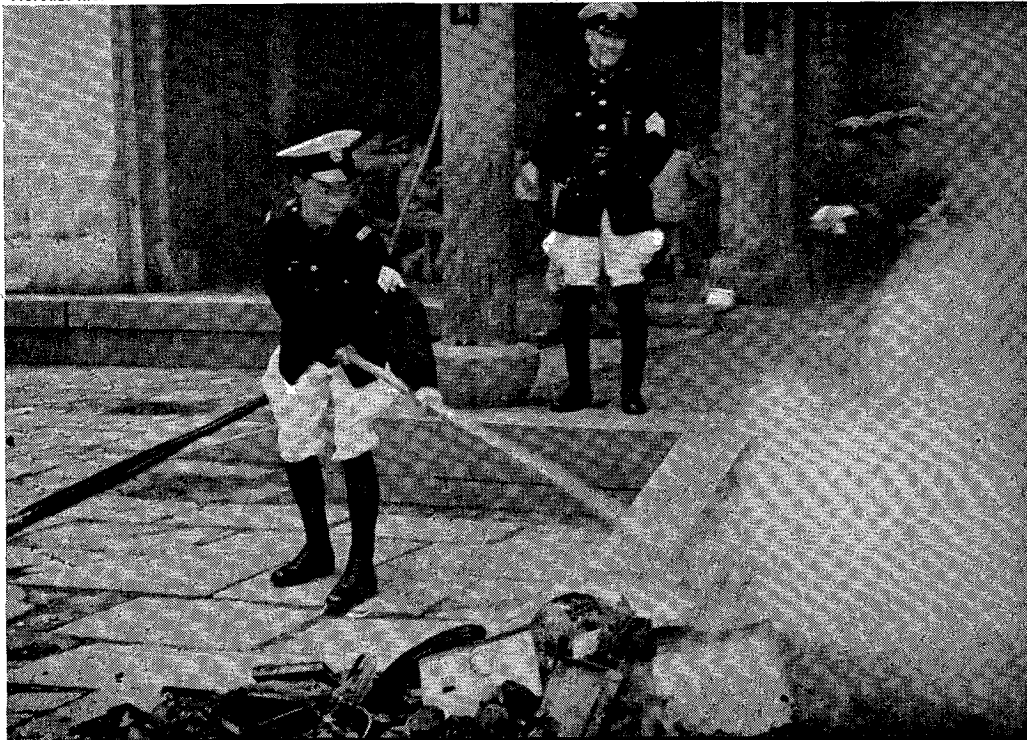
Then what can be done? asks someone. Are we not hopelessly and helplessly undone? Are not the scales weighted against us?

Thank God, there is another side to the picture. All this is known to Him; and in His gracious providence, in His own good time, He will intervene in the affairs of men, deal with the agents of Satan in His own, strong, wonderful

(Continued on page 14)

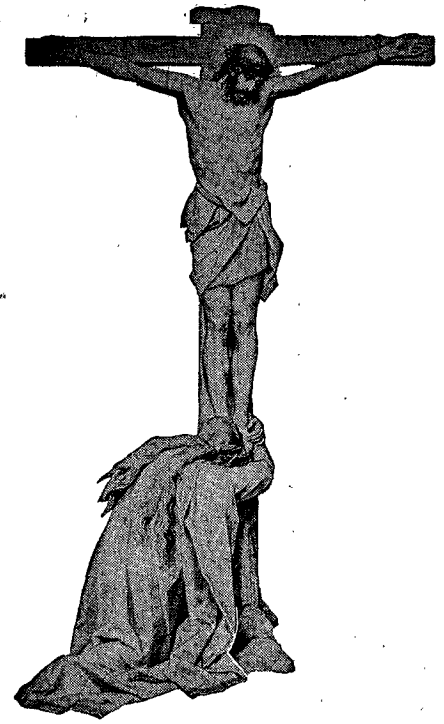
Determined to suppress opium smoking, Chiang Kai-shek, commander of the army of the Central Government, has ordered the destruction of all opium confiscated by the authorities. Here officers are publicly burning a huge quantity of the drug.

PICTURES INC.



The WAY of DELIVERANCE

By G. W. WELLS



MICHELANGELO lingered before a rough block of marble so long that his companion remonstrated. In reply Michelangelo said with enthusiasm: "There is an angel in that block, and I'm going to set him free." After months of earnest endeavor there stood before him a beautiful figure, sculptured from the stone.

So God, the divine Sculptor, sees the people of this world, deformed and misshapen, everyone a poor, rough, hard block of humanity. But with infinite love and wisdom He looks beneath the surface and sees the possibility of souls redeemed and liberated, transformed characters that will be to His praise and glory forever. For this reason He humbled Himself to uplift fallen man, bearing the guilt and shame of sin, that all might be given an opportunity to possess righteousness and immortality.

In the Scriptures we read that the infinite God "looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion." Psalm 102: 19-21. And "happy is he that hath the God of Jacob for his help, whose hope is in the Lord." To such come the words of God, "Turn you to the stronghold, ye prisoners of hope." Heaven's plan of salvation is broad enough to embrace the whole world. God longs to restore in man the image of Christ. He knows that everyone who submits to the skillful hand of the divine Sculptor and yields to His love will be molded and fashioned after the divine pattern; so that the life and character will stand out in beauty far surpassing anything that Michelangelo or any other sculptor ever produced.

There are many sincere and honest souls

who are longing for something higher and nobler than anything the world can offer. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:25.

God Is Love

The unfathomable love of God is manifest toward all the children of men. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Even in the unlovable and most vile, God sees glorious possibilities through this wonderful gift of Christ. He has designed that men should be "conformed to the image of His Son." Romans 8:29. He has called men "to the obtaining of the glory"—the glorious character—"of our Lord Jesus Christ." 2 Thessalonians 2:14. Through sin and its awful power the image of God in the soul has been marred and well-nigh obliterated; but Jesus came to restore it. None but Christ can fashion anew the character that has been ruined by sin; but through His infinite love, men may become the recipients of God's grace, "with open face beholding as in a glass the glory of the Lord," and thus be "changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18.

There is no human invention or effort that can change the heart of man or find a remedy for the sinning soul. Education, culture, environment, and training may have their part in

producing an outward correctness of behavior and a well-ordered life. Subscribing to certain theological tenets or giving mental assent to certain doctrines of the Bible itself does not reach the heart springs of life nor free the soul ensnared by Satan. He who attempts to fit himself for heaven or to attain perfection of character by any outward act is only laying a foundation for bitter disappointment. There must be a living connection with the True Vine, a spiritual acquaintance with the Christ of Calvary, a daily communion with God. Jesus said, "Without Me ye can do nothing." He also said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." We need to walk continually in the light of God's presence and to meditate day and night upon His character. Then we shall see His beauty and rejoice in His goodness.

Cleansing From Sin

To every soul whose heart has been stained by sin the Lord says: "Wilt thou be made whole?" And to everyone who, like the poor leper, cries out, "If thou wilt, Thou canst make me clean," come the gracious words, "I will, be thou clean." As faith lays hold of the life-giving word, the heart of man is changed, his sins are forgiven, and his iniquities are taken away. The soul is liberated from the power of evil and a new life imparted. Day by day through the "exceeding great and precious promises" of God's word, he becomes more and more a partaker "of the divine nature" and escapes "the corruption that



is in the world through lust." 2 Peter 1:4.

God has a way of deliverance for every man. There is hope for every one of us. He rejoices to bestow His rich grace upon us, not because we are worthy, but because we are so utterly helpless. Indeed our great need is our strongest appeal to the heart of God. Through Christ He holds out His hand of invitation. He will receive all who will come to Him. It is His glory to pardon the sinner. He will take the prey from the mighty. He will deliver the captive. He will liberate every transgressor from the bondage of evil. He will lower the golden chain of mercy to the lowest depths of human wretchedness, and thereby lift the most debased.

O that we might have a clearer revelation of the wondrous love of God in Christ; that we might more fully recognize Him as our Redeemer! He designs that we shall be fashioned after the divine model. He has opened for us every avenue of grace. Through the agency of His Spirit He ministers to the children of men. As a personal Saviour before the heavenly courts, He intercedes in our behalf. To those who receive Him, He gives power to become the sons of God, that at last, with undimmed vision and unutterable delight, they may gaze upon the wonders and treasures of His universe and with immortal tongues and rapturous joy swell the mighty chorus of praise to their Lord.

"Fiddling Away" Our Time

By C. L. PADDOCK

THIRTY some years ago in old Russia a sad-faced little lad, dressed in tatters and rags, was surreptitiously playing on a \$1.75 violin which his mother had bought for him at great sacrifice. Any practicing he did must be done without his father's knowing about it, for the father objected to the boy's "fiddling his time away."

But, encouraged by his mother, the child made use of every available minute to practice on his precious instrument. This little Russian lad of yesterday is the well-known Rubinoff of today. His \$1.75 violin has given place to a real Stradivarius, which is valued at \$100,000.

Have we been as faithful in using the meager facilities, the everyday blessings, which are at our command? It is human nature today, as it has always been, to bury our talents. If we can't be an officer in the church, we won't go to church. If we cannot sing in the choir, we won't sing in the congregation. If we cannot lead, we will not be led. Thus our talents lie dormant. Rubinoff might have

refused to play on a \$1.75 violin, but he did the best he could with what he had.

Blessings unimproved take wings. Light rejected becomes darkness. Scientists have discovered that fish in Mammoth Cave have what appear to be eyes, but on close examination these organs are found to be sightless. Living in the dark, and not using their eyes, the fish ceased to have eyes.

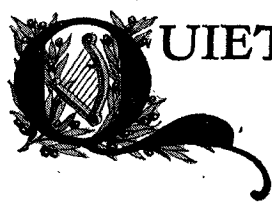
A great singer once said that if he neglected for a single day the exercise of his vocal cords, it meant that flabby notes would creep into his singing. What is not used deteriorates and degenerates.

The Northern army drove many Virginians from their homes in 1861. When the Southerners returned a few years later, they found that the large luscious berries had reverted to the small wild

variety. The roses, once double and of every hue, had degenerated to the pink wild rose. So it is with you and me. If we fail to use the talents entrusted to us by the Master,—our time, our speech, our influence, our money,—these talents will wither and disappear.

What opportunities are ours! Never was our old world more in need of good pleasant smiles, of helpful words, of real brotherly kindness than it is today. Never did such unusual conditions exist, and never were there such opportunities for each of us to be a blessing to our fellow men.

If we use these opportunities, we shall someday hear the words from the lips of Christ, "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy Lord."



QUIET MOMENTS WITH the PSALMIST



BY CHARLES E. WENIGER

Psalm 8—The Excellent Name

"O Lord our Lord,
How excellent is Thy name in all the earth!"

SO begins and ends—in a sort of envelope structure—this majestic celebration of man as God's representative on earth. And between the two uses of the great exclamation are lines of matchless beauty, lines that give ample reason for the wonderment expressed in the opening and closing couplets.

What is the theme of the psalm? Simply this: The divine Architect, the One who has set His glory above the heavens, the One whose fingers embroidered the skies and whose hands fashioned the moon and the stars, has condescended to choose man, the mere babe, the suckling of creation, to have dominion over the works of His hands and to represent Him among His created works. Should not this honor and responsibility give men cause enough for wonder and universal praise?

Stand under the open sky at midnight. Consider the heavens bright with stars. Behold the brilliance of the moon sailing high. Contemplate the beauty of the moonlit landscape. How dwarfed one feels in the presence of infinite grandeur! I fancy I hear you say from the depths of your wide-eyed childhood self:

"Great, wide, beautiful, wonderful World,
With the wonderful water round you curled,
And the wonderful grass upon your breast—
World, you are beautifully dressed.

* * * * *

"Ah, you are so great, and I am so small,
I tremble to think of you, World, at all."

You stand awed, and murmur, What is

puny man that God should be mindful of him?

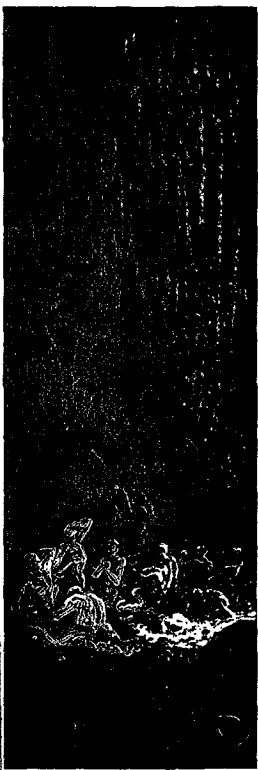
But then, out of a thoughtful heart, comes the sequel:

"And yet when I said my prayers today,
A whisper inside me seemed to say:
'You are more than the Earth, though you
are such a dot;
You can love and think, and the Earth cannot!'"

Yes, the childhood lesson tarries. The Creator made man but a little lower than the angels, and crowned him with the honor and the glory of the capacity to love and to think. To man alone He gave dominion over the rest of His vast creation. Man alone became God's viceroy among all the denizens of creation. Upon man God bestowed His highest affection, His eternal love. Shall we not, accepting the responsibility He has given us, exclaim in profound adoration—

"O Lord our Lord,
How excellent is Thy name in all the earth!"





Where Is HELL?

How to escape the destroying fire.

By ROBERT HARE

Dante, the great Italian poet, conceived of hell as a vast realm of eternal torment. Is this the Biblical view?

THIS is a startling question, but it is one that theology in all its modern aspects and in all its survey of the universe has not been able to determine. Some would place hell in the heart of the earth, whence volcanoes send forth their smoke and flame; others, on the fringe of paradise, or in the purgatory of traditional romance.

According to Webster the word "hell" comes from the Anglo-Saxon "helan," which signifies to cover or conceal, as in a hole. His first definition is "the grave."

Round this word "hell" theology has built its theories of torture and terror, but in doing this the real meaning of the word has been overlooked or forgotten.

In the Old Testament it is translated from the Hebrew word "Sheol." This word is rendered in the King James Version three times as "pit," thirty-one times as "hell," and thirty times as "grave." In the Revised Version the word "Sheol" is usually found in the text or in the margin; so the reader must take his own meaning out of the word.

In the New Testament three Greek words are represented by our word "hell,"—Gehenna, Hades, and Tartarus. Here again the division is interesting. Gehenna is found eleven times, Hades ten, and Tartarus but once. This last word is defined by Parkhurst as the dark regions that surround the material universe. Gehenna was the valley outside Jerusalem, where fires burned the dead and decaying material that was thrown from the city, while Hades, the unseen, is the grave. Revelation 20:13, margin. Parkhurst gives as his first definition,

"The invisible receptacle or mansion of the dead."

While, therefore, hell generally means nothing more than the grave, we must not conclude that there will be no place of burning. There will; and in it all the sin and evil of this world will be consumed. One day this old earth will be burned with cleansing fire and "the elements shall melt with fervent heat." 2 Peter 3:10. That will be at the end of the millennium and be followed by the creation of new heavens and a new earth. See Revelation 20 and 21.

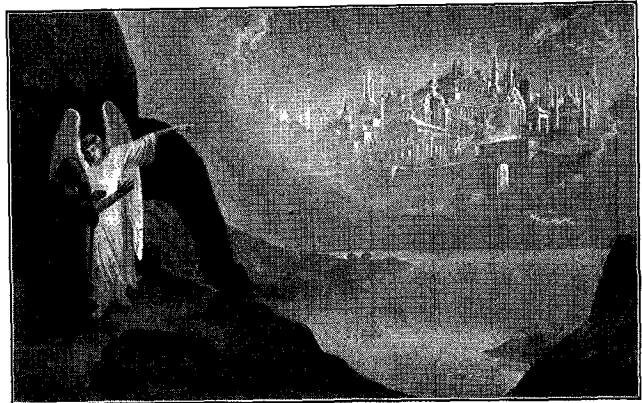
How strangely the doctrine of eternal torment has twined itself round the the-

ologies of men! But the Scriptures do not so darken the character of our God. His ways are just, and all His dealings with the children of men will finally declare Him to be a God of love.

The story is told of an artist who was falsely accused and cast into prison. His brushes and colors were allowed him, but he had no canvas. He asked the keeper to give him something on which to paint. An old handkerchief was thrown over to him with the words, "There, see what you can do with that." Faithfully the artist worked, and finally the picture was finished. He had painted upon it the face of Christ. He then showed it to the keeper, a rough old man who cared little for holy things. But that face was so marvelous, expressive, and sweet that the old jailer wept at beholding it.

God has not given you a piece of canvas, but a piece of clay. He would see what you can do with it. It may be transformed into a demon form or a likeness of the Christ. The demon form must be destroyed, but the Christ likeness will have eternity for its lifetime.

Sheol, Gehenna, and Hades are all linked with the work of destruction, while the holy city, with its streets of gold, is to be the eternal habitation of a people redeemed! Let us see to it that we are there.



The HOME DIVINE

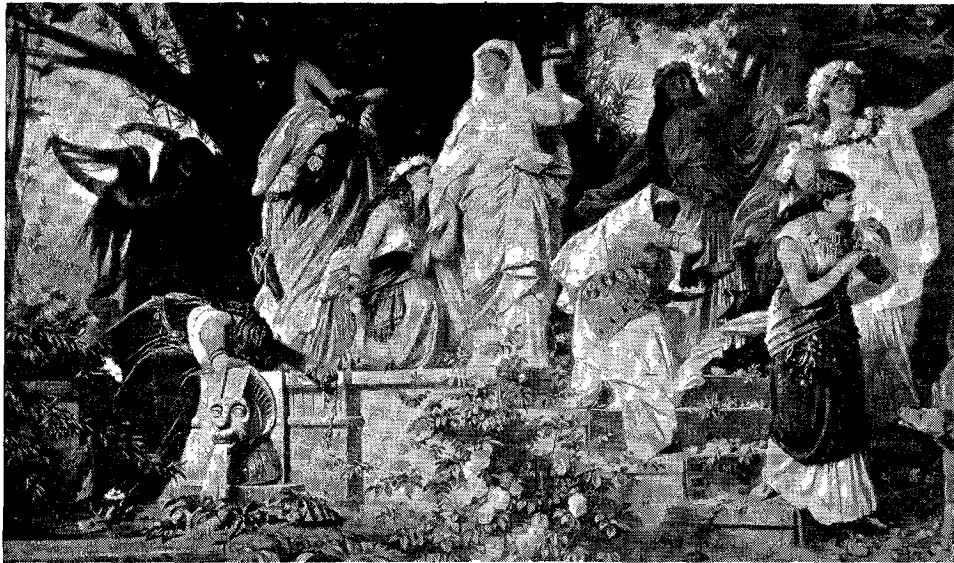
That home of many mansions—
Its glory calleth me,
Enchanted by its gates of pearl,
And by its crystal sea.
I long to join the chorus
With all its sons of grace,
And then, O then, I long to see
My blessed Saviour's face!

I hear the angels singing
Their melodies of love,—
Songs that the earth has never heard,
Tuned to the harps above.
O could I join their anthems,
That never can grow old,
And then, O then, I long to gaze
On glories never told!

Gem-crested turrets glisten,
Sun-pinnacled and fair,
While lustrous walls of jasper rise,
And shut out earthly care.
O what can hide the vision
Of glories yet to be!
And then, O then, I long to stand
Upon the crystal sea.

Farewell, old earth! thy pleasures
And blossoms droop and die;
I see a brighter visioned scene,
Beyond the arching sky.
There death shades never enter;
There love cannot grow cold;
And then, O then, I long to walk
Those glorious streets of gold.

R. H.



At the hour of the bridegroom's appearing, five of the virgins were ready to meet him, but five were unprepared.

REAL RELIGION'S FINAL TEST

IN THE twenty-fourth chapter of Matthew Jesus deals with the signs of His return. He urges His disciples to observe those signs in the heavens above and in the earth beneath, so that they may not be caught unawares by the last trump. "Watch" is the keynote of His message. This message is carried forward to the twenty-fifth chapter. There, however, He deals more particularly with the watching, not of outward signs, but of personal conduct and character.

Three parables are given, in the twenty-fifth chapter, each containing warning and instruction on different aspects of practical and personal preparation for the Lord's return. The parable of the ten virgins stresses the paramount necessity of accumulating reserves of spiritual power, as set forth in the symbol of the oil, which keeps the lamp of life burning steadily and brightly. The parable of the talents sets forth the need of making careful and constant investments of God's good gifts, whereby spiritual profits are made for the building up of spiritual reserves. And finally a delineation of the last judgment is given under the symbol of an eastern shepherd dividing the sheep from the goats at the close of the day. This description really explains in detail the nature of those true spiritual investments which issue in practical and unselfish service to the needy.

Every sound business man or concern aims at building up reserves of capital from the profits of labor and investment. Such reserves provide against sudden economic shocks and emergencies occasioned by an uncertain world and a fluctuating market. Hand to mouth methods in business are not considered sound

The importance of accumulating spiritual reserves and the value of practical Christianity.

By H. F. DE'ATH

or wise. This is also recognized in the best-regulated homes, where the wise husband and careful housewife make every effort to "put by," and so provide against the "rainy day" that is bound to come.

Thus it is in the spiritual realm. An old preacher once advised a young beginner to "read much, think more, but pray most." In other words, he was simply recommending the young man to make constant intellectual and spiritual investments, that he might profit himself and his hearers, and so help to build up for himself and them strong reserves of spiritual power, to meet the tests and trials of life.

Union With God

The story is told of a clergyman in temporary charge of a parish who invariably reached the church on Sunday morning before the doors were opened. While waiting for entrance, he would pace slowly up and down past a cottage where lived a woman whom the regular vicar could never persuade to attend church.

When that vicar returned, he found the woman in attendance. "What argument, pray," he asked her, "did my colleague use to get you here?"

"He never spoke to me," replied the woman, "but I watched him from behind my window curtain, and his face

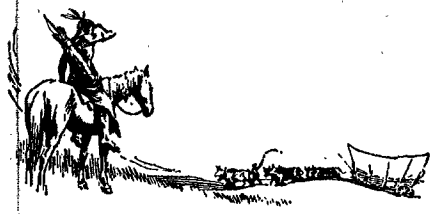
was the face of a man who had seen God." How heavily that visiting clergyman must have invested in spiritual concerns, to have so influenced that woman without uttering a word to her!

Sir Thomas More, chancellor to Henry VIII, allowed himself but four or five hours' sleep. From two to seven in the morning he spent in prayer and study of devotional literature. So important did he regard attendance at public worship that not even an urgent summons from his master, the king, was allowed to curtail his devotions. "Tell the king," he would say, "that I am with the King." And of Sir Thomas More it was said by his own son-in-law that "he had conquered every carnal affection." What a rich reward for heavy spiritual investments!

"If I had not rigidly reserved one day each week for study and meditation, and refused admittance to all callers on that day," declared Bishop Knox of the Church of England, referring to the time when he had charge of the Manchester diocese, "I and my flock had starved, intellectually and spiritually."

"It is above all things important," writes the Rt. Hon. Winston Churchill in his "Reminiscences," "that the moral philosophy and spiritual conceptions of men and nations should hold their own amid the formidable scientific evolutions. It would be much better to call a

(Continued on page 14)



The STORY of RELIGION

II. Religious Beginnings in the Old South

ALTHOUGH John Cabot's voyage in 1497 founded the English claim to territory in the New World, no attempt was made to establish an English colony in this region for many decades. The story of the earliest colonizing ventures in Newfoundland and Virginia is a narrative of failure, and the sixteenth century ended with little promise of the rise of an English colonial empire.

It was the formation of a joint-stock company chartered in 1606 that led to the first permanent English colony in the New World, established at Jamestown, Virginia, in the spring of the following year. Religion was not a primary motive in the founding of the settlement. Nevertheless the first colonists were fortunate in having among their group Robert Hunt, who as chaplain set a worthy example for all ministers who were to follow. Amid the terrible discord and suffering of those early months Hunt, "with the water of patience and his godly exhortations, but chiefly by his true devoted example, quenched the flames of envy and dissension." Under his direction prayers were said each morning and evening, two sermons were preached on Sunday, and a communion service was held every three months. It was unfortunate for the infant colony that Hunt came to an untimely death, being one of the victims of the pestilence in 1608.

A new charter in 1609 gave broader governmental powers to the company, and among the larger group of stockholders were listed a number of prominent clergymen. Missionary sermons began to be preached in the mother country, and the propagation of the gospel was upheld as the highest aim of colonization. The zeal and inspiration of these sermons, however, did not find their way into the hearts of the colonists, and religion continued to play a minor part in the life of Virginia.

The arrival of Governor Delaware in 1610 augured well for the struggling colony,

and during his brief administration he gave positive aid to the improvement of religious conditions. After ill health had forced his return to England, Virginia was supervised by deputy governors for a number of years. Prominent among these officials was Thomas Dale, whose strict discipline, often bordering on cruelty, did much to restore order and prosperity in the chaotic community. His laws establishing and regulating religious practices are interesting, if savage. Attendance at divine service twice each day was required, violations being punished by whipping for the first two offenses and a galley sentence for the third. Continued willful absence from Sabbath services might even result in capital punishment. Blasphemous speech and derogatory comment regarding the Trinity, the Bible, or the ministers might also bring the death penalty. Colonists who were found lacking in the knowledge of religious principles might be required to take further training under the direction of the clergy.

In 1619 began a new era in the development of Virginia. The company was now under more liberal control. During the summer of this year the first representative assembly in America was convened. About one third of the laws passed at its first session dealt with some phase of religion. Definite approval was given to Anglican practices, and ministers were provided with glebes as well as a salary appropriated from tax funds. In addition to requiring attendance at church on Sunday, laws were passed prohibiting drunkenness, gaming, and excessively costly apparel.

About the same time a number of "young single women of blameless reputation" were sent over by the company to become wives of the Virginia planters. As a result, a more stable community developed and religion became a more important factor in the colony. But the practice of exporting convicts from England presented serious problems to Vir-



ginia, and resulted in lowering the religious tone of the colony. More serious still was the introduction of Negro slaves. Yet in spite of the great need of these latter two classes, comparatively little was done to stimulate their spiritual growth, and they continued for some time as weighty hindrances to the religious development of Virginia.

Trouble With the Indians

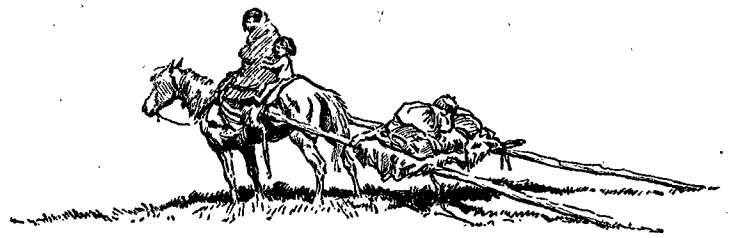
With the opening of this new era it seemed that prosperity was assured to the colony. In appreciation, the London Company held a special service of thanksgiving in London, at which time a sermon was preached entitled "Virginia's God be thanked." But the rejoicing was soon cut short by the news that nearly a month before this service was held the Indians had made a concerted attack upon the Virginia settlements and had massacred about three hundred fifty of the colonists. Not only did this event force a temporary recession of the frontier line, but it caused a definite reversal of attitude toward the Indians. All plans for an Indian college were forgotten, and the settlers now found more enjoyment in destroying the natives than in bringing the gospel to them.

Two years after this tragedy the charter of the company was annulled, and Virginia became a royal colony. Puritan influence, which previously had been strong in the Old Dominion, was now proscribed. Laws characterized by extreme intolerance toward Protestant dissenters were proclaimed, and Puritans



Virginia passed cruel laws against dissenters.

N in AMERICA



The constant warfare between colonists and Indians in the old Virginia colony did much to check the spread of Christian influence among both whites and red men.

were given a taste of the persecution then taking place in England under Archbishop Laud. Clerical appointments became increasingly the prerogative of the vestries, composed of parish aristocrats who were not particularly noted for outstanding religious experience.

England experienced great turmoil during the middle of the seventeenth century. The severe differences between the king and those who opposed his ideas of autocracy in political and religious matters finally developed into open civil war. Following the execution of Charles in 1649, Puritanical practices were maintained by the Commonwealth government. After the death of Oliver Cromwell the people returned to monarchical sentiments and restored the Stuarts in 1660. It was only natural that these fundamental changes in the mother country would affect Virginia greatly. Throughout this period the colonists remained loyal to the Stuarts, although the Puritans dominated religion during the Commonwealth era. With the restoration of Charles II the Puritans were supplanted in turn by the Anglicans, who were given official support by Governor Berkeley. These times of uncertainty and change had brought religion in Virginia to a pathetically low plane. Many a parish was altogether without ministerial aid. The great extent of the average parish (one was ten miles wide and extended along a river for one hundred

Second article in this great new series by

PERCY W.
CHRISTIAN

*Department of History
Walla Walla College*

twenty miles), the scattered population, and the poor transportation facilities contributed also to ministerial neglect.

History would be indeed a doleful study if it did not record the silver linings as well as the dark clouds. And so, amid the gloom of the picture just painted, several new developments appeared at the close of the seventeenth century to forecast a brighter future for religion in Virginia. Recognizing that

one of the principal weaknesses among the Anglicans was the absence of a resident bishop, James Blair was appointed commissary for the Bishop of London. Blair was a well-educated and competent official, and, in spite of the fact that his powers were not equal to his responsibilities, he was successful in bringing about a more wholesome religious atmosphere. To facilitate this trend as well as to make it more permanent, Blair effected the establishment of William and Mary College which became the leading educational institution in the southern colonies. Foremost among the agencies stimulating religious fervor, however, was the Society for the Propagation of the Gospel in Foreign Parts. This organization, founded in England at the opening of the eighteenth century, had two prime motives: the encouragement of religious activities among the whites where ministers were lacking, and missionary efforts among the Indians and Negroes. Gradually these developments awoke the people out of their lethargy, although a deficiency in religious enthusiasm was characteristic of Virginia throughout the colonial period.

South of Virginia lay the Carolinas. This great region, originally chartered in 1629, was not developed until a second charter was issued in 1663. According to this document, churches in the new colony were to be established ac-

ording to the laws of England, although liberty of conscience was to be allowed to dissenters. The settlers around Albemarle Sound in the northern part of the grant were quite unblessed by religious influences for many years. Quaker missionaries did not reach them until 1672, and it was 1702 before the first church building was erected in this region.

In 1690 a settlement was made on the Pamlico River by French Huguenots, who had been driven from their native country by the Revocation of the Edict of Nantes five years before. Twenty years later a group of German and Swiss Protestants, also religious refugees, founded the town of New Bern. The various dissenting groups were greatly aroused when in 1701 the assembly proclaimed the Church of England to be the established church in the colony, and they combined to repeal the law two years later. Nevertheless, the act of establishment was again decreed in 1711, and this situation continued until the end of the colonial period. In spite of such official support, however, Anglicanism did not flourish in this region.

South Carolina

Settlement of the southern part of Carolina did not take place until 1670, and the founding of Charleston was delayed another decade. Many English dissenters came to this region because of Catholic activities in the homeland, while a few Scotch and a larger number of French Huguenots soon arrived. In 1696 the assembly guaranteed religious freedom to all Christians except Roman Catholics, and eight years later established the Church of England. It has usually been true that the denial of religious liberty to some particular group has been a sure steppingstone to the denial of that right to other sects, then to the establishment of one particular church, and finally to relentless persecution. The dissenters of South Carolina courageously fought this act of establishment, and gained a great victory for religious toleration when it was repealed in 1706.

Still further to the south was an unoccupied region, stretching on to the borders of Spanish settlement. Not until 1732 was a charter to this region granted, and among the several motives for the establishment of the colony of Georgia

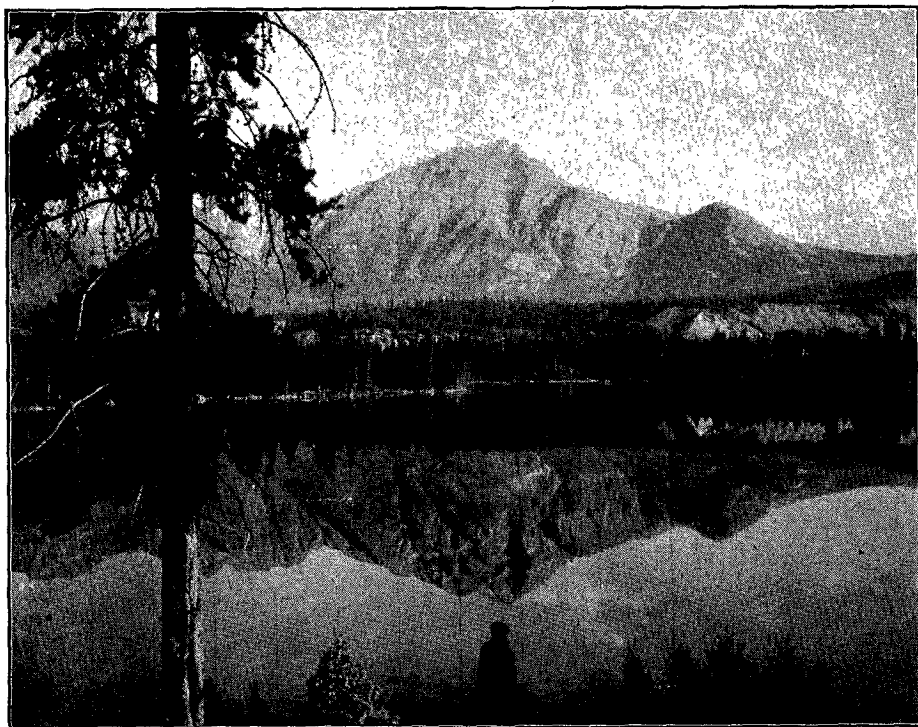
(Continued on page 14)

THESE are times in history when mankind's attitude toward God is settled and defined by their attitude toward a single article of faith. Such a time, for instance, was that of Noah, when men proved their loyalty or disloyalty toward God by their willingness or unwillingness to enter into the ark which He had prepared for their salvation. Such a time was that of the Exodus from Egypt, when men proved their attitude toward Jehovah by whether or not they sprinkled on their doorposts the sacrificial blood to avert the sword of the destroying angel. Such a time was that of our Lord Himself, when in the days of His earthly sojourn Nathaniel and Nicodemus decided that they would serve Him, and Caiaphas and Pilate decided that they would not. Such a time was that of Luther, when men by their attitude toward the single doctrine of justification by faith indicated whether they would be led by God, or whether they would continue to stumble on in the ruts of tradition.

In the last book of the Bible we are told that at the end of time men will once more be tested by a single issue, simple and clearly defined. The apostle John, speaking of a vision which God had shown him, says, "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:1-4.

In other words, those who are true Christians are to be sealed by a divine seal. Such a mark is certainly not to be placed upon them capriciously, for God does not save or destroy by chance. Evidently it is by character and conduct that those who receive this seal are to be determined, since it is not placed on all promiscuously, but upon "the servants of our God in their foreheads;" i. e., in their mind and intelligence.

A seal is something which indicates ownership, control, and authenticity. What is this seal which God places upon His children, and which evidently distinguishes them from all the world? A prophet of the Old Testament connects God's seal with His law. "Bind up the testimony, seal the law among My disciples." Isaiah 8:16. Again, we are especially told that the Sabbath, which is found in the fourth commandment of



CANADIAN NATIONAL RAILWAYS

The SABBATH AS GOD'S SEAL

According to the Scriptures, in the last days the Sabbath is to become, in a special way, the sign and token of loyalty to God and to His kingdom.

By GWYNNE DALRYMPLE

that law, is a sign of God's presence with His people. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:12, 19, 20.

It is interesting to notice in this connection that the fourth commandment contains the valid requirements for a seal. It presents the name of the Lawgiver,—“the Lord thy God.” It presents the extent of His authority and jurisdiction,—“heaven and earth, the sea, and all that in them is.” It presents the reason and basis of His dominion,—He

“made” all things; He is the Creator of all. Exodus 20:10, 11.

And there is a special fitness why, in these last days, the Sabbath should become the peculiar sign of loyalty to God. There was a time when it was generally believed that God was Creator. This truth was accepted by practically all, and denied by practically none. Men of learning and science, such as Roger Bacon and Sir Isaac Newton, held to the creative power of God as implicitly as did Martin Luther and John Wesley. It was then no special test of either orthodoxy or conversion to ask a man if he believed that God had made the world in six days and rested on the seventh.

But this is true no more. We live in an age when even ministers of the gospel deny not only that God created the world

in six days, but that He ever created man in His own image at all. Instead we are taught that we evolved from lower forms of life, and that if the Creator ever gave any help to the process, it was help of a rather blundering kind. Whether God is God, omniscient and omnipotent, as revealed in His word—that is one of the great religious questions before mankind today. And to every man comes the opportunity to exercise belief or unbelief, faith or infidelity.

The Token of Faith

Thus the Sabbath in these times becomes a mark of loyalty to God. For no man keeps the true seventh-day Sabbath who does not believe in the Bible from Genesis to Revelation. No man keeps the true seventh-day Sabbath who does not believe in a literal creation as described in the opening chapters of Scripture. No man keeps the true seventh-day Sabbath who does not believe in a God omnipotent both to create and to redeem. Thus the Sabbath clearly distinguishes believers from unbelievers.

We do not mean that the mere outward observance of any day can insure salvation in the kingdom of God. We are saved by faith, not works. But the faith that saves is always the faith that works. And the New Testament makes it very clear that those who are the redeemed of God are also those who keep His commandments,—not merely whose faith is right, but whose life is right. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." And in another passage we find the people of God referred to as those "which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 14:12; 12:17.

Thus we understand that in the last days there will go forth to all nations a special message calling mankind back to loyalty to God, and requiring them to be faithful in a special way to the fourth commandment, which especially emphasizes Jehovah as Creator of all. As in the days of the antediluvians Noah preached the message of the Flood; as in a later time Moses proclaimed the Exodus from Egypt; as John the Baptist taught to Israel of old the nearness of the Messiah; as Luther brought before the minds of men the doctrine of justification by faith; so we understand that in these times God will especially lead the attention of men to His neglected and despised law, and that the observance of that law, and particularly its fourth commandment, will be an outward sign of an inward grace,—the spirit of loyalty and obedience which dwells in the heart of the believer, the very seal which God places upon those whom He redeems.

Unreasonable

An incident is related of an eminent astronomer, which shows how men in the name of reason are guilty often of the most irrational conduct.

The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their revolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response in irritation. "Someone must

have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—*Bishop Fiske, in "The Faith by Which We Live."*

A Test of Friendship

A GUEST at a country house on coming down to breakfast one morning was met by the child of the house, who, running up to him and putting his hand in his, looked up into his face with a smile and said, "I'm your friend now; I put you in my prayer last night!"—*H. Pickering.*



FIVE MINUTES WITH YOUR BIBLE

The Sealing of God's People

1. Where does the Bible speak of the sealing of God's people at the time of the end?

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:1-4.

2. What is said of the character of those who are thus sealed?

"In their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:5.

3. Where does the Bible connect the work of sealing with the law of God?

"Bind up the testimony, seal the law among My disciples." Isaiah 8:16.

NOTE: It is an interesting fact that alone among the Ten Commandments, the fourth contains all the elements necessary to a valid and legal seal. It reveals the name of the Lawgiver,—"the Lord thy God." It reveals the extent of His jurisdiction,—"heaven and earth, the sea, and all that in them is." It reveals the basis of His authority,—He "made" all things; He is Creator.

In these days the Sabbath is especially fit to indicate loyalty to God, for it is based upon God's work in creating this world in six days, and resting upon the Sabbath. Yet of all points of Biblical truth, this is the one most generally flouted today. The teaching of evolution, which has received world-wide credence, seeks to demote God from the creatorship. Hence the importance of a message which emphasizes the Sabbath and the sovereignty of God.

4. Of what is the Sabbath to be a sign?

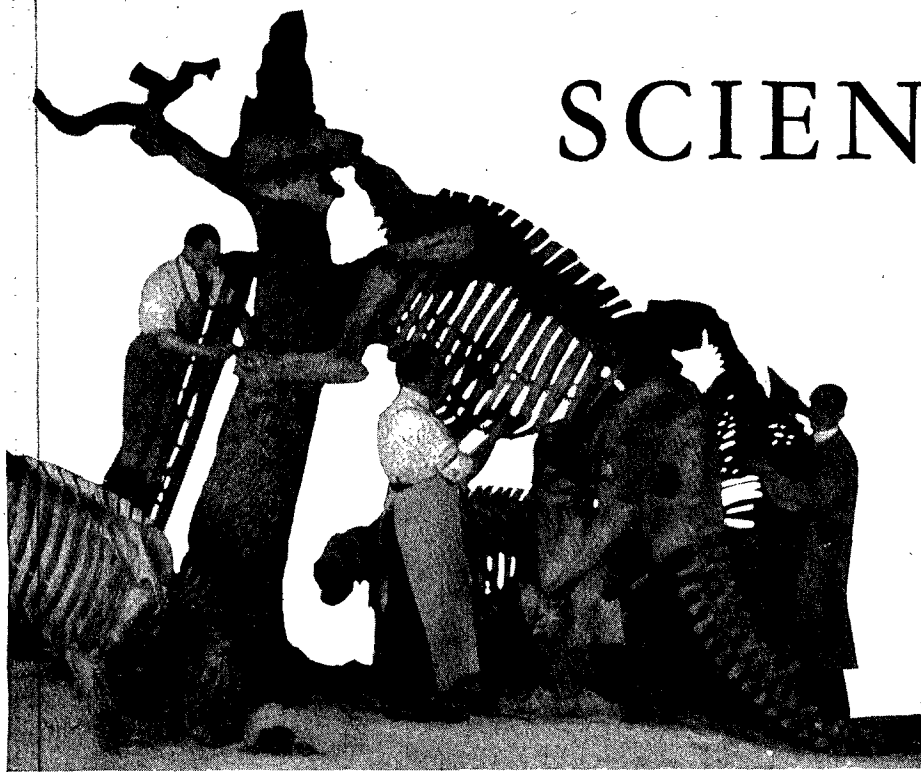
"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20.

5. What is to be a distinguishing sign of God's remnant people?

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 12:17; 14:12.

NOTE: The "remnant of her [the church's] seed" refers to those who are the remnant, or last, of the Christians,—those who form the church of the last days. Their distinguishing mark, according to the Scriptures, is that they keep the commandments of God,—all the commandments. This of course includes the Sabbath commandment, which alone among the Ten is generally denied by the world as being of binding obligation upon Christians today.

SCIENCE and the



INTERNATIONAL NEWS
Experts at the Museum of Natural History, New York City, assemble the skeleton of an extinct animal.

V. Evidences of Prehistoric Man

By
HAROLD W. CLARK

known as brow-ridges. The skull was massive and sloped directly back from these brow-ridges. Buried with these human remains are implements which indicate a very low type of culture.

Perhaps the most interesting feature with which we are concerned in this present discussion is the light which we obtain on the animal life of this early period. A great many animals which are well known as fossils but which are today extinct are found in these deposits. Among these we find the mammoth, the woolly rhinoceros, the cave bear, and many others entirely unknown in Europe today. A careful study of this problem reveals the fact that immediately following the Flood climatic conditions were considerably different in Europe, and probably in other parts of the world, from what they are now.

Immediately above the Neanderthal deposits we find evidences of the invasion of another race generally known as Cro-Magnon man. These people were very different from the Neanderthals. There is little if any evidence of a mingling between the two races. Apparently the Cro-Magnon people completely dis-

IN the two previous articles dealing with the Flood and conditions immediately following it, we have confined our discussion to the conditions found in the rocks. Naturally the question arises as to the fossils, and particularly as to human remains. If, as we have assumed, the Flood was actually the cause of the geological strata, might we not expect to find human remains in the rocks? The discovery of such fossils would be an important point in reconstructing our picture of Flood conditions. In fact, such discoveries would seem almost a necessary feature of Flood geology. The popular viewpoint of geology would maintain that most of the fossiliferous rocks would be produced in ages before the advent of man. The viewpoint of the creationist would be that man was contemporary with lower animals and buried at the same time.

A study of the problem brings to light two types of human remains: (1) those which, apparently of more recent origin than the stratified rocks, were deposited since the Flood, and (2) those which appear to be valid antediluvian remains. Of these we shall speak in further detail.

The most interesting of all human remains are those found in various parts of Europe, particularly along the river banks in France. Here we find that the rivers have cut a series of terraces in the limestone. These terraces have been overlaid with gravel and other alluvial deposits washed down from the mountains at a later period than that of the cutting of the terraces. In these gravel deposits are found remains of human

beings as well as of their fireplaces and the animal bones which were thrown out from their kitchens. Study of these remains reveals that two distinct types of human beings inhabited this territory at a very early period. Those which are found in the lower parts of the deposits are of a very low type of humanity. Skeletons which have been found buried here indicate that this race, known as the Neanderthal race (from Neanderthal, Germany, where the first remains were discovered) was of short stature and heavy build. The jointing of the legs was of such a nature that upright posture was impossible. The arms were long and heavy, and the face showed a peculiar feature not known in any human race on the earth today, for above the eyes projected heavy ridges of bone

Coming Next Week

In addition to the regular features.

- America Turns Pagan* MURL VANCE
- In the Beginning God* HAROLD W. CLARK
- The Tragedy of the Jews* DALLAS YOUNGS
- Beginnings of Puritan New England* PERCY W. CHRISTIAN
- Living Out Life's Span* H. S. ANDERSON

As an interpreter of world events in the light of Bible prophecy and a vehicle of spiritual blessing, the SIGNS OF THE TIMES is unique among contemporary publications. No other weekly will bring you the same strong, refreshing, and uplifting messages. If you are not already a regular subscriber, why not send in your order now? Particulars on page 14.

BIBLE

Conflict or Harmony?

New Light on Old Problems

placed the Neanderthals. The Cro-Magnon men are the best type we have of ancient human remains. They were of good stature, sometimes over six feet in height, upright and straight in carriage, and with features comparable to the finest European types of today. The implements which are found near their burial places are of such a nature as to indicate a higher type of civilization than that possessed by the previous race. In at least eighteen different places in Europe where their remains have been found buried in terraces and also in caves, they are found immediately above Neanderthal remains, thus indicating clearly their relationship to the degenerate Neanderthals.

Probably the most interesting problem in connection with this study is the search for human fossils which might be interpreted as real antediluvian man.

Many times the question has been asked as to why more human remains are not found as fossils. They may have been. The ordinary geologist, finding such fossiliferous deposits in connection with those of the "older" forms of life, would be perplexed as to the classification of such strata. The human remains in such rocks would be termed misfits and could not be explained in terms of the popular theoretical geology. Therefore if such discoveries were made, we should not find any published reports concerning them. It is perfectly possible that such finds have been made; in fact, from statements made by some geologists it is very evident that some of these inexplicable fossils are lying on the shelves of museums waiting for something which will give a clew as to their location in time.

Antediluvian Remains

Search for antediluvian human remains has been largely fruitless because those who have been looking for them have not in the past understood where we might expect to find them. Ordinarily we could not look for them to any great extent in solid fossil-bearing rocks. The picture of the Flood which we must form in order to be consistent would assume that man would be able to escape destruction longer than the animals which we find in the lower fossiliferous

strata. We should expect to find their remains in surface deposits with those of larger animals. It is a well-known fact of geology that most of the larger animals are found in basins which were evidently deposited after the other rocks were formed. We might perhaps look for human remains here or in the gravels and in the "till" which we discussed in a previous article as a product of the violent wave action at the close of the Flood. Studies in this direction are beginning to give definite results, and we are confident that it is only a matter of time until our research will bring out many important facts along this line.

Just a few illustrations may help to make this point clear. The geology of the Sierras in California shows us that the great bulk of these mighty mountains is of granite, produced by the terrific heating of enormous masses of rock material. Over the granite great lava flows have rolled out, some on the east side, but perhaps the greater amount along the foothills on the west. Here in the famous "Mother Lode" country are deep deposits of lava. Beneath this lava the gold-bearing deposits are old gravel beds laid down before the outflow of the lava. These gravel beds are considered by the geologist as ancient river beds. From the standpoint of Flood geology they are without doubt surface deposits left at the close of the Flood. Finds which have been made in rocks of this nature indicate a type of human being similar to modern man in intelligence and not in any sense a low degenerate form as would be expected if the evolutionary geology were true.

Up From the Ape?

What bearing does this discussion of prehistoric man have upon the evolution-creation controversy? Simply this,—evolutionists have made great claims for these primitive remains as evidences of man's ascent from the lower animals. They have pointed to these Neanderthal races and others of like nature as proof that man developed from apelike forms. They have taken these discoveries and arranged them in order and dated them back from fifty thousand to two hundred thousand years. The points which we have discussed in this article will show that such an interpretation is entirely unnecessary. These early races, some of them apparently degraded and others of high quality, can be definitely located in formations that are plainly postdiluvian in origin. It is not necessary to assume long ages of evolution of the human race in order to explain these remains.

Not only is the evolutionary explanation entirely unnecessary, but the evidence from these discoveries is such that it contradicts rather than proves the evolutionary theory. The fact that there is



INTERNATIONAL PHOTO

This cave in Maryland has been called "the Noah's ark of the ice age" because it contains the bones of a large number of prehistoric animals.

no evidence of gradual transition from the Neanderthal to the Cro-Magnon indicates that migration and displacement is as reasonable an explanation as evolution. Since there is no evidence of evolution of one of these types from the other, and since the migration theory fits in perfectly with our ideas of the Flood and changes occurring since the Flood, it seems to me that we are absolutely justified in explaining these conditions in the light of the Genesis record and not in evolutionary terms.

The evidence along this line all points in the same direction. There is not space in this article to continue the investigation further. We may say, however, that further studies along this line plainly reveal the fact that a succession of migrations took place in Europe and that these successive waves bring us down to the historic period. Deposits from many terraces and caves over the whole continent of Europe give a continuous series of remains ending finally with the Roman period. We have thus a continuous record of prehistoric man and one which can be fitted into the comparatively short period of time between the Flood and written history. Again we may conclude that when the facts of science are known they will verify the Genesis record.

Real Religion's Final Test

(Continued from page 7)

halt in material progress and discovery rather than to be mastered by our own apparatus and the forces which it directs." The individual or nation that honors above all things the law of God makes the best possible spiritual investment. The regular observance of the Sabbath of the fourth commandment, at whatever sacrifice of material gain, is undoubtedly one of the highest and most profitable of spiritual investments. To give one tenth of one's income to the cause of God, to support hospitals, and

to make charitable gifts to the needy is to lay up "treasures in heaven."

The late Mr. W. T. Stead said: "The true religion is that which makes men most like Christ. And what is the ideal which Christ translated into a realized life? For practical purposes this: *To take trouble to do good to others.* A simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time—all time is a portion of life. To lay down one's life for the brethren is the constant and daily duty demanded by all the thousand and one practical sacrifices which duty and affection call upon us to make for men."

The people represented by the goats in Christ's concluding parable of the twenty-fifth chapter of Matthew are those who are prominently and even enthusiastically religious. They are the formal guests and hearers of Christ. Luke 13:26. Yet He rejects them, not merely as indifferent to His claims, but as positive workers of iniquity. And who indeed work more mischief and harm to the cause of Christ than the noisy, empty, inconsistent professors of His religion?

Those on the other hand, represented by the sheep, are the obscure people who perhaps seem only mildly interested in things theological. They are the simple, kindly, sympathetic, helpful, hospitable souls who are genuinely and, therefore, very practically concerned with the needs of others. They recognize that mere psalms and hymns and pious talk are of no immediate benefit to the hungry, thirsty, naked, and homeless. So they set about supplying the material needs of such, thereby warming the hearts of the needy toward the message of the Saviour. Blessed, practical people! It never occurs to them to dissociate the spiritual kingdom of Christ from the bestowal of food, drink, shelter, and clothing upon those who so sorely need them. And in this they are in blessed but unconscious harmony with Him "who went about

SIGNS of the TIMES

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

EDITOR: ARTHUR S. MAXWELL
ASSOCIATE EDITOR: G. DALRYMPLE
EDITOR EMERITUS: A. O. TAIT

SUBSCRIPTION RATES

In United States:
Single copy, one year\$1.50
Clubs of five or more to one address, each .. 1.25
To Canada and other countries taking extra postage:
Single copy, one year\$2.00
Clubs of five or more to one address, each .. 1.50
Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

NOTICE TO SUBSCRIBERS

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

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

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

J. R. FERREN, Circulation Manager

doing good." So unconscious are they of their vital connection with Him through these simple, natural acts of benevolence that at the final reckoning they are startled into genuine surprise to hear Him say to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Yet they are indeed the blessed of His Father, and the sharers of His own character. God grant that we may be among their number in the hour of His appearing!

The Flight of Time

(Continued from page 8)

way, and so make wars cease to the ends of the earth.

Paul suggests the outcome in his second letter to the Thessalonians, where he says: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

We may not understand too clearly how all this will come about, but we should be certain at least on one point—and that is that we are definitely and irrevocably children of God ourselves. If we are, then all will ultimately be well, for "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37:11.

Religion in America

(Continued from page 9)

was a genuine desire to establish a refuge for persecuted Protestants from the European mainland. This purpose was soon realized, for, in addition to English and Scotch settlers, many Germans emigrated to Georgia. Outstanding among

CUT HERE

Fill in . . . Mail Today

Circulation Dept.
PACIFIC PRESS
Mountain View, California

Date

PLEASE send the SIGNS OF THE TIMES for one year to the following address. I enclose \$1.50.

Name

Address

their settlements was one made in 1734 by Lutheran Salzburgers who had been driven from their homes by Catholic persecution. A number of Moravians soon joined them, and within a decade over a thousand Germans had emigrated to Georgia.

To summarize, we may say that during the early colonial period the south as a whole experienced a deficiency of religious feeling. The tendency toward the establishment of a formal Anglicanism was strong, but the combination of English dissenters and continental Protestants fought valiantly for religious freedom and a more personal religion. This struggle did much to provide the rich heritage of freedom which we enjoy today.

Is the Spirit Immortal?

By S. G. JOYCE

WHAT is a "spirit"? Is it possible to know? Confusion exists on this question because the usual interpretation of "spirit" is so peculiar that it would seem impossible to understand just what is meant. But here the Bible is our only safe guide. It is the foundation of all our teaching—God's holy word. Let us note carefully its teaching concerning "spirit."

The creation of man is recorded in Genesis 2:7. God took of the dust and by His creative power united with it the breath, and man was made—a living, vibrant, conscious being.

In Ecclesiastes 12:7 the death of man is spoken of as just the reversal of this creation—man going back to the dust and the "spirit" returning to God. It does not say that the "spirit" is conscious or alive after death.

In Job 34:14, 15 we are told that if God gathered unto Himself the "spirit" and breath all flesh would perish and man would return to the dust. Note that it says "man," not just "body." It is false theology and pagan teaching that makes confusion here. The correct interpretation makes it all clear. Let us take the Hebrew and Greek words that the Bible writers used, and thus we shall arrive at just what they meant.

The Hebrew word for "spirit" is "ruah." It occurs in the Old Testament 442 times. Twenty-eight times it is translated "breath," as in Genesis 6:17; ninety-seven times "wind," as in Genesis 8:1; 232 times "spirit," as in Numbers 5:14, where it speaks of the "spirit of jealousy." The other times it is translated as "mind," "blast," "anger," or "courage." Dr. McCulloch says: "There is no word in the Hebrew language that signifies soul or spirit in the technical sense of implying something distinct from the body." The way in which the word "ruah" is translated will make this abun-

The IMPENDING CONFLICT

Skeptics continue to scoff, leaders of religious thought are confused, and men and women everywhere are bewildered.

IN "The Impending Conflict" we have a book that points the way. It speaks in positive tone. Its message is full of courage and hope. Never was such a book needed as it is today. What is God's plan for those who place their trust in Him? The Book of books is the source book of "The Impending Conflict." It will increase your confidence and trust in God.

"The author deals with the unseen forces of good and evil that are constantly contending for the mastery of the soul, and with such a background throws a rare illumination upon the history of the church."

Price, postpaid **25c**
Write for special prices on ten or more copies.

Order from address given below.

The WAY HE SHOULD GO--Who?



WHY, your child. You may be sure he will go the way he is taught to go, and you are directly responsible for what he is taught. Do you realize that the training and teaching you give your child in the first years of his life decide his destiny to a great extent? Do you know how to train him the right way? Would you invest a few cents for something that will enable you to give your child the training he should have? "The Way He Should Go" simply and practically presents the A B C's of child training.

Bound in serviceable paper covers.

Order today. It is yours, postpaid, for only **50c**

Order from address given below.



EAT for VIGOR

How? Learn by reading this pamphlet by GEORGE K. ABBOTT, A.B., M.D., F.A.C.S.

The Balanced Diet

Here are 32 pages packed full of dependable, understandable, up-to-the-minute information about food, written so you and I can make use of it without figuring calories and learning to call all the vitamins by their given names, or letters maybe.

Doctors are using this booklet to place in the hands of patients.

Price Postpaid **10c**

Order from your Book and Bible House, or
The PACIFIC PRESS PUBLISHING ASSN.
Mountain View, California.

dantly clear to all who are ready to accept the Bible.

The Greek word for "spirit" is "pneuma." It occurs in the New Testament 385 times. Two hundred eighty-eight times it is translated "spirit," as in James 2:26, where the margin gives "breath" for "spirit;" ninety-two times it appears as "ghost" (whence our word "gust"), as in John 19:30, where Christ on the cross gave up the "ghost." This could not mean that He went to heaven at His death, for He distinctly says in John 20:17 that He had not yet gone to His Father—who is in heaven. The remainder of the 385 times this word "pneuma" is translated "life," "wind," etc. Again "breath," or "life," or "wind" is the correct Biblical interpretation of "spirit" when applying to man. At death the breath simply leaves the body.

In Zechariah 12:1 it says that God "formeth the spirit of man within him." This word "form" in the Hebrew means "to fashion, mold, or shape,"—not create. Thus God forms or molds the character or life in a man. In Psalm 31:5 the "spirit" is committed to God. Verse 13 makes it clear that this is the life. In Acts 7:59, as Stephen is stoned, he requests Jesus to receive his "spirit," and verse 60 says Stephen fell asleep, or died. In 1 Samuel 26:24 David prayed for "life." In John 10:15, 17; 13:38 Jesus speaks of His life and the life of Peter, and this word "life" in the Greek just means "animal life or breath"—nothing more. It must be obvious therefore from the foregoing evidence that "spirit" in the Bible means "breath" or "life" when applied to man or beast.

The future life that will be given to the Christian at the resurrection is hid with Christ, and He is that life. Colossians 3:3, 4. Without Christ we do not have life throughout eternity. John 11:25, 26 says that Christ is the resurrection and the life. John 20:31 tells us to believe on Jesus and have life. John 3:16 says that whosoever believes on Jesus will have everlasting life and not perish. Not to accept our Lord and His word is to perish. And verse 36 says: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." In Christ is life, and in Him alone.

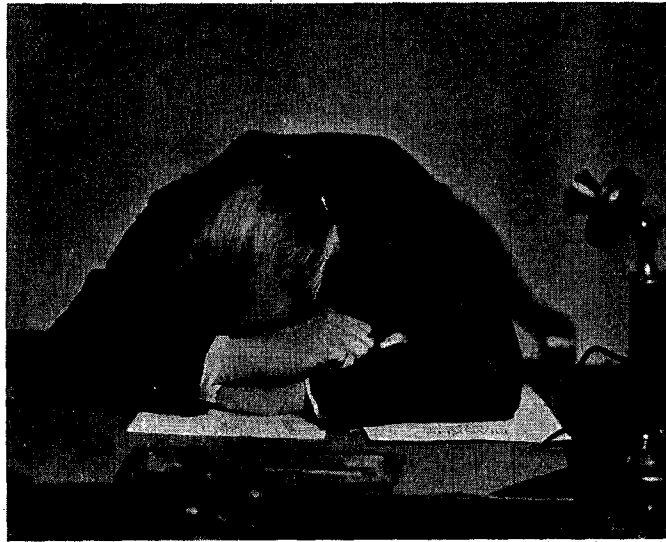
A man who had in his possession a precious ruby said to his friends, "Come down to my mill, and I will show you two very ordinary stones that bring in a better income than the ruby." He showed them two millstones, ugly and unattractive, but that brought in day by day a regular profit. Just so do the millstones of the daily "grind" bring us greater returns in the knowledge of Christ than the rubies of rare occasions.—Vance Haver.

SOME years ago there was found in the Kimberley mines of Africa the most magnificent diamond in the world's history. This diamond was presented to the king of England to blaze in his crown of state. He sent it to Amsterdam to be cut by an expert lapidary. After taking this gem of priceless treasure and cutting a notch in it, the lapidary struck it a terrific blow with his instrument, and behold! the jewel lay in two parts in his hand.

The stroke which split the diamond had been carefully and accurately aimed after weeks of study. Drawings and models had been made of the stone; its defects, qualities, and lines of cleavage had all been scrutinized with the utmost care. The blow marked the climax of the lapidary's skill. That stroke was needful to transform the gem into its most perfect shapeliness, brilliance, and radiant splendor. Thus from these two halves were made stones that far excelled the one rough and uncut stone from the mines.

In the same manner, at times, God lets a stinging blow fall upon your life. It may be sickness, loss of property, failure, or the death of a loved one. The pain terrifies us. We wince, and our soul cries out in pleading agony and protest. But remember that God holds you in His hand, and that He will make of your unlovely soul, even through severe trial, a brilliant jewel. God is the skilled lapidary of the universe, and man is His most priceless gem. No blows will the Master Workman permit to fall upon your shrinking soul but those which will bring out a hidden richness and nobility of character. Thus may you comprehend the import of this verse in Hebrews 12:6: "Whom the Lord loveth He chasteneth."

God's one supreme purpose in training man is to form in him a character like that of the spotless character of Jesus. Only by leading man through fiery trials may that dross of imperfection be purged away. Trials which struck deep into his soul were born heroically by



The Purpose of Trials

By LOLA E. OLMSTEAD

Job. Speaking of God, he said, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Job 23:10.

"A visitor was watching a silversmith heating the silver in his crucible. Hotter and hotter grew the fires. All the while the smith was closely scanning the crucible. Presently the visitor said: 'Why do you watch the silver so closely? What are you looking for?' 'I am looking for my face,' was the answer. 'When I can see myself in the molten silver, then I stop. The work is done.'" We who are being tried may be represented by the silver in the crucible. As the fires of the furnace are perfecting and purifying the silver, just so trials may perfect and purify us. In us God is looking for a face. It is the face of His Son. We are "to be conformed to the image of His Son." He is purging from our sinful characters all that dims that image.

Of Christ it is said: "Though He were a Son, yet learned He obedience by the things which He suffered." Hebrews 5:8. Have you not seen how true this is in the lives of those who have borne suffering? I know a young Christian woman who spent months of suffering in bed. I loved to visit her, for she brightened many a dreary life by her submissive attitude toward her affliction. One day I expressed the hope that she would soon be well again. A moment of silence passed, and then she mur-

mured with a smile on her lips, "If it is God's will." Tears filled my eyes as I realized that suffering had taught her perfect submission to the will of God. This woman had learned such patience, faith, unselfishness, sympathy, and trust in God that I felt ashamed of my own selfish nature.

From the suffering caused by unkind words and actions against ourselves we may learn patience. If we allow these injuries to perfect in us stanch characters, rather than chafe under them, they will be the means of preparing us to meet greater difficulties.

Faith and trust in God grow with trial and affliction. There are many despairing souls who have lost all earthly possessions, who are friendless and unloved; but through implicit trust and undying faith in Christ the Deliverer they have come from the darkness into the marvelous light of His love. Perhaps such ones have depended on themselves alone to meet the trials and burdens of life. One of God's methods to teach man dependence upon Him is to take these self-sufficient souls through trial and disappointment. Poverty is a cross bravely borne by those who have allowed it to teach them unselfishness and sympathy. Sharing what little there is of life with others perfects unselfish characters. Only those who have traveled the rough and thorny path of affliction can fully sympathize with suffering humanity about them.

God loves us. It is not in carelessness that He allows us to suffer. His mercy is yet with us, and even through our tears we may see the rainbow of His promise.

"We are in the school of Christ in this life, where we are to learn to be meek and lowly of heart; and in the day of final accounts we shall see that all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life." May God help us to grasp this lesson!