

720, 36

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



INTERNATIONAL

Vol. 64. No. 36

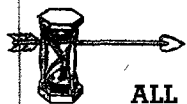
**ALL EYES EAST— See page 2**

September 14, 1937

# The FLIGHT of TIME

A SURVEY OF  
WORLD EVENTS

By the Editor



ALL EYES  
EAST

A LURID glow on the eastern horizon has become the new focus of world fears.

Bombs dropping, bullets flying, flames soaring, are turning China into a second Spain.

Although at the moment of writing, war has not been officially declared between the two nations involved, there is evidence enough that a very real war is on. Already thousands have been killed and injured and millions of dollars' worth of property destroyed.

Shanghai, a city of three and a half million inhabitants, has become a veritable battleground, with soldiers fighting in the streets, planes contending in the clouds above, shells from warships hurtling across housetops, and bombs exploding all over the place. The roar of gunfire, the crash of bursting shells, the rumble of falling buildings, the crackling of greedy flames, combine to make it a

city of terror by day and night, a fearful warning to the world of what will happen in a thousand other communities should war on the grand scale ever break out again.

We believe that the sympathy of every reader of the SIGNS goes out at this time to all the poor people who are suffering so much, and so unnecessarily, in the tragic conflict—to the relatives of the fifteen Chinese workers in the *Signs of the Times* publishing house killed by a stray shell, and to the multitudes of unknown people who have lost their homes, their loved ones, and perhaps all they have in the world, in this senseless strife.

As to the immediate outcome of it all it is perhaps too soon to venture any prediction. In all probability, when the outbreak finally dies down, it will leave Japan with a stronger hold on China than it had before. Indeed, we are inclined to suspect that the spectacular scenes in Shanghai, so vividly described to the press of the world by some of the most capable

war correspondents of the day, are merely a blind to cover the far more important moves taking place simultaneously in the northern provinces.

For a long time it has been obvious to all that the Island Empire of the East is bent upon becoming a mainland empire as well. Not satisfied with the conquest of Korea and Manchukuo, it has revealed extraordinary interest in Mongolia and has been casting more than benevolent glances upon vast territories in North China. Suggestions about annexation have been indignantly repudiated. The interest was purely of a friendly nature, it was said, with a view to repressing banditry, restoring law and order, and making the mainland generally safe for—well, safe for Japanese trade, industry, and settlement.

Unfortunately for Japan the Chinese did not accept these kindly offers of peaceful penetration at their face value. Some of them began to feel that if this sort of thing were to continue there would soon not be very much left of China for them to call their own, and they did not want to be reduced to the status of a subject people.

So the idea spread that it might be a good thing to stop all internal fighting and combine to drive out the invader before it should be forever too late. For the first time in modern China a national spirit developed and the flame of a new patriotism was kindled. It was a notable moment in the history of Far Eastern relationships.

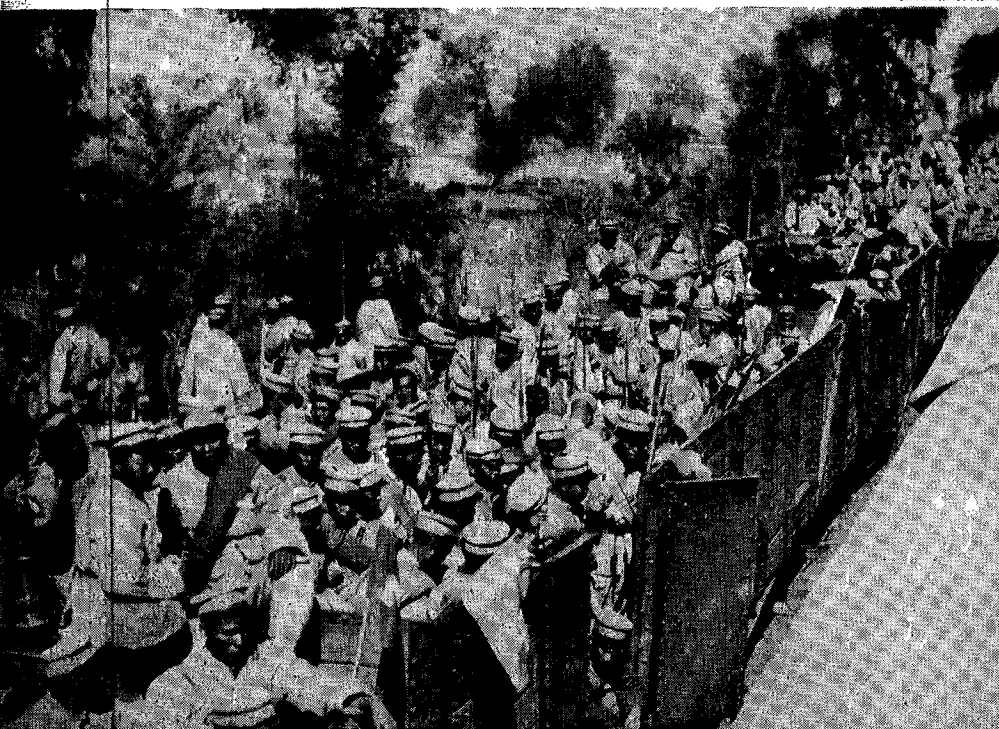
Unquestionably there are great events on foot. We are living on the eve of stirring happenings of the first magnitude. The long-sleeping East is awake at last and, armed with the deadliest weapons the West has invented, possesses potentialities hitherto unimagined. Teach five hundred million people how to use airplanes, bombs, lethal gases, tanks, machine guns, and, truly, anything can happen.

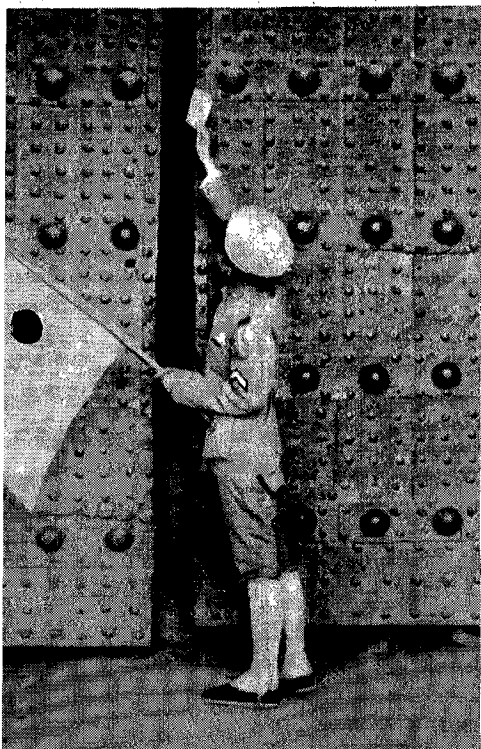
All of which adds fresh significance to one short, intriguing sentence found in

SIGNS of the TIMES

*With a dozen battles raging outside of Peiping, thousands of Chinese troops were rushed to the defense of the ancient capital. Supplies are insufficient, however, and it is said that many of the Chinese soldiers are armed only with spears and big swords.*

INTERNATIONAL





INTERNATIONAL  
A Chinese soldier bearing a flag of truce is shown handing a letter through the massive gate of Yuanping. The letter resulted in a temporary cessation of hostilities with the Japanese, but fighting soon broke out again.

the book of Revelation in connection with the prophetic description of the world's last war:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that *the way of the kings of the east might be prepared.*" Revelation 16:12.

"The kings that come from the sun-rising," is the rendering of the American Revised Version, vividly recalling the emblem of the rising sun upon the banners of the invading hosts from Japan.

Just how the present situation will merge into the unmistakable fulfillment of these inspired words is not yet clearly visible; but events are surely marching into line. The fiery glow on the eastern horizon throws new light on the ancient prediction, telling of the release of mighty forces that have long been waiting to play their appointed part in the final scenes of earthly history.



### THE LEAGUE MEETS AGAIN

ONCE more the League of Nations is in session. Solemnly the assembled representatives are sitting in the beautiful new *Palais des Nations* overlooking Lake Geneva and the glorious Alps, discussing the problems and the peace of the world.

To some it must seem the most amazing farce ever acted; for, even while discussion proceeds, guns are roaring in Spain and China, Ethiopia is still smart-

for SEPTEMBER 14, 1937

ing from the wounds of its recent conquest, while every nation represented is probably twice as well armed as it was a year ago.

Yet it is more than a farce. It is a miracle—one of the most extraordinary phenomena of this amazing time in which we live.

On the eve of the greatest war of history the nations are meeting—because they have established the habit of meeting—to talk in friendly tones across a committee room table!

If only the friendly spirit thus encouraged could be cultivated and extended! If only—! Then indeed there might yet rise a great new hope for mankind.

"Looking at the situation in the world today," says an editorial writer in the *San Francisco Chronicle*, "nothing is so much needed as that the now weakened League should be restored to power and authority." "The more the League fails, the more it is needed."

Alas, we fear that unless some great change takes place in the hearts of men this latest meeting of the League may well be its last. This grand experiment, so loftily conceived, so splendidly attempted, that might have led to a world brotherhood of nations, a United States of the World, is facing the worst situation since its inauguration. It trembles on the brink of its own dissolution.

Never was the world in such desperate straits, so torn by dissension, so consumed with hatred, bitterness, envy, greed, and every evil passion.

"Europe is like a room full of gas," wrote one of its greatest statesmen not long ago, "only waiting for someone to light a match."

It is, and when that match is lighted, there will be an explosion that will rock the world.

With the first shock the League will vanish, and with it will tumble the whole creaking fabric of our vaunted civilization.

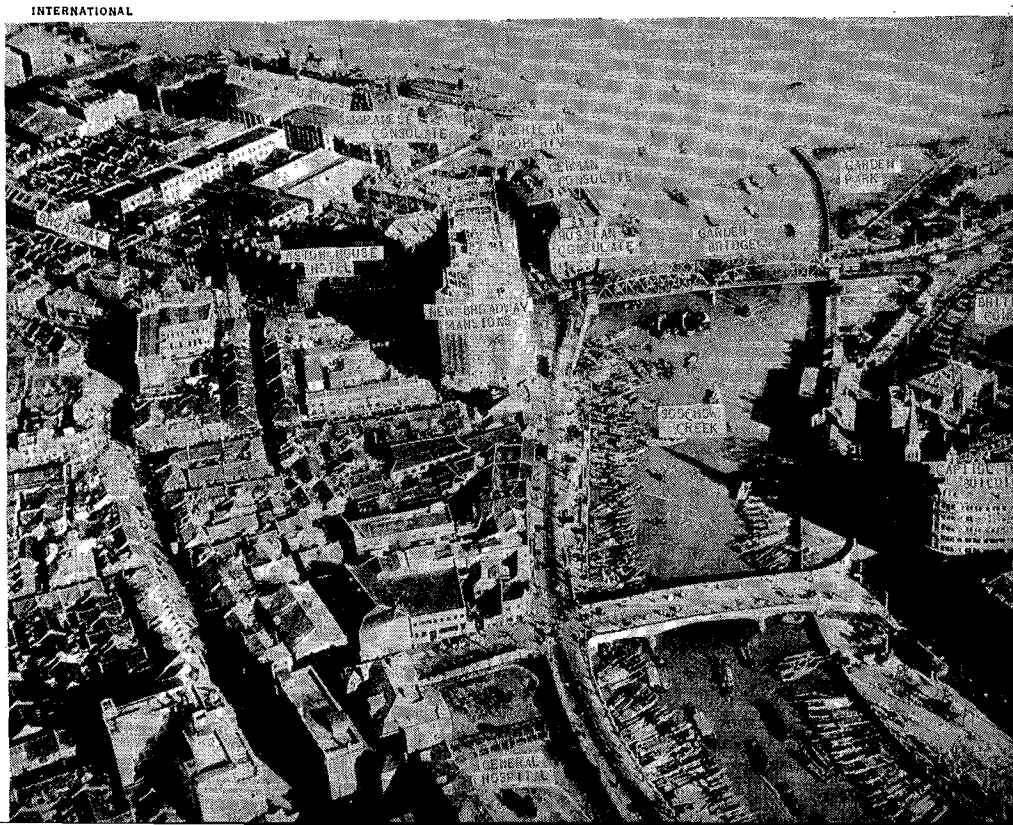
This is indeed a great and terrible hour. We are witnessing, and will yet behold, some of the most stupendous events in all the history of man. Crowning all, as Bible prophecy makes plain, will come the sudden reappearance of Christ in all the splendor and majesty of His eternal glory as King of kings and Lord of lords.

Said Jesus Himself, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Toward this supreme moment the flight of time is swiftly carrying us. Every fresh disaster, the multiplying evidence of the failure of human hopes and plans, adds fresh testimony that the great Deliverer is drawing near. He is "even at the doors." Let us make our peace with Him before it is too late and eternal destinies are forever fixed.

Timely indeed is the admonition of the prophet Zephaniah: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3.

INTERNATIONAL  
This aerial view of Shanghai shows the principal buildings in and around the International Settlement where considerable damage has already been done and many lives lost as a result of the fighting.



# Help for Every Need

*The wonderful promises  
of the Bible*

By

JOHN L. SHULER

**I**F AN inhabitant from one of the other worlds were to visit our earth, and ask to see the most valuable thing we possessed, what would we show him?

I would show him the Bible. I would point out to him all the wonderful promises that God has made therein to the people of this world.

The apostle Peter, describing the treasures of the gospel, declares that God has "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. These promises are a treasure store from which we may draw everything that we can ever need both here and hereafter.

Life in this changing world is subject to varied experiences. In every town and city are to be found people in every possible kind of mood and condition. There are the aged and the children, and all between; there are saints, sinners, and backsliders; there are the happy and the sad, the worried and the confident, the defeated and the victorious, the fearful and the trustful, the sick and the well, the sound and the crippled, the blind, the deaf, and the dumb. Yet no matter what condition a man is in spiritually or physically, regardless of what situation he faces, or despite what circumstances surround him, there is a promise in God's Book to fit his case and bring him just the help he needs. There is not a condition or a position that he can ever get into (save that occasioned by commission of the unpardonable sin) but God has made some promise in His word that will help him out, if he will only search for it and use it.

## *An Unfaltering Guide*

Do there come times of perplexity in your life when you are puzzled as to which course you should follow? Do you come into peculiar situations, where you know not which way to turn? Do you need guidance? There is a promise in God's Book that exactly fits this condition. God says:

"I will instruct thee and teach thee in

the way which thou shalt go: I will guide thee with Mine eye." Psalm 32:8.

In such times of perplexity appropriate this promise. Claim it by faith, and it will be fulfilled to you. "In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3:6.

Do you ever feel lonely? Does it seem at times as though everybody has forsaken you? Does even God seem far away? This is the time you need to know and use Matthew 28:20 and Hebrews 13:5.

The Lord Jesus is saying to you: "Lo, I am with you alway [every day and every hour], even unto the end of the world." "I will never leave thee, nor forsake thee."

Remember that in these promises the



*As Christ raised Peter from the engulfing waves, so He will lift the trusting soul above the surges of calamity and despair.*

Lord is speaking to you individually, just as though you could hear His audible voice addressing you. It is your privilege to take these promises and put your own name into the promise in place of "you" or "thee."

Are you tormented with fear? Do you need courage for your task? Do doubt and uncertainty cloud your mind? Do trials and troubles depress and sadden your heart? Does the battle seem to be going against you? That is the time to use Isaiah 41:10.

Note this fivefold precious promise that God has provided to help you in such times of need:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

There is help and cheer in this promise for every soul. Take these words right into your heart, and your fears will be assuaged, your courage will be renewed, your depression and sadness will be gone, and new strength will come to you.

Do you feel that you are too great a sinner ever to be saved? Here is your promise:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15.

## *A Saviour Indeed*

Are you troubled over wrong things you have done? Does your conscience smite you? Here is God's promise for you:

In Isaiah 1:18 He says, "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is what God is saying today to every sinner who will turn to the Lord.

Have you wandered away from Jesus? Are you a backslider? Here are God's promises:

"I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Hosea 14:4.

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jeremiah 3:14.

Are you facing an unusually trying situation in the matter of physical impairment? Do your surroundings and the daily grind "get on your nerves"? There is help for you in this promise:

"My grace is sufficient for thee." 2 Corinthians 12:9.

Does some subtle temptation lie in your path? Are you encountering such severe temptations that you feel you cannot withstand them? Here is your special promise:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13.

### *Deliverance Is Promised*

Are you in trouble and distress? That is the time to use Psalm 50:15. God says:

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50:15.

Does everything seem to go against you, and you have so many troubles that you are overwhelmed by them? God has given you a promise to meet this situation. Note this assurance:

"He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5:19.

Does the way seem hard, and the load heavier than you can bear? Are you burdened with many cares? Here is a promise to help you:

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." Psalm 55:22.

Is your mind distressed and unsettled? Do you feel restless? Are you weary with the cares and grind of life? Do you want peace and rest? Then use Matthew 11:28-30:

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

God's promises cover the entire scope of our lives. In childhood He says:

"Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." Matthew 19:14.

When old age approaches, and life is drawing to a close, He says:

"Even to your old age I am He; and even to hoar hairs will I carry you: I

have made, and I will bear; even I will carry, and will deliver you." Isaiah 46:4.

His promises cover everything that may befall a person all along the journey of life. I say to you in great confidence that there is not a condition, however trying or distressing, that can ever happen to you physically or spiritually but that there is a promise in the Bible that will bring you help and comfort.

Are you crippled, blind, deaf, or dumb? What if you should be paralyzed or lose a leg or an arm, or lose the power of sight or hearing or speech? God has made promises to fit these conditions. The word declares that God "will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:4-6. He "shall change our vile body, that it may be fashioned like unto His glorious body." Philipians 3:21.

Are some members of your family languishing on beds of pain and sickness? What if *you* should get sick and suffer pain? There is the precious promise that in this coming better world "the inhabitant shall not say, I am sick," and "there shall be no more death, neither sorrow, nor crying, neither shall there

be any more pain." Isaiah 33:24; Revelation 21:4.

Are you sorrowing over the loss of loved ones? Has some child of God gone down to the grave? There is the promise in 1 Thessalonians 4:16-18 that when the Lord comes "the dead in Christ shall rise," and loved ones will meet, never to part again.

What if you yourself should be swept away by the remorseless hand of death? There is a promise that reaches you even there. Jesus says:

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25. "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John 6:39.

The fact that God's promises will take care of us even in death proves that there is nothing that can ever befall us,—there is not a case of trouble, gloom, or despondency of any kind anywhere in the world,—but God has given some appropriate promise in the Bible that will cheer us and help us out if we will only take hold of it. In these days of uncertainty, stress, and strain, is it not good to

*(Continued on page 12)*



## QUIET MOMENTS WITH the PSALMIST

BY CHARLES E. WENIGER



### Psalm 23—*The Lord My Shepherd*

**T**HIS little cameo picture of God's love is so well known as to need little comment. It is the "most popular of sacred lyrics." Its lyric freshness is at once the delight of childhood and the consolation of old age.

First there is the familiar image of the Good Shepherd and His flock. How sincerely David employed that figure! I fancy I hear him in his old age musing over his boyhood experiences with the sheep on Bethlehem's hills, and suddenly exclaiming, "Why, it's just like that! 'The Lord is my shepherd; I shall not want.'"

The figure is expanded in a succession of details. There are "pastures of tender grass;" there are "waters of quietness"—the waters of God's grace. All this means restoration of the weary soul.

But there is more than restoration—there is comfort. The path of righteousness may lead even through the dark valley of the shadow of death; yet the Good Shepherd takes away all fear and abides with His sheep to the end. He uses crook and staff to guard the flock or to drive off their enemies. True, you may not always see His presence, but the rod and the staff, emblems

of His presence and of His office, are there to give you confidence that He will never leave you nor forsake you.

And now, with a change of imagery, the thought is enlarged. Not only is there restoration and comfort—there is superabundant supply. The Good Shepherd provides a feast even in the presence of the enemies of the flock, and there is festive anointing with oil. The cup in the hand of God's child is not merely full—it actually runs over.

Moving toward his triumphant conclusion, David asserts his conviction that this constant goodness, this ceaseless mercy of God's grace, shall follow him as a "stream of goodness . . . through the desert of life" (the suggestion is Dr. Moulton's), and he "will dwell in the house of the Lord forever."

Did we say that the Good Shepherd abides with His sheep to the end of the pathway? Aye, and more: He keeps leading on until His wandering sheep come safely to their eternal home. And "there shall they lie down in a good fold"—forever at home in the presence of God—these sheep of His pasture.

*Conflict or Harmony?  
New Light on Old Problems*

# The Days of GENESIS

By HAROLD W. CLARK

**T**HE Genesis record tells us that the first step in the creation of this world was the production of light. A great deal of speculation has been indulged in by many writers regarding the nature of this light and its relation to the material of the earth. But let us observe in the first place that the first day was exactly like every other day. The record says that "the evening and the morning were the first day." The question naturally arises as to the cause of the evening and the morning. We must look ahead at this point to the fourth day and suggest that the command at that time was for the lights—not light—to appear in the heavens. The fourth day did not witness the creation of lights but rather their establishment as time markers. Of these lights we shall have more to say in following paragraphs; but it is essential to a correct understanding of the days of creation that we recognize that the creation story deals primarily with this earth, and whenever it refers to other bodies it speaks of them only as they are related to this earth. According to this viewpoint the first day becomes very easy of interpretation. The record says that "in the beginning God created." As soon as He brought the material of this earth into existence, the formless mass would catch the light of the heavenly

bodies and would cast a shadow. Thus would be established an evening and a morning exactly like every evening and morning since that time.

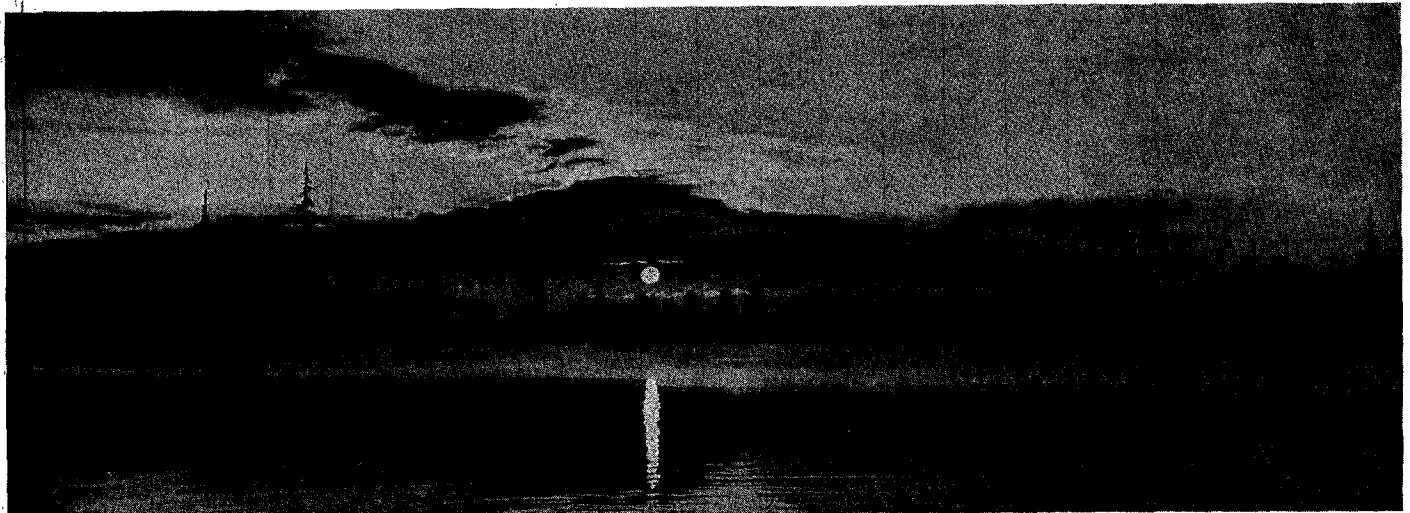
There are some who have argued that the light of the first day was due to the luminosity of the newly formed material of the earth. Such a viewpoint is perhaps not to be condemned, since it is entirely possible that the processes through which the material of the earth was passing would have developed intense heat and light. But the fact that there was an evening and a morning, and that this evening and morning are spoken of in the succeeding record of every other day, would lead us to the obvious conclusion that the day and night were established in the very beginning rather than upon the fourth day. Attempts have been made to explain the first three days of the Genesis record as long periods of time during which the earth went through changes which prepared it for the advent of living plants and animals. But such theories do violence to the expression "the evening and the morning" as used throughout the record.

Occasionally we see attempts to explain the creation record as if this world

were the center of the universe around which all other heavenly bodies moved. Ideas which are comparable to those held during the Middle Ages picture the creation events as proceeding for three days without any sunlight or starlight. Then in the midst of the creation week they have the Creator leaving this world and making all the rest of the universe in one day, and then returning to spend two more days in the completion of this earth. We can comment upon such ideas only by saying that they completely ignore the immensity of the universe as revealed to us through astronomy. The only reasonable attitude to take on this matter is to assume that all the heavenly bodies outside this solar system were created previous to the creation of this earth and that possibly even the sun and other planets owe their origin to an entirely different event or events. There are some who believe that this whole solar system is a unit and was created at once. Of this we cannot definitely speak. Acceptance of this idea does no violence to the record. But we must be guarded against the idea of including the whole stellar universe in the creation record of Genesis 1.

The story of the second day is that of the formation of the firmament. Here we have pictured an orderly procedure

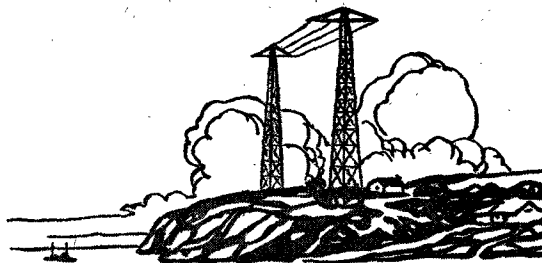
*The rising and the setting of the sun and all the orderly processes of nature testify to the greatness of Him who in the beginning framed the heavens and the earth.*



# NEWS FLASHES

BRIEF PARAGRAPHS  
OF WORLD INTEREST

By W. L. EMMERSON, Our London Correspondent



or process. Some creationists object to the idea of a process creation. We must recognize, however, that the Genesis record involves not only the formation of the material substance of the earth but also its organization. The second day witnessed the formation of the atmospheric heavens. With the production of the firmament, as a gaseous envelope surrounding the earth, we have not only the means by which plant and animal life may be sustained, but also the possibility of vapor and the formation of clouds. Later on in the book of Genesis it is implied that until the time of the Flood it had not rained upon the earth. We read of a mist which went up and watered the earth. There is, however, no statement which would indicate that there were no clouds. There can be no doubt of the presence of some forms of clouds in the cool of the day. These possibly would completely disappear as we find their doing in dry, warm climates of today. Incidentally this is the best type of watering system, where we have channels, as pictured in the record, carrying water to all parts of the earth, and mists maintaining the freshness and moisture of the surface.

## Effect of Moisture

A very important feature of the water vapor in the atmosphere is its effect upon temperature. Dry climates possess great extremes of heat and cold. Humid climates do not change so rapidly. The effect of the moisture in the air is to maintain an even balance of temperature. There are reasons for us to believe that the original condition of the atmosphere was such that it was capable of holding a great deal more water vapor than at present and that this water vapor was more evenly distributed over the whole area of the earth. This condition would probably be the principal factor in maintaining the mild climates which we know must have originally existed.

The record of the third day consists of two parts. The first is the gathering of the water into seas, thus exposing the dry land and making it fit for habitation. The second part of the record gives us the story of the formation of the plant life upon the earth. Looking forward again to the fourth day when the lights appear in the heavens, we have the suggestion that when the plants were formed on the third day the heavens were still covered with heavy clouds.

With the clearing of the atmospheric heavens on the fourth day we have the appearance of the heavenly bodies which God had formed. We have already commented upon their relation to the events of creation week, and little more needs to be said at this time. We should notice clearly, however, that the command re-

(Continued on page 14)

● **PLOWS TO SPEARS** "The smaller democracies, like the strongest dictatorships, are beating their pruning hooks into swords and their plows into spears, preparing the earth for a harvest of blood," declares Lionel Curtis, in "Civitas Dei."

● **SPIRITUAL PAUPERS** "Materially," declared Dr. Van der Leeuw, at the New Education Fellowship Conference in South Africa, "our modern world is richer than perhaps any preceding age: spiritually we are paupers. Not all our truly wonderful physical accomplishments, not all our abundance of amusements and sensations, can hide the fact that we are poor within."

● **JAPAN AND THE POWERS** "At the beginning," says Iichiro Tokutomi, in the *Japan Magazine*, "Japan was disdained, made a fool of, then was pitied or loved, yet not much taken notice of. But she has later been feared rather than respected, detested instead of being shown an attachment."

● **STANDARD-IZED MAN** "Science and technology," says General Smuts, "in their advance are changing the face of the earth and creating problems in our civilization of enormous magnitude for educationalists and for all who are interested in the human fate. Both these factors tend to produce a mass mentality, both tending to the suppression of individual personality and to the creation of a standardized human being of uniform type."

● **NAZI MILLENNIUM** In a speech at Nuremberg, Hitler declared that the past thousand years have been an era of Christianity, and that the coming thousand are destined to be an era of national socialism.

● **WHAT NEXT?** "How much of China's suspension is justified," says F. E. Dean, "can only be guessed at from a survey of Japan's encroachments during the past few years. But China is full of apprehension. In 1931 Manchukuo, in 1933 Jehol, in 1935 East Hopeh and Eastern Chahar, and in 1936 Fengtien were subtracted from China and added to Japan's empire. What of 1937?"

● **PERILS OF THE PRESS** "The invention of the printing press was a blessing for humanity," declared Dr. Van der Leeuw, at the New Education Fellowship Conference in South Africa; "but the result today is not deeper thinking, braver, more independent opinions. On the contrary, men these days live by the few predigested thoughts of a few: they live on syndicated opinion."

● **NATION OF SHOPKEEPERS** There is one shop to every forty-five inhabitants in Britain compared with one to every seventy-nine persons in the United States, according to Sydney R. Elliott, in "England, Cradle of Co-operation." He also states that one person in seventeen is a wholesale or a retail tradesman in Britain compared with the proportion of one in twenty-four in the United States.

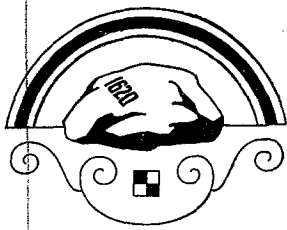
● **ROOM FOR ALL** "If the Mediterranean is for us a main arterial road—and it is," said Anthony Eden, in the House of Commons, "yet there is plenty of room for all on such a road. If we intend to maintain our place in it,—and we do,—we have no intention of seeking to turn anybody else off it."

● **FRANCO'S POLICY** "Our policy," declared General Franco to Cecil Gerahty, *Daily Mail* correspondent in Spain, "will be eminently Spanish, and decidedly anticommunist. The state will be built up on totalitarian lines, and the people will co-operate in the government of the state through the family, the municipality, and the corporation."

● **NOVELS AND MORALITY** "Novelists, for the most part," said Dr. Robert Bond, at the Methodist Conference, "are without a religious background; and some of them write as if religion had no part in life at all. . . . The words 'right' and 'wrong' and 'good' and 'evil,' as we know them, do not often come into their vocabulary."

● **PALESTINE TRADE** In spite of the troubled state of Palestine, says the *Economist*, orange exports rose from between five and six million cases in 1935-1936 to over ten million in 1936-1937, representing an increased income of £3,500,000, which was divided about equally between Arab and Jew.

● **SHORTHAND AND THE CHURCH** At the International Shorthand Congress in London it was mentioned that one of the first uses of shorthand was for the taking down of sermons. "Bright's 'Characterie' was used to note down the sermons of Elizabethan divines," says the *Times* report. "The Puritans turned shorthand to account in preserving the eloquence of their favorite preachers," a practice which "drew down on them the scorn of their opponents." John Hinde was called "the stenographer of the scaffold" because he specialized in recording the speeches of condemned men. Among others he preserved Archbishop Laud's dying words.



# The STORY of RELIGION

## IV. *Religious Problems in the Middle Colonies*

### *Founding of Pennsylvania—The Quaker State*



By PERCY W. CHRISTIAN

*Department of History  
Walla Walla College*

**B**ETWEEN the Old Dominion to the south and the Puritan "New Canaan" to the north were situated the so-called "middle colonies." Affected by the characteristics of their neighbors on both sides, and composed of many different racial and religious elements, these colonies were characterized by their heterogeneity. Because of this situation, New York, Delaware, Pennsylvania, the Jerseys, and Maryland were to affect vitally the religious development of the country.

The region later known as New York was claimed early in the seventeenth century by the Dutch, who were then winning their long struggle for independence from Spain and beginning to assume a leading position in the maritime world. In 1609 Henry Hudson ascended the river which now bears his name, and gave the Netherlands a claim to this very valuable region. Within a few years major Dutch settlements had been located at Fort Orange (Albany) and New Amsterdam (New York), as well as at smaller posts on the Delaware and Connecticut Rivers.

The formation of the Dutch West India Company in 1621 did much to place the commercial motive uppermost in the colony, and a valuable fur trade soon materialized. The functions of government were controlled by the company, and the autocracy of the governors was made unusually obnoxious by their incompetence. Not only did New Netherland fail to attract many settlers, but the small population was distributed over a considerable area for trading purposes. In order to stimulate colonization, the policy of creating patroonships on a feudal plan was adopted, but success did not attend many of these projects.

Since commerce was accepted as the prime basis of the colony, education and religion were naturally neglected. For five years after the arrival of the first settlers the colony lacked the ministrations of a clergyman; and it is no wonder that the people were described as "free, somewhat rough and loose." In 1628 a Reformed church was organized in New Amsterdam, and for some time it served not only the Dutch but the French-speaking Walloons who had been driven from the Spanish Netherlands because of their religious convictions. From this time on the company sent out other clergymen who were recommended by the classis of Amsterdam, which continued to control the Reformed churches until the American Revolution. The company also required each patroon to support a clergyman, some of whom labored for the Indians as well as for the Dutch settlers.

### *The Swedish Colony*

At this time Sweden was playing a major part in the Thirty Years' War, and was dreaming of great things for the future. As the American fur trade appeared inviting, a Swedish colony was planted on the Delaware River within the territory claimed by the Dutch (1638). With these Swedish settlers came the first Lutheran minister to this continent. Among the clergymen who followed were some who extended their ministry to the Indians, and the Lutheran catechism was soon translated into the tongue of the aborigines. The homeland gave little support to this infant colony, and the population of New Sweden never exceeded a few hundred inhabitants. This situation made it possible for the Dutch to conquer the re-

gion in 1655, and thus put an end to Swedish possessions in the New World.

Governor Stuyvesant, who was responsible for this conquest, was a stern ruler whose autocratic tendencies were soon evident in religious as well as in political spheres. The very enlightened principles of toleration granted by the Dutch in their homeland had led adherents of many religious sects to New Netherland. This situation was considered by the Dutch Reformed clergymen to be dangerous, and they presented a protest to Stuyvesant. The governor replied by decreeing restrictions upon religious minorities, and some persecution of Quakers and others resulted. Complaints were soon made to the authorities across the sea, who promptly ordered the governor to cease such practices.

By the middle of the seventeenth century the Dutch and the English were rivals in many spheres of activity, and it appeared to be only a matter of time until New Netherland would be absorbed by her more powerful English neighbors. The conquest, which came in 1664, gave England a lengthy strip of unbroken territory along the Atlantic seaboard. At the close of the Dutch period thirteen Reformed churches existed in New Netherland, and six clergymen ministered to them. The English allowed their organization to continue, for the articles of surrender stipulated that the inhabitants should continue to "enjoy the liberty of their consciences in divine worship and church discipline."





# AMERICA

The Reformed Church retained its position as the major religious group in the region for some time, although the financial support and prestige which it had formerly enjoyed were naturally decreased in the English colony of New York.

Two decades later the exodus of Huguenots which followed the revocation of the Edict of Nantes furnished many additions to the French-speaking Protestants already resident in New York. Other dissenting groups, as well as Jews, came also, until the colony had about as heterogeneous a religious mixture as could be found anywhere in the New World. The toleration allowed by Governor Dongan was in large measure responsible for this situation.

## *The Price of Liberty*

After the English Revolution of 1688 an attempt was made to establish the Anglican Church in New York. Such a step was forestalled by the activity of the various dissenting groups, who gave a splendid example of the truth of the axiom that "eternal vigilance is the price of liberty." Nevertheless, when their safety was assured, these same bodies soon fell into a lethargy of formalism which continued until the "Great Awakening" fired their souls once more.

A quarter of a century after Hudson's voyage had given the Dutch their claim to New Netherland, two English vessels entered Chesapeake Bay on their

mission to establish a new colony in America. These ships with their three hundred passengers had been sent out by the second Lord Baltimore, whose father had been granted a portion of northern Virginia by Charles I in 1632. The royal charter had authorized the erection of a palatinate in this new colony of Maryland, with large political, judicial, and economic powers reserved to the proprietor.

These privileges were not abused, however, for Baltimore was a Catholic nobleman of considerable ability, who well understood how far practical considerations would admit the realization of theoretical ideas. Antagonism toward Catholics and their projects was prevalent throughout England at the time, but the great majority of Baltimore's colonists were Protestants. These factors, coupled with the advanced ideas personally held by the proprietor, were responsible for the unusual amount of religious toleration which was an outstanding characteristic of Maryland. Although two Jesuit priests accompanied the first settlers, the Catholics were given specific orders by Baltimore to refrain from religious disputation, and to give no offense to the Protestants. As the only spiritual advisers in Maryland were the two Jesuits, they soon reaped a rich harvest of converts in the colony; but the fear of the authorities in the homeland led Baltimore to restrict their activities and to enjoin a more careful avoidance of religious difficulties.

It was not long before a substantial Puritan migration made its way into Maryland, and these sectarians were soon at odds with the Catholic authorities. Furthermore, the growing antipathy between Parliament and the monarch in

England, which was soon to develop into the great Civil War, encouraged difficulties between Catholics and Protestants in the colony. When the Commonwealth government was set up in the homeland, Baltimore prudently appointed a Protestant governor, and gave him explicit instructions not to "molest any person in the colony professing to believe in Jesus Christ for or in respect of his or her religion, and in particular no Roman Catholic." This instruction led to the passage of the famous Toleration Act of 1649, which granted a measure of liberty much in advance of its times. Although it was not as broad as the toleration granted in Rhode Island, this was possibly due to the fact that the primary motive was expediency rather than principle.

## *Toleration Act*

Another Puritan migration now occurred, this time largely from Virginia, where the sect had suffered much persecution. But the Puritan party which came into power unfortunately substituted regulation for toleration. Roman Catholicism was practically outlawed, and acts were passed prohibiting drunkenness, profanity, and Sabbathbreaking. Cromwell refused to sanction these steps, and the Toleration Act was guaranteed once more when Baltimore was restored to control in 1657.

During the period between the Stuart restoration (1660) and the Glorious Revolution (1688), brotherly love was far from a characteristic of the colony. Domestic discord finally developed into a successful rebellion led by the Protestants, who formed three fourths of the population of Maryland. This revolution, however, was but a step toward the formation of a royal colony with its subsequent establishment of the Anglican religion in the colony which had once boasted of its religious toleration.

Between New York and Maryland were located Pennsylvania, Delaware, and New Jersey, sometimes referred to as the "Quaker colonies." The Society of Friends, as the Quakers were less commonly called, originated in England about the middle of the seventeenth century. They were bitterly opposed by their neighbors because of their strange religious and social practices. Silent contemplation was substituted for ecclesiastical forms and ceremonies; the sacraments, including baptism, were rejected; the Trinity was denied; and their extreme advocacy of the right of individual judgment led to harsh persecution. Similarly, their refusal to pay taxes for the support of the Established Church, to remove their hats in public, to take oaths in court, to support wartime activities, and to follow the customary usages in forms of respectful address, made them



KEYSTONE

*Children of our own times, in pageant style, represent a school of the Puritan period. It is well for modern America to think back to the simplicity and fervor of the founders of the nation.*

appear as culprits before the civil law.

In order to escape from a land which offered them little besides persecution, the Quakers early considered the establishment of a refuge in the New World. Although Quakers crossed the ocean as early as 1656 and were soon scattered throughout the American colonies, continued persecution made evident the desirability of a real Quaker commonwealth. In 1674 the province of New Jersey was divided by its proprietors, and the western portion came under the influence of Quakers. This new domain of West Jersey was governed according to the "Concessions and Agreements," which have been described as "the broadest, sanest, and most equitable charter drafted for any body of colonists up to this time." One of its provisions guaranteed that "no person [was] to be called in question or molested for his conscience or for worshiping according to his conscience," and it is not surprising to find over a thousand immigrants coming to this haven during the next seven years. Religious toleration has always been a well from which have flowed the blessings of a progressive and prosperous society. In 1681 East Jersey joined her sister colony in coming under Quaker influence, although a sufficient number of Scottish Presbyterians emigrated to this region to establish their faith upon a firm foundation. The two Jerseys continued as separate jurisdictions until they were united as a royal province in 1702.

### *Penn's "Holy Experiment"*

The greatest of all Quaker colonies, however, was Pennsylvania. This "most magnificent domain . . . that was ever given to a single proprietor" was granted to William Penn in 1681, who also gained control of Delaware in the following year. This Quaker statesman combined the qualities of a progressive thinker and a practical administrator to a surprising degree, and the United States is greatly indebted to the "Holy Experiment" which he conducted in this colony.

Penn founded his colony upon the principle of brotherly love, and stressed the value of liberty in all its aspects. The agreement made with the colonists was founded upon his promise that "whatever sober and free men can reasonably desire for the security and improvement of their own happiness I shall heartily comply with." The Preface to the Frame of Government for Pennsylvania contained the valuable axiom that "liberty without obedience is confusion, and obedience without liberty is slavery." Thus refusing to go to either extreme, he philosophized, "Let men be good, and the government cannot be bad; if it be ill,

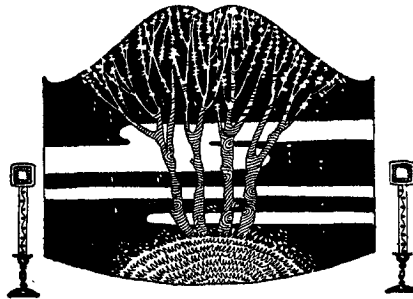
they will cure it. But if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their own turn." Penn did, however, specifically guarantee religious freedom to all who "acknowledged one Almighty and Eternal God to be the Creator, Upholder, and Ruler of the world." The scope of this promise will be recognized at once to be extremely liberal, applying to Protestants, Catholics, and Jews alike.

These principles, broadcast by Penn throughout Europe in his pamphlets, appealed mightily to thousands who were bowed down by oppression, and who realized the impossibility of achieving soul liberty in the land of their fathers. To the Dutch, Swedes, Finns, and English who were already resident in the

region when Penn took control of it were added ten thousand other colonists in the first five years. Half of these were non-English, coming principally from France, the Netherlands, and the German states. Religious sects of every type were to be found there: Quakers, Anglicans, Catholics, Presbyterians, Baptists, Lutherans, Reformed, Mennonites, and many minor pietistic groups. The latter sects emigrated to the frontier regions, while the Quakers, Anglicans, and Catholics were usually found in the larger settlements near the coast.

The population of the colony grew rapidly, and prosperity was evident on every side. Such a flattering scene, however, had its darker aspect. With num-

*(Continued on page 15)*



## Heard in Church

BY MARTHA E. WARNER

ON A recent Sunday, not so very long ago, a certain well-known writer went to church (now whether this was a weekly or an occasional habit, I cannot say), but while there he heard the clergyman depict heaven as "a joyous place where angels sing and dance," and it very much upset him. So he went home and wrote an article explaining why heaven held no attraction for him.

He said his idea of happiness was not dancing, for his dancing days were over. He hadn't danced for years.

Then, too, he objected to having to reside in a place where everything was quiet and peaceful, for contention was the spice that highly flavored his life. He would want a job on a newspaper where he could argue with issues day after day; and if he couldn't have that job, heaven was no place for him to live in throughout eternity.

He would want to argue with the boss over a new contract every few million light years; he probably would gossip about his neighbor on the next cloud; and find fault with the administration. But as he knows that pride and ambition, contention and gossip, are positively and absolutely forbidden in heaven, he is more than ever convinced that he is temperamentally unfit to dwell there, and if compelled to spend eons of time there he would be most uncomfortable.

Another thing that seems to trouble this writer is the matter of associates. You see, somewhere along the pilgrimage of life on this earth he made the acquaintance of people he not only calls "good," but "frightful prigs," who for some reason or other irritate him. Now if these good people are in heaven, and he meets them there, he is very sure they will irritate him as much as

they did 'on earth,—so how could heaven hold happiness for him?

Lastly, he takes up the case of a dear and intimate friend who died a few years ago. Now this friend was a gambler. He was not a wicked man, for he hated nobody but the "double-crosser," and his greatest joy was to play faro. But if in heaven there is no gambling corner, he knows his friend is most unhappy. Therefore our writer is of the opinion that heaven is a queer place "if strangely distorted and opposing classes of souls can meet there in perfect everlasting joy, with the pleasures of no one class offsetting the morals or sensibilities of any other." For him it would be an utterly impossible place. So he decides to seek his happiness here on this earth, and leave heaven and all thoughts of heaven for the clergymen to talk about.

Now it seems to me that this writer is unnecessarily stirred up about his happiness in heaven; for, unless he changes his course of life, he never will go there. God does not force people to go to heaven. And only those who in this life have entered into fellowship with Christ will know the joy of heaven.

No one who loves sin or sinning will be found there; his place will be outside with sorcerers, vicious men, prigs, murderers, idolaters, gamblers, and "you who love and practice falsehood." Revelation 22:15, Moffatt's Translation. "The wages of sin is death; but the gift of God is eternal life;" and man is left free to choose which he will have, death or life.

It seems a pity that on the Sunday when this well-known writer went to church, the clergyman failed to make this point plain to his listeners; it is a truth vastly more important than the singing or dancing of angels.

The

# HOUR of GOD'S JUDGMENT

*God's final message, calling all mankind to repentance and newness of life, is even now going to all the world, and men and women everywhere are making their decisions.*

By GWYNNE DALRYMPLE

THE Bible teaches us that the present order of things will not go on forever. The years of suffering and of sin have been many, but they shall draw to an end. Someday all suffering and all evil shall be over. The time will come when every man's destiny will be forever decided, and a better world than this be ushered in.

This time of judgment and regeneration is brought to view in the last book of the Bible. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." Revelation 14:6, 7. In a previous article we have noted how appropriate is this appeal to our own times, when the teaching of evolution has led almost all the world to deny God as Him who "made heaven, and earth, and the sea, and the fountains of waters."

Yet to worship God is not the only command which the Bible has for this last generation. We are told that there are other truths to be emphasized in these latter times. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8. Babylon, as we also have seen in earlier articles, is used in the Scriptures for any system of religion which pretends to reveal God, but in reality is only a mixture of human philosophy and hoary superstition. Babylon is not atheism. It

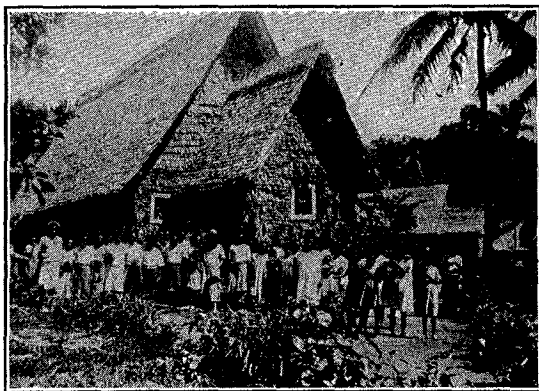
is not open and unblushing infidelity. On the contrary, it makes strong claims to piety. It has its forms and ceremonies, its ritual and theology. But these forms and ceremonies, this ritual and theology, are not drawn from the word of God, and are not fitted to the real needs of the soul. Rather, they represent man's attempt at righteousness,—a righteousness which is quite apart from God and the requirements of God. Babylon represents popular, worldly religion. There is a great deal of it everywhere.

But in the last times, when God is finishing up the work of His gospel, and sending His final message of warning and love to mankind, He calls upon those who would serve Him to come out of Babylon. Twice it is repeated that Babylon "is fallen." And we hear the solemn appeal, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:4, 5. That this call is effectual

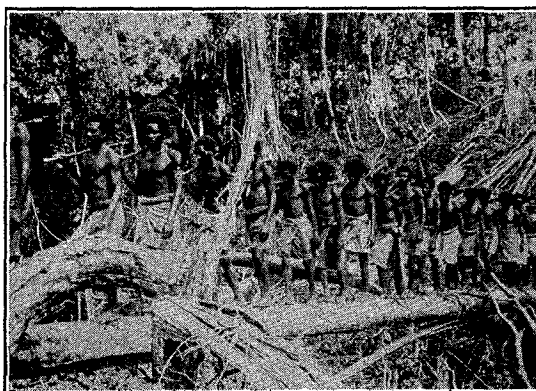
as far as God's people are concerned, none can doubt. Those who have yielded their lives to the control of the Spirit of God, even though in the past they may have been misled by Babylon's splendor and superstitions, will indeed come out of her, lest they be partakers in her sins.

But there is still another phase to God's final message. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14:9, 10. Referring again to our previous studies, we may note that the mark of the beast is a special institution inherited from medieval ecclesiasticism,—the observance of Sunday, the first day of the week, as a Sabbath in the place of the true Sabbath of God, which falls on Saturday, the seventh day of the week.

Many have doubtless observed Sunday with entire conscientiousness. They have never given the matter a thought,—or, if they have thought about it at all, have been unable to arrive at any satisfactory explanation. But in the time immediately preceding our Lord's return, as we have seen, a great message of enlightenment and warning is to go to all the world. This message is threefold. In its first aspect it emphasizes the worship of God as Creator, omnipotent and eternal; and thus warns against the acceptance of evolutionary error and all the subtle philosophies of modernism. In its sec-



(Above) A Seventh-day Adventist church on Choiseul, Solomon Islands, South Pacific, with the congregation gathered before the building.



(Left) A party of Choiseul natives travel through the jungle on their way to build the Choiseul Intermediate School, at a Seventh-day Adventist mission station. Formerly savages, the natives are now Christians.

and aspect it emphasizes the fact that Babylon is fallen, is fallen,—that traditional creeds, compounded of Bible truth and traditional error, must be forsaken by God's people, who must take their stand upon the teachings of His word and of His word alone. In its third aspect, it emphasizes the open and avowed rejection of that which God regards as the seal of apostasy,—a day which comes from paganism, a day which is unsupported by a single word of Scripture as to its sanctity, a day which clearly places a distinction between those who are determined to serve God and those who are willing, in spite of the denunciation of Scripture, to walk with the customs and practices of the world.

This, then, is the threefold message of God, delivered in the very hour of judgment. It is a message which is to go to all the world, for it is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Is such a message going to the world today?

We believe that it is. It is not commonly the policy of the SIGNS OF THE TIMES to discuss denominational differences or the progress of any particular religious group. Yet in this instance we wish to point out the remarkable success that is being achieved by the Seventh-day Adventist denomination in their work of preaching the threefold message of Revelation 14. The Seventh-day Adventists are not a large denomination, as numbers go. Nor are their doctrines and standards such as would ordinarily commend themselves to the world at large. Nevertheless their message is going to all the world, and their missionaries and evangelists have carried to the ends of the earth the teaching of our Lord's soon return.

### *Fruits of the Word*

Let us notice the work which this denomination is accomplishing. The last year for which complete statistics are available is 1935. Their membership the world over at that time was 422,968. In that year they devoted \$3,150,404.29 to their foreign mission work. But in what countries is this foreign mission work being carried on? In practically every country,—on all the continents and in hundreds of the islands of the sea.

By what means do the Seventh-day Adventists preach the threefold message of Revelation 14?

First, by means of the living preacher. Their evangelistic laborers the world over number 12,185, including colporteurs,—of these last there are 3,378. Secondly, they place great reliance upon the use of the printed page, and literature is one of the most powerful means which they use to bring the truth of our Lord's

return before the people. Their publishing houses number 69, scattered in the most diverse parts of the world, so as to reach all language areas. If one should purchase a single copy of all their books, tracts, and pamphlets, the cost would be \$2,146.76. Their total annual sales of religious literature for the year 1935 were \$3,546,804.60.

In addition to these lines of endeavor, they also conduct an educational system for the training of their youth, and they list 208 academies and colleges where young men and young women are prepared for various lines of Christian service. They also emphasize the importance of medical missionary work, and have 138 sanitariums and treatment rooms, where attention is paid to bodily needs as well as spiritual.

### *To Reach Men's Hearts*

But it is not solely by these statistics that we would estimate the work of the Seventh-day Adventist denomination. Rather, it is by the fact that they are pro-



## *Home-Coming*

BY EUGENE ROWELL

Tonight the weariness leaves my heart,  
My wayworn feet are free,  
And joy-born tears from my full eyes start  
As my long-left home I see  
From the climb-won top of the last long hill  
On the way that leads from far  
To where life's blossom I saw unfold,  
Where my story of youth and dreams was  
told,  
And my hopes, my memories are.

My step is quick and my heart is young  
On the path that my childhood knew,  
Through the leaf-stilled wood where the  
wild grapes clung  
And the April violets grew;  
Along the marge of the changeless brook  
With waterfall and pool,  
Through the dear old gate, up the walk, to  
the door,  
Hurrying now, as if once more  
I hungered home from school.

Then quick fear comes as I sweetly rest,  
That heaven will have one lack,  
And I shall miss in the mansions blest  
This gladness of getting back.  
But no! For here at my loved fireside  
I am even as those that roam;  
And I shall find in the land of grace  
That earth was only a far-off place,  
And heaven was always home.

claiming the message which we understand God is especially sending to this unrepentant world in these last hours. We say "unrepentant;" yet there are many who are turning to God with their whole heart. For while the Scriptures do not encourage us to believe that all mankind will ever be converted to the pure principles of Christianity, and while we are expressly told by our Lord that "iniquity shall abound" in the last days, we know also that the power of the Spirit will touch many hearts and lead thousands to prepare themselves for the return of the Saviour. This we believe to be the real significance of the Seventh-day Adventist denomination,—not that it has so many sanitariums, or such a number of evangelists, but that it is accomplishing the very work which God has said should be accomplished in this time,—the work of calling men and women everywhere to turn to God, to forsake the treacherous paths of ancient tradition and modern philosophy, and to prepare for the coming of Jesus by keeping the commandments of God and yielding the life to the control of His Spirit.

In every land there are those who are accepting the message of God's grace. In China and India, in the crowded streets of American cities, and amid the overgrown jungles of Africa, hungry hearts are turning to the Saviour. Not only in the great languages of the world, but even in those forlorn dialects which are understood by no white man save the missionary who has put them into writing, God's final message of mercy and warning is going on its way, and many are making ready to meet their Redeemer at His appearing. May we, too, be among the number of those who have responded to His appeal in the hour of His judgment.

## *Help for Every Need*

(Continued from page 5)

know that, no matter what happens, the Lord promises to cover every possible emergency, and to help us through to everlasting victory?

"There is not a sorrow, not a grievance, not a human weakness, for which our heavenly Father has not provided a remedy."

"Those who surrender their lives to God's guidance and to His service will never be placed in a position for which He has not made provision."

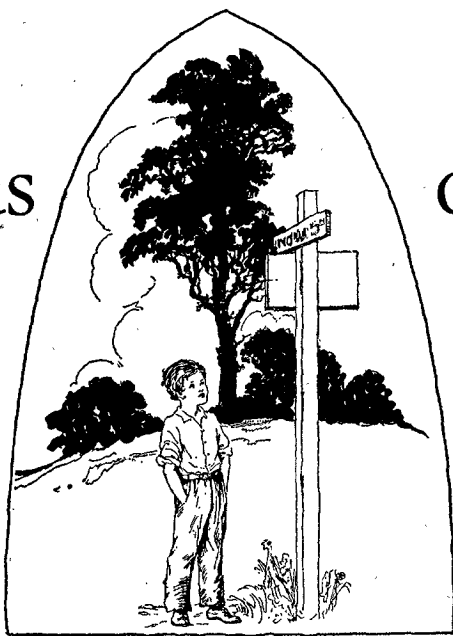
"Oh, glorious promises of God! Each one a priceless gem!  
The richest diamonds of the earth are naught compared to them.  
Most blessed boon to mortals given, to cheer life's dreary way,  
Bright lights let down to show the path to everlasting day."

At the

# Crossroads

# of LIFE

By  
A. R. BELL



*Choosing the  
Right Way*

**T**HERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

Take the boy entering life. He is just beginning to find himself. The great white way, the gilded path, is before him, with all its brilliance and dazzling charms. He sees the smiles of the siren, attractive, alluring, dangerous because of her enticing charms. He hears the merry laugh. He joins the dance. He quaffs the cup that intoxicates. As the poet has said:

"Fair laughs the morn, and soft the zephyr blows,

While proudly rising o'er the azure realm  
In gallant trim the gilded vessel goes,

Youth at the prow, and Pleasure at the helm."

Youth has found the way that seems right. But that way is the way of disappointed hopes. It is the way of shattered dreams. It is the way of stunted growth. It is "the way to hell, going down to the chambers of death." Proverbs 7:27.

Let us recall an experience in the life of Leonardo da Vinci. He was a great painter. His masterpiece was "The Last Supper," on which he labored many years. In preparation for the painting of the face of Christ, he searched all through Italy for a face that in his estimation would be characteristic of the Saviour. At last he found what he wanted in a young chorister of the Milan Cathedral.

Years later, Da Vinci was searching for a model in whose face might be found the greed and cunning, with the characteristics of a soul lost to every semblance of purity of heart, from which to paint the face and form of Judas, the betrayer. Finally, finding in one individual all that he desired, Da Vinci took the man to his studio. Upon entering, the man recognized the place and the painting. He said to Da Vinci, "Maestro, I was in this room twenty-five years ago. I then sat for Christ." The same individual was the model for both Christ and Judas. The freshness and bloom and beauty of a clean young manhood had given way, through the deception

and guile of sin, to the face and form and character of a Judas. The man had found the way that seemed right to him, but it was the way of shame and degradation and death.

That pathway—the way that seems right—is strewn with roses. The sun seems always to shine there. It appears pleasant to walk there. And many persons are enticed.

But it is all a false show. In a little while they begin to notice the wrecks along the way. They wake up to find that the path has lost its roses; only the thorns remain. But they have gone so far they find it impossible to retrace their steps. Too late they discover that the way that seemed right to them ends only in death.

I read in Matthew 7:21-23 these words of the Saviour: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that

day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them; I never knew you; depart from Me, ye that work iniquity."

Here are men and women, led off into a way that seemed right to them, but they come up to the day of God and find themselves lost.

Again, I read in Luke 13:25-27: "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity."

Now what is the trouble, Did God hide from the eyes of these people the way of life, that they might find only the way of death? No, indeed. The difficulty is that they are self-deceived. The counsel of the Lord is, "Strive to enter in at the strait gate: for many, I say unto

## Coming Next Week

*In addition to the regular features.*

**Behind the Spanish War** . . . . . ROBERT LEO ODOM  
Amazing facts revealed by our special correspondent just returned from Spain.

**Looking Back Two Thousand Years** . . . . . GEORGE T. SMISOR  
An unusual article on the bimillennial anniversary of Augustus Caesar, born September 23, 63 B.C.

**The Great Awakening** . . . . . PERCY W. CHRISTIAN  
The revival in the early colonies and its affect on present-day America.

**Changes Since Creation** . . . . . HAROLD W. CLARK  
Another thought-provoking study on "Science and the Bible."

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you, will seek to enter in, and shall not be able." Verse 24. But why will so many who make a great profession of belief in Jesus be lost? Let me answer this question with a lesson given by the Saviour. I read in Luke 19:41-44: "When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Here were the professed people of God,—and they were doomed! To them had been committed the work of saving a world,—and they themselves were lost! What a tragedy! They had found a way that seemed right to them, but it led them to crucify their Saviour.

They shut their eyes to the light. Professing to be the children of light, they lost themselves in darkness. Claiming to be looking for the Messiah, they failed to recognize Him when He came. "His own received Him not." He showed them by word and works that He was the Son of God; but they said to Him, "Thou hast a devil." In the day when they should have been proclaiming from the very housetop the advent of the Messiah, the angels of heaven could bring the glad tidings of His birth to only a few simple, godly men who were following the lowly occupation of shepherds. Deceived into following the sparks of their own kindling, they were lost in the smoke of unbelief.

Dear reader, this world of ours is lost in the darkness of sin. Oh yes, there are seemingly many beautiful ways that appear to be full of light, everywhere. But

away back six centuries before Christ, God sent word by His prophet Isaiah concerning this very time in which we live: "Behold, the darkness shall cover the earth, and gross darkness the people."

How, then, may we know the way, that is right? How can we escape being deceived? How can we be saved from following the will-o'-the-wisps by which Satan is leading many to the pit of perdition?

I read in Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." As long as we are in this dark world of sin, we shall need a lamp for our feet; and the word of God is the only lamp.

The word of God tells us how we may know the way that is right. We read in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." How simple does God make the way! How weighty a matter does the Lord settle in just a very short sentence! Said the Saviour to the men of His day: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. And the counsel of the word is: "Be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

Here is the key to the whole situation. Here is where Israel failed. They made a great profession, but they were not obedient to the word. They upbraided the Master for not obeying the traditions of the elders. His reply was: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me." "Full well ye reject the commandment of God, that ye may keep your own tradition." "Howbeit, in vain do they worship Me, teaching for doctrines the commandments of men." Mark 7:6, 9, 7.

# SIGNS OF THE TIMES

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

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J. R. FERREN, Circulation Manager

Obedience to the word and law of the living God is the way from earth to heaven, and the only way. The test of love is obedience. Either in earth or heaven, either with men or with God, obedience is the test of love.

The word of God is the only steadfast thing our world knows. It is the sure foundation upon which to build. Whoever builds upon the word of God is building upon Christ, the Rock of Ages. His life, His law, His love, His every word, is the only foundation upon which we may build a character that will endure.

Set your heart, dear reader, to obey God. As you receive His word in faith, power to obey will be yours. Doubts will dissolve and a voice will be heard behind you saying, "This is the way, walk ye in it."

## Science and the Bible

(Continued from page 7)

garding these lights was for them to appear and to rule the day and the night. These heavenly bodies were for time markers,—“for signs, and for seasons, and for days, and years.” They were also given as lights, to banish darkness from the earth.

In Genesis 1:16 we read that God made two great lights. At the present time we have only one great light, the sun. The moon is not truly a light, but is only a cold and lifeless body reflecting sunlight the same as the earth reflects it. In the original plan the moon is spoken of as a light second only to the sun in importance. Studies on the surface of the moon show clearly that it was once a highly active self-luminous body similar to the sun. Something unknown and mysterious caused this smaller light

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to become extinguished. Speculating as to the time of this occurrence, we are led to believe that it may have taken place at the beginning of the Flood, and was perhaps definitely related to changes which took place in the earth's atmosphere at the time of the Flood. It is a remarkable fact that the orbit of the moon around the earth is so arranged that the moon shines most brightly in the wintertime. When the sun is south of the equator, the moon is high in the north; and when the sun is in the north, the moon is strongest in the south. Thus during the winter on either side of the equator we have the most brilliant moonlight. Now, if this moon were a self-luminous sun, its presence on the opposite side of the equator from the sun would very materially modify the winter climate. We should not have the great extremes which we now have.

The moon as a heat- and light-giving body would have another very pronounced effect upon the earth. The extra heat which it supplied would create atmospheric conditions allowing a very much larger amount of moisture to be retained in the atmosphere, particularly in the higher altitude. We cannot go into detail on this subject, but studies along these lines would reveal to us the fact that such a condition would actually produce a vapor "shell," as it is sometimes known. This vapor shell is that

which is referred to in the Scripture as the water above the firmament. By this we should not understand a solid mass of water or ice, but merely an additional amount of water in an invisible vapor form, made possible by the greater degree of heat and the electrical condition produced by the moon.

The record of the fifth and sixth days gives us the creation of animal life and of man. Then upon the seventh day we are told that God rested from His work which He had created and made. We are not to understand that this was a rest made necessary because of weariness. Rather, the term implies the idea of ceasing from work. Today when we speak of a lawyer's completing his case in court, we say that he "rests." The implication is plainly that God had completed His creation (of this earth), and that the "works were finished" (Hebrews 4:3), not continuing in an evolutionary process as popular science teaches.

## Religion in America

(Continued from page 10)

bers and riches came a general decline in the spiritual tone of the colony. As the Half-Way Covenant had been forced upon the Puritans, the "birthright membership" was adopted by the Quakers to accommodate those who professed no individual religious experience. Practices not usually associated with Quakers, such as drinking, fighting, profane speaking, and gaming, became all too common. Religious zeal accordingly cooled, and more attention was given to polity and rules than to the things of the spirit. How prone is humanity to attempt to serve both God and mammon, in spite of our Saviour's clear statement of its impossibility!

Nevertheless the middle colonies constituted a great proving ground for the theory that it is possible for heterogeneous religious groups to live peaceably side by side. The experience of these colonies demonstrated the desirability of religious toleration, its final acceptance by the whole country being a major factor in establishing its present greatness.

## Our Cover Picture

Our cover picture this week shows four American-trained Chinese aviators who have already left for the war zone where they will soon no doubt be in conflict with the Japanese invaders. What a pity that such fine young men should be sacrificed to Mars!

CHRISTIANITY is the only religion that sings, and your religion isn't worth very much to you until it leads you to sing and to be glad.—*Dr. William Evans.*



# Quit Smoking!

## THOUSANDS HAVE

For several decades Dr. Daniel H. Kress, of Washington, D. C., has had a real burden on his heart that the boys and girls of the land should grow up without great physical and moral handicaps. It was from this viewpoint, rather than from that of a professional reformer or agitator, that he took up the study of the tobacco question. Out of the wealth of his wide experience and his special study of this question he has given us his best in his book,

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## GOING UP

Most of our regular readers will remember the special temperance issue of the "Signs of the Times" published last June. So great has been the demand for this number that the forms have had to be put back on the press again and again. The circulation has now risen to more than

**285,000**

copies. Another edition is just off the press. Copies for general distribution can be obtained at the exceptionally low rate of \$2 a hundred or \$15 a thousand (U. S. A. prices).

Every believer in temperance should order a quantity and scatter them far and wide. Sample copy will be sent on application to J. R. Ferren, Circulation Manager, Pacific Press, Mountain View, California.

If the road is rough.  
And the journey steep,  
If you find it hard  
The pace to keep,  
Don't give up!

If you seem to lose  
When you ought to win,  
If the feeling comes  
That you must give in,  
Don't give up!

If all the world  
Seems hard, unjust—  
Keep close to God  
And in Him trust.  
Don't give up!

**H**OWEVER hard the task, or rough the road, or dark the outlook, don't give up. To the man of courage, difficulties serve to stimulate and enlist the highest efforts of which he is capable. Your physical and mental powers grow best in the exercise of useful work.

If discouragement assails you, don't give up. Direct your mind to uplifting and constructive thought. Soon your depression will dissolve into nothingness. The best time to annihilate worry is when it first appears. Strike quickly, and the victory is yours. Health and happiness are primarily mental. Repeated right thoughts will produce right conditions in your life.

If debt threatens you, don't give up. Make a definite plan to discharge it even by small degrees. Look at it courageously, and determine to rid yourself of it and thereafter to keep from debt. Economize in every possible way. Keep a stout heart, work diligently, have a clear goal before you, and bend every energy toward the desired achievement. Courage kills despair.

If failure stares you in the face, don't give up. Work on with greater zeal. The valiant man recognizes no such thing as failure. He regards mistakes and misfortunes as practical lessons in self-discipline and wisdom. Successful men have often used seeming failures as steppingstones to better things. Remember that right effort, industry, and earnestness ultimately bring sure reward.

If friends forsake you, don't give up. Fill well your part, and let your good work speak for itself. Excuse is weak-



RETSLOFF PHOTO

## Don't Give Up

By

GRENVILLE KLEISER

ness. Do not blame others for your mistakes. Cultivate a fine sense of independence that will sustain you in the midst of disaster. Be greater to yourself than you are to other men. Let your first aim be to merit your own respect. It will automatically follow that you will win the respect of other men.

If loss confronts you, don't give up.

Others have lost before, and have turned the experience to profitable account. Prove the greatness of the qualities within you by new and enthusiastic effort. Right where you are at this moment is the place to begin again, and to translate your good desires into actual deeds. Never before have you had so many fine opportunities and incentives for really great achievement.

If sickness smites you, don't give up. Take all available means to get well, and have faith that you will be well. A beneficent power co-operates with you when you think constructively and optimistically. Gratitude is a healing force. Cheerfulness and right living are vital elements of good health. Right thinking gives the creative strength with which to build a sane and healthy life.

If sorrow overtakes you, don't give up. Patience and self-sacrifice are often necessary to meet the responsibilities and difficulties that beset the daily path. Properly developed patience and self-sacrifice will help you to meet the emergencies of life. The practical value of your beliefs and principles may be suddenly put to the test. Be ready for such occasions by developing nobility and sturdiness of character.

If life seems hard and all the world set against you, don't give up. If you lose your money, your job, your material possessions, your friends, don't give up. Start in again, with head erect, clear vision, and bulldog determination. Rouse yourself—take a new hold on life. And no matter what happens, *don't give up!*