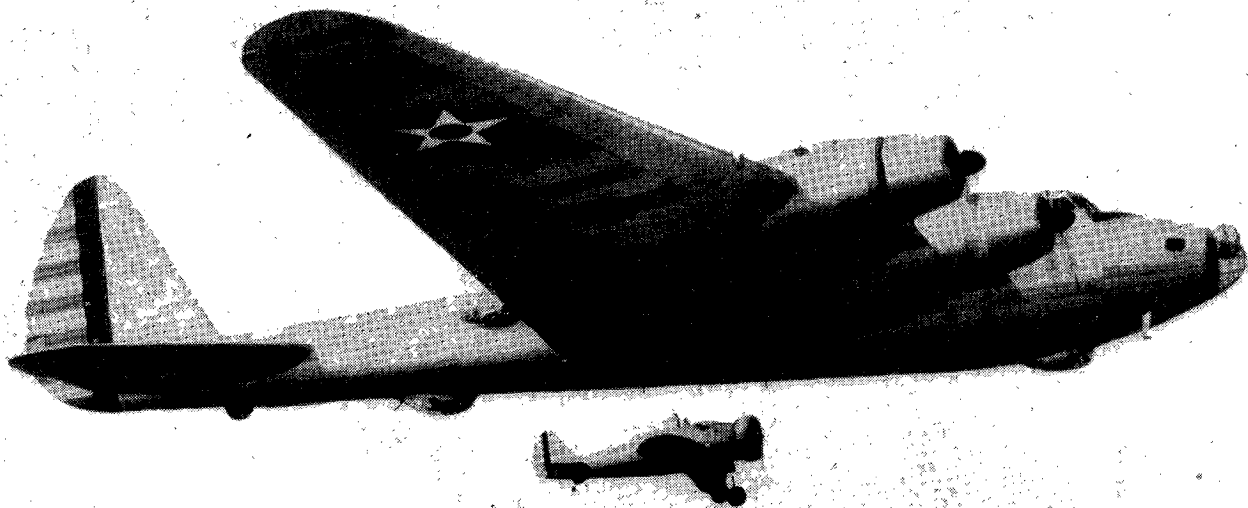




SIGNS OF THE TIMES

A CENTURY OF INVENTION—Donald W. McKay

July 6, 1910



The FLIGHT of TIME

OFFICIAL U. S. ARMY FROM INTERNATIONAL
Latest U. S. experimental bomber, with crew of nine, flying in formation with the army's smallest one-man fighter.



HUMANITY'S CRISIS

A Survey of World Events

By the EDITOR

ONE of the most significant facts of this time is the way that the most widely experienced men in every walk of life are vying with each other in their use of the most dramatic language in which to describe the present state of world affairs.

In New York recently we heard the Rev. Harry Emerson Fosdick speak of "these terrific days." At Chicago in February we listened to a leader of the Methodist Episcopal Church as he stated that we are "facing the worst catastrophe in human history." Mr. Neville Chamber-

lain, prime minister of Great Britain, has spoken of an "avalanche of evil poised above our heads," while J. L. Garvin, world-famous editor, has written of "this thunderstorm of crises."

And now Mr. Anthony Eden, Britain's ex-foreign secretary, has added his opinion in the following powerful phrases: "Stupendous forces are loose, hurricane forces," he said, addressing the Royal Society of St. George in London the other day.

"We are living in one of those great periods of history which are awe-inspir-

ing in their responsibilities and in their consequences."

"It is surely clear to all that the carefree days after the War, when we thought we could rest on our laurels and return to the old ways of life, with the old security, are gone for our generation.

"There are periods of history when man seems to have stood still. There are other periods when he has rushed forward at a pace which could not be checked or controlled. We are destined, for good or ill,—we do not know the end yet,—to live in such a period.

"One thing, therefore, is certain. We cannot stand still. We shall be caught in the onward surge.

"It is utterly futile to imagine that we are involved in a European crisis that may pass as it has come. We are involved in a crisis of humanity all the world over."

What a startling picture of our times!
"A crisis of humanity all the world over!"

We are reminded of the words of the prophet Daniel—words written twenty-five centuries ago, but amazingly applicable to this hour:

"Shut up the words, and seal the book, even to the crisis at the close." Daniel 12:4, Moffatt.

The angel was directing the prophet's

The queen of Italy leads the distinguished guest, Herr Hitler, to a reception given in his honor by the governor of Rome.

INTERNATIONAL





Crew of a big U. S. army bomber loading up a deadly cargo during recent maneuvers on the eastern seaboard.

INTERNATIONAL

mind to the events connected with the end of the world, and in doing so he pictured a "crisis at the close."

Today that crisis is here.

There is no longer any question about it.

There can be no doubt.

The crisis is so vast, so terrific, that none can fail to recognize it.

It is the supreme crisis of humanity "all the world over."

It is the crisis at history's close.

It is the darkest hour of time before eternity's dawn.



TRAGEDY OF UNEMPLOYMENT

DESPITE all the best efforts of the government to remedy the situation, despite the expenditure of astronomical sums of money on public works, the number of unemployed steadily increases.

Thirteen million people in the United States today have no work and no prospect of work. This is more than the combined population of several states. It is 10 per cent of all the people in the country.

Worst of all is the fact that seven million of them are between sixteen and twenty-five years of age—a mighty army of workless youth.

Could all those young people be gathered in one place, they would form a vast host of boys and girls that would move the nation to tears—and action.

Marching in ordinary military formation, they would take three months to pass a given point.

With the passing of another graduation day in high schools and colleges all over the country, thousands more have

joined their ranks, and the problem grows rather than decreases.

Seven million young people with nothing to do, no constructive work to which they can set their hearts and hands, is surely an appalling situation, and one fraught with the most serious possibilities.

And it is by no means confined to the United States. Canada has another million out of work.

We saw some of them in Vancouver, British Columbia, the other day. They had actually taken forcible possession of the art gallery and the general post office and were eating and sleeping there, with the city government looking on helplessly, either not knowing what to do, or not wishing to invite violent reaction by throwing them out.

People wishing to do business in the post office threaded their way through the mass of workless, and stepped delicately over their reclining forms. In many another city thousands are totally dependent on relief for the bare neces-

sities of life. How long such a situation can continue no one would venture to guess, but the final outcome, unless aggressive, practical plans are laid, is hardly in doubt.

Bruce Hutchinson, writing in the Victoria (B. C.) *Daily Times*, had this to say about it a few days ago:

"If anyone imagines that there is no vast, inarticulate, underground tide of protest in the United States and Canada, a tide which is welling up day by day and will some day reach the surface, he must be a complete fool. If our politicians don't know it, they must be fools also. If anyone imagines that we are going backward into the old ways, let him enjoy his complacency while he may. Something big is coming out of this; tremendous changes in our society."

Tremendous changes have already taken place in our time. We have beheld them in other countries and smugly considered that America, being so isolated, so different, must remain forever in its placid security. Alas, it cannot be.

As Mr. Anthony Eden has said, in the words quoted above, "stupendous forces" have been loosed, "hurricane forces," and none can tell where or when they will next break forth.

These are solemn days, indeed. Tragedy after tragedy afflicts mankind.

How the world needs some "masterful saving power," some great, new, inspiring leadership to save it from itself!

Thank God, that leadership is soon to be provided. In the midst of the seething maelstrom of world confusion and distress Jesus Christ, Redeemer of mankind, Saviour of the world, will appear in His glory to change everything, to end all that is wrong, cruel, and unholy, and to give to all who love righteousness a glorious new start in life.

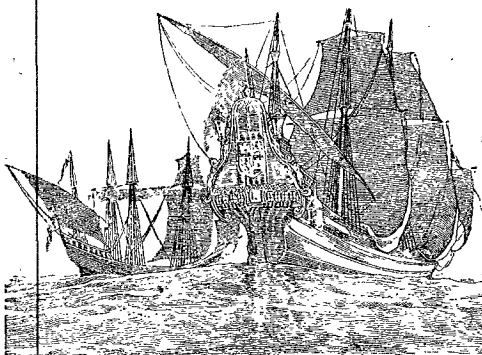
Soon His glorious, eternal kingdom is to be ushered in, where happy employment will be provided for all, "and there

(Continued on page 14)

Increasing unemployment is leading to serious hardship in many large cities. At Cleveland the funds available for relief have been well-nigh exhausted. Here one thousand relief clients are voting to continue a sit-down strike in the city council chamber until further appropriations are forthcoming.

INTERNATIONAL





STREAMLINE PIRATES

*Will the Modern Freebooters Consolidate
Their Gains Into a New World Empire?*

The Final Outcome of Unchecked Lawlessness

●
By H. V. REED

IN THE days of the Spanish galleons which so majestically plied the seven seas during the heyday of New World expansion, there flourished in practically all waters the profitable though despicable business of piracy. Never were merchant vessels safe from these vultures of the sea, who, flying their skull and crossbones ensign, unexpectedly swooped down upon their luckless prey. Wild, indeed, are the stories of these black-souled freebooters who, as they sailed away to divide the loot of captured cargo, terrified women, and chests of gold, left in their wake scuttled and burning merchant ships and dead and drowning sailors.

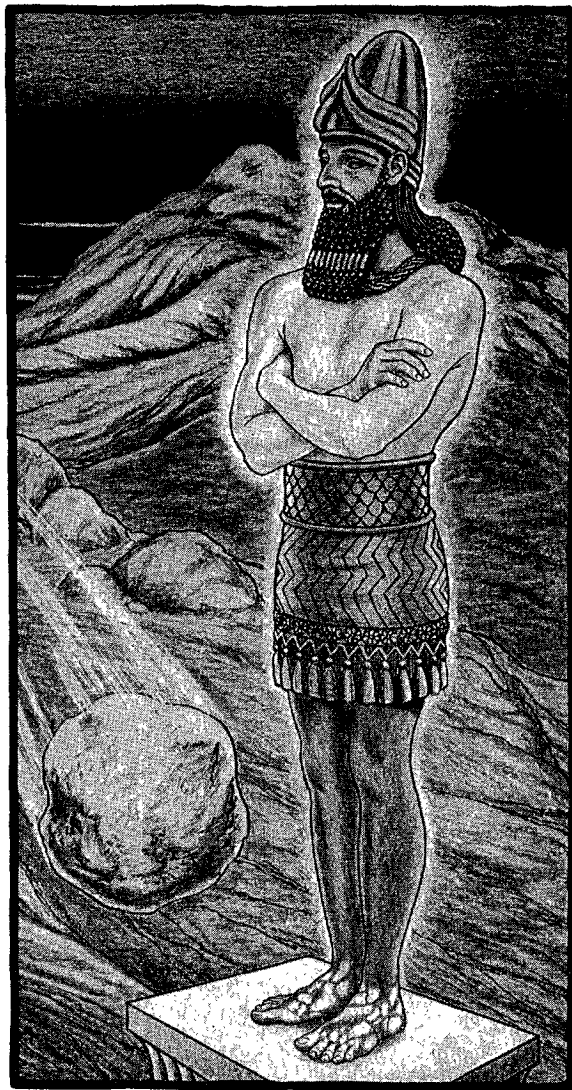
To these highhanded, low-moraled, evil-minded ruffians nothing was sacred. Honor, chivalry, justice, claims of ownership, vows of fidelity, and ties of marriage all fell before them.

But the privateer played a lone game in this diabolical business. Every man's hand was set against him. Practically every nation raised its voice against this parasite that sapped the very lifeblood from commerce and industry. Not only were concerted voices raised in stern denunciation and stiff rebuke, but governments backed their verbal blasts by organized co-operation for the extermination of the unlawful butchery and loathsome thievery so long endured by honest tradesmen. And with this uprush of righteous anger the nations combined to wipe the high seas clean of pirates.

Today the scene has changed, and we

see the comparatively petty piracy of yesterday completely obscured by high-handed robbery so stupendous that we who stand by gasp for breath. The grizzled, black-hearted pirate with his cutlass and pistol appears as only a harmless character in fiction compared with the armored giants of today, who stalk with machine guns, artillery, and bombing planes across their own borders to take captive whole nations of defenseless people, with their cities, factories, oil fields, coal mines, and farms as the prize of conquest. In place of the old wind-sail sea pirates, today we have the modern streamline international pirates, with all the old characteristics of disregard for law, order, justice, ownership, and the right to exist as freemen, only magnified and intensified by age. The freebooters of old have reappeared fully grown, fully educated, sophisticated, cultured, and suave.

Moreover, the wealth taken as the spoils of war serves only to strengthen modern pirate hands for more piracy. They grow sleek and fat at



Twenty-five hundred years ago God let man know, through Daniel, that He would someday put an end to evil.

the expense of the less fortunate, and the question comes rushing into the minds of all, "How will it end?" Will these international pirates consolidate a new world empire? or will the world plunge on to utter ruin and chaos as a result of plundering?

The one great Guidebook for the world contains the true answer to this question, and provides the only solution for those who are looking for a way out. We read from its sacred pages the entire history of the world, written in advance from six centuries before the birth of Christ down through the ages to the kingdom of God.

King Nebuchadnezzar's dream of a huge metal image was interpreted by Daniel the prophet to show the successive rise to power of four universal world empires. The first of these was ancient Babylon, represented by the head of gold, for, said the prophet to Nebuchadnezzar, "Thou art this head of gold." Daniel 2:38.

Following Babylon on the world's scene of action, Medo-Persia was to bear rule over all the world, we are told in Daniel 5:25-28. "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things. . . . And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron." Daniel 2:39-41.

The Succession of Empires

Speaking of the period represented by the toes of the image, it is said that "they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Verses 42-44.

True to the divine prediction, history tells us that in 538 B. C. Cyrus, ruler of the Medes and Persians, captured Babylon by entering the city beneath the walls along the drained river bed.

Daniel prophesied that this kingdom—Medo-Persia—should be overthrown by a third, represented by the belly and the thighs of brass in Nebuchadnezzar's image. In Daniel 8:20, 21 this kingdom is said to be Grecia, and, true to God's word, we see the Persian army of over a million men defeated by Alexander the Great, who led 47,000 "brazen-coated Greeks" near Arbela in 331 B. C.

The last great empire seen by Daniel was symbolized by the legs of iron. Thus Rome with her "iron legions" became the last and greatest universal empire after the overthrow of the Greeks at the Battle of Pydna in 168 B. C.

It was further made plain to Daniel that this iron kingdom should in turn be divided and broken, and that in her place should come up ten lesser kingdoms. According to authorities on Roman history, this very thing took place as the barbarian races swept down from the north, overran the Roman Empire, and set themselves up as distinct nations on her ruins between the years 351 and 476 A. D. Seven of these nations are to be found in Europe today—England, Ger-

many, France, Portugal, Spain, Italy, and Switzerland—the other three having been "plucked up" in accordance with the prophecy of Daniel 7:8.

"In Daniel 2:34 the prophet indicated that men would endeavor to unite these divided kingdoms into one empire. But iron will not mix with clay. So the prophecy declares, 'They shall not cleave one to another.' There were to be only four world empires, and then the world

(Continued on page 14)



DRINK *and* CRIME

By W. G. CALDERWOOD

THE campaign for repeal was based chiefly upon the claim that prohibition should be repealed because it could not be enforced. It was hammered into the public thinking by all the campaigners working for the return of the legalized liquor traffic that the violation of prohibition was breeding contempt for all law.

That liquor lawlessness flared to unprecedented volume immediately upon repeal is now common knowledge. Sanford Bates, director of Federal prisons, reported that during the first repeal year the Federal-prison population increased 25 per cent, the largest increase of any year in the nation's history. Moreover, the Federal Government found it necessary after repeal practically to dou-

ble the number of special officers for the enforcement of liquor laws; and, still, liquor violations, as well as general lawlessness, mounted to all-time high records year after year.

Yet neither the wet press nor any of the passionate crusaders who fought with fervid zeal for repeal as a cure for crime show any interest or concern.

From time immemorial the judges of all courts and all students of the cause of crime have recognized intoxicants as a major source of vice and crime. Every open-minded student of either criminology or the liquor problem knew in advance that repeal of prohibition would be followed by a tidal wave of crime such as is now shown by the official records.

Is God "Absent in the Record"?

*...rates His Interest in His
...alls of Pantheism and ...*

SOON after the rise of modern science in the sixteenth century, the discovery of universal gravitation by Sir Isaac Newton (1642-1727), the greatest physicist and mathematician of all time, seemed to confirm the idea that the universe is a gigantic machine, which runs itself without any outside interference or assistance. Such a theory is, of course, sheer materialism. This would mean that the universe has within itself the full power of running and acting as it does. It might mean that God had created the universe in the first place, or had wound it up like a clock, and had then left it to act through the power or the energy that He had put into it. This would mean deism. Such a scheme of religion or philosophy did prevail in England for a considerable time, and the people who taught it often appealed to the laws of natural science as then known in confirmation of their materialistic theories. Voltaire (1694-1778), the clever French man of letters, was one who taught this deistic, or materialistic, view of the universe. Voltaire was not an atheist, as some persons might suppose. He was a deist, as were also Tom Paine and many others of the time preceding the American Revolution.

Sir Isaac Newton was a very devoted Christian; but he tried to find a physical cause for the attraction of gravitation, of which he had become the discoverer and the promulgator. He thought that there must be some thin ethereal substance scattered through space; for he thought that some such substance was necessary

as the medium through which this "force" of gravitation is transmitted. He failed utterly in making this idea reasonable; but since his day many other men have also tried their hand at inventing some imaginary stuff that might serve as a medium not only for the transmission of gravitation but also for the transmission of light from the stars and our own sun. All these attempts at inventing such a stuff, or "ether," have now been proved to be unreasonable and unscientific. Einstein was not the first nor the last to throw discredit upon this concept of the ether. He merely took the results that had been established by the Michelson-Morley experiments, and by other facts known from various other sources. But today the situation can best be summed up in the statement of Sir James H. Jeans, that nature acts as if there is no such stuff as the ether of space.

An Action Across Space

Gravitation is seemingly an action across absolutely vacant space. In other words, it is *action at a distance*. Now it is wholly unscientific and unreasonable that a body can reach out and put hooks on another distant body and pull it in toward itself. How can any material object act where it is not? How can science explain the method by which any pull can be exerted across space? People have tried for several generations to help out

this matter by imagining all sorts of intervening substances that might assist in this process. But all such speculations have been complete failures. In the words of Sir Joseph Larmor: "No progress has been made, any more than in Newton's day, in unraveling the essential nature of gravitation."—*Nature, Supplement, page 52, April 9, 1927.*

The same idea is expressed even more clearly and emphatically by Prof. E. P. Lewis of the University of California: "We do not know, nor can we ever expect to know, the mechanism of gravitation."—*Science, Nov. 23, 1923.*

The plain truth is that there is no material mechanism for gravitation, or for any of the attractive "forces." They are in reality action across vacant space, or action at a distance. P. W. Bridgman of Harvard University intimates that nothing could be much more scientifically bigoted than an attitude of mind which refuses to accept these facts as we know them, simply because they do not fit into any materialistic picture of the universe.

From the religious point of view, these phenomena of gravitation, like the transmission of light and other forms of radiant energy across vacant space, are easily understood as due to the direct or the immediate (without a medium) fiat of God. This is the only sensible view to take of these matters. All materialistic schemes to explain these physical phenomena are merely so many mental shields, or buffers, to keep the individual from seeing and recognizing the direct acts of God in these natural processes.

But our God, the Creator, is a personal being; and His word is effective now in carrying on the processes of nature, just as it was effective in the beginning in bringing these worlds and the things upon them into existence. Distance is no obstacle to the fiat or the word of God. It is effective across space; and it is effective also down all the corridors of time. In other words, distance and time offer no obstacles to the effective action of God's creative word. And it is the direct *fiat control* of nature that we see manifested in gravitation and in so many other ways in the world around us. This present fiat control of nature is in full harmony with the truth already expressed that the original creation is finished, and is not now going on. This fiat control of nature is within the bounds of that original energy that was made available for our world in the beginning. And all the processes now being carried on in our world are in strict accord with the laws that God has established for the conduct of His universe.

Two conclusions follow inevitably from the facts given above:

1. The first and obvious conclusion is that God is not a great absentee. He has not left the world to act of itself. He has not even endowed matter with certain "properties," or with certain inevitable tendencies, leaving the things of the world to follow an inevitable course. He is directly and actively engaged in the processes that are going on. Certainly such processes as we have been considering—gravitation, magnetism, and electrical attraction—cannot be anything else than action at a distance; and this must be assigned to the direct or the immediate act of God.

Deism—a Libel on Jehovah

2. But these processes that we term action at a distance are always capable of direct correlation with other processes that might seem to us to be due to the "properties" of matter. For instance, gravitation or magnetism can be completely and exactly changed over into any of the other "forces" of nature, according to the great principle of the conservation of energy. Accordingly, we must conclude that God is just as directly concerned in all the processes of nature, even those which may seem to us to represent the mere properties of matter. No other conclusion is possible if we are to think clearly and logically.

From all this we can see that God is far more intimately and directly concerned in nature than we have been accustomed to think. Deism is absolutely false. It is a libel on the great Jehovah. It represents Him as careless or unconcerned with the world that He has made. It would also represent Him as being un-

able to help any of His creatures here in this world. This is not true. Miracles, or the direct action of God in the various affairs of our lives, are not only possible, but they are also to be expected of the great Jehovah, Him in whom "we live, and move, and have our being."

Darwinism, or the theory of organic evolution, gives us wrong ideas about the origin of things. But the theory of inherent or intrinsic properties of matter is equally wrong and equally dishonoring to God. It is this latter error that we have been considering in this article. And we have seen that there are abundant scientific proofs that God is far more intimately connected with the affairs of His universe than deism would admit; and we must not think of deism as a dead or an out-of-date theory. Many of the religio-scientific teachings of the present day are deistic to a high degree.

But they are wrong. And the Bible teaching of God, as directly concerned in all the processes of nature, is the only true scientific or religious conclusion.

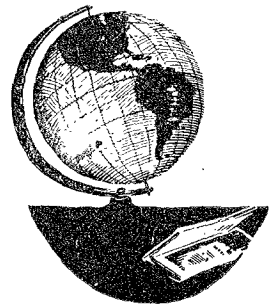
Yet an undue emphasis on this phase of the subject would drive us to pantheism, which is the error or heresy directly opposite to deism. Pantheism is an over-emphasis on the *immanence*, or immediate presence, of God in nature, just as deism is an overemphasis on the transcendence, or the separateness, of God with regard to nature. Both are wrong, but wrong in opposite directions. Men get into these two opposite mistakes because they do not recognize the limitations of the human mind, and because they think that they can fully comprehend the Infinite and Eternal One. It is the same old error of the three blind men who tried to examine the elephant.

(Continued on page 11)

News FLASHES

POINTED PARAGRAPHS OF WORLD INTEREST

By W. L. EMMERSON



⊕ **POLAND'S MILLIONS** Since 1931 the population of Poland has risen to 34,500,000—a gain of almost two and a half millions, or 7.5 per cent.

⊕ **BRITAIN'S PRESS** Thirteen million newspapers are supplied every morning to twelve million families in Britain, seven million every evening, and fifteen million on Sunday. In addition, 3,119 different magazines and periodicals are printed.

⊕ **PLENTY OF ROOM** "Italian interests and British interests can exist together," says the *Osservatore Romano*, "not only in treaties but also in realities, in that sea [the Mediterranean] which is so vast that it can gather to its bosom all the civilizations of history."

⊕ **ZEPPELINS USELESS IN WAR** Dr. Eckener, who is seeking supplies of helium in the United States, declared that there was no thought of using zeppelins for war purposes. They are no longer of military importance to Germany, he states, as they would be shot down in a few minutes if attacked.

⊕ **SOVIET AIR FLAGSHIP** The new flagship of the Soviet's dirigible fleet is to have a volume of one million cubic feet and a maximum cruising speed of eighty miles an hour. The Soviet Government regards the airship as of great value for military communications to remote regions inaccessible by railroad, waterway, or airplane.

⊕ **FACING THE CRISIS** "It is very characteristic of the Chinese character that the word which they have for 'crisis' is 'danger-opportunity,'" stated H. A. Whithenback at the annual meeting of the Church Missionary Society. "How is the Christian church facing this crisis, this danger-opportunity, in China today?"

⊕ **THE PURPOSE BEHIND** "I believe, first of all," says Canon Harold Anson, Master of the Temple, "that there is a purpose and a will behind the phenomena of life, which is gradually, and through a space of time, which to us appears to be infinite, producing order out of chaos, and value out of that which seems to us to be without worth. A pattern of infinite beauty is, I believe, being wrought out of what seems a mere ill-assorted jumble of ugly, disjointed, meaningless lives and events."

⊕ **INFLUENCE OF THE BIBLE** "It is impossible to exaggerate the place which the English Bible has held in molding the speech, the literature, the conscience, the ideals, the religion, of the Anglo-Saxon race throughout the world," states the Archbishop of Canterbury in his *Diocesan Gazette*. "If it is true, as I fear it is, that the Bible is no longer read and known as it was once, then the soul of the people must be impoverished. Let this year be marked by a sustained endeavor to restore and revive the reading and study of the Bible. This must be an indispensable part of any 'recall to religion.'"

A CENTURY *of* INVENTION

◆
By DONALD W. MCKAY

THIS week will mark the one-hundredth birthday anniversary of Count Ferdinand von Zeppelin, inventor of the airship that bears his name. No doubt, on Friday, July 8, multitudes will visit the birthplace of this famous engineer at Constance, Baden, Germany.

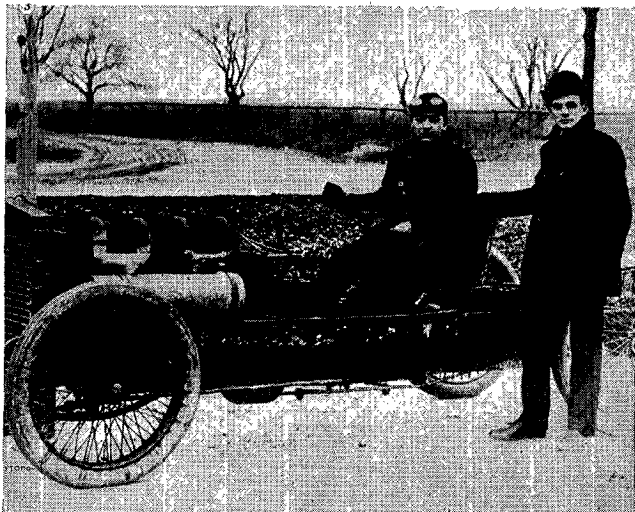
In the United States many will pay homage to Count von Zeppelin, who aided the cause of the Union during the Civil War. He served in General Hooker's Army of the Potomac, and took an active part in the Battle of Fredericksburg. This week, Zeppelin's name will reverberate throughout the world as a great inventor in a golden age of marvels.

A century ago, when Zeppelin was

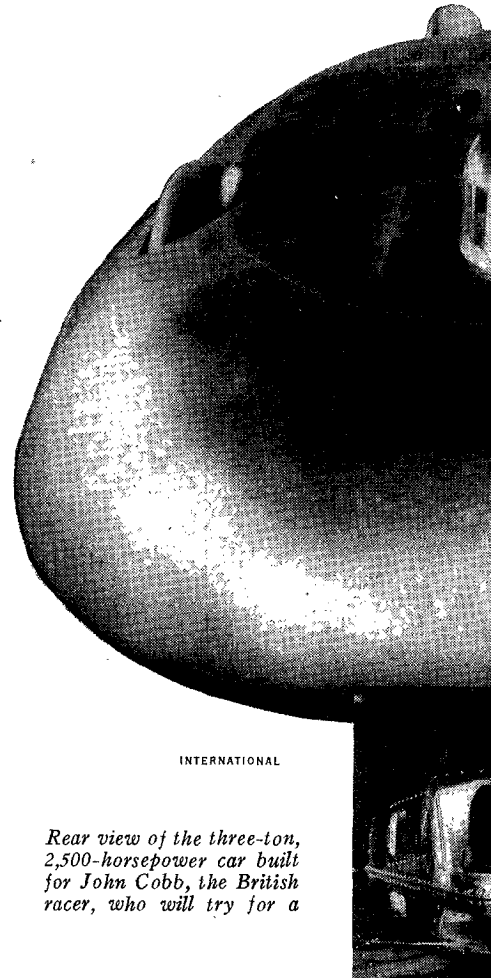
born, few even dreamed that someday ships lighter than air would cross the turbulent Atlantic in a few days, and encircle the globe with comparative ease.

Tremendous changes have come upon this earth since Zeppelin was born.

Few examples could more strikingly illustrate the progress of invention during the past century, than the following: At Ghent, in Flanders, on December 24, 1814, a treaty was signed which formally declared an end to the War of 1812 between England and the United States. Nevertheless, fighting was still going on in Louisiana two weeks later, because news of the treaty had not yet arrived. Today an event of similar importance could be made known throughout the



The first automobile to make a mile a minute. An early photograph of Barney Oldfield and Henry Ford.



Rear view of the three-ton, 2,500-horsepower car built for John Cobb, the British racer, who will try for a

world within an hour. Such is the marvelous age of invention in which we live.

The radio, the telephone, and the motion picture are so much a part of our daily life that few realize their recent origin. In fact, it is remarkable that almost all our modern conveniences were invented during a single century. Surely, we must be living in that time foretold twenty-five centuries ago by the Old Testament prophet, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased"! Daniel 12:4.

Never in the history of the world have such facilities for comfortable living and rapid locomotion been placed at the disposal of man; and not until this twentieth century were many of the most potent forces of nature brought under his control.

In 1838, when Zeppelin was born, dynamite, the air brake, the airplane, the automobile, the electric storage battery, the internal combustion engine, the motion picture, the radio, the sewing ma-



new speed record on the Utah salt flats. Inset is a front view of the driver's essential conning tower.

The amazing advance of knowledge in the light of Bible prophecy

ered to be the common necessities of life.

For thousands of years before this generation was born, there seemed to be scarcely any advancement or improvement in knowledge. But suddenly, in answer to prophecy, the world awoke from its lethargy, and a new era dawned—"the time of the end," when knowledge would be increased and men would be running to and fro.

God had a purpose in making possible these modes of travel and communication, for Jesus declared that one of the signs preceding His immediate return would be the preaching of the gospel in all the world. He proclaimed: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Certainly all will admit that missionaries are today reaching remote parts of the earth that only a generation ago were considered inaccessible. Modern methods of transportation and communication are definitely aiding in the widespread preaching of Christ's imminent return. The task He assigned His church is soon to be completed.

Thus the present phenomenal increase in knowledge is but one of many signposts on the road of life, indicating the nearness of Christ's return. Today God is sending His last warning message to a sin-sick world. He invites you to return to Him, and prepare your heart for that day of final awards.

Are you ready for His coming? Will you heed the plea that He is making to you? Tomorrow may be too late. Now is the time to open wide the portals of your heart to Jesus. Study His precious Book, the Bible; give Him the key to your heart, and He will abide with you. Let the blessed Saviour come into your heart; and let Him come in to stay.

The Bible and England

THE Dean of Winchester, in a noble address radioed from St. Paul's, spoke of the degree to which the English Bible has been woven into the warp and woof

of English life and history, studied for centuries in all the schools, forming the character of great empire builders like Wolfe, Lawrence, Gordon, Rhodes, and Botha, steeping both the prose and the poetry of England. "As we think what the Bible has meant and still means to the life of the British Commonwealth of nations, we can but thank God for bestowing this great spiritual gift. Nations which have been deprived of it are in the state indicated by the Russian peasant who had heard Gorky lecture on science: 'Yes, we are taught to fly in the air like birds and to swim in the water like fishes, but how to live on the earth we do not know.' It is the great glory of the Bible that it teaches us that."—Selected.

To the PUBLIC.
THE FLYING MACHINE, kept by John Mercereau, at the New-Blazing-Star Ferry, near New-York, sets off from Powles-Hook every Monday, Wednesday, and Friday Mornings, for Philadelphia, and performs the Journey in a Day and a Half, for the summer Season, till the 1st of November; from that Time to go twice a Week till the first of May, when they again perform it three Times a Week. When the Stages go only twice a Week, they set off Mondays and Thursdays. The Waggon in Philadelphia set out from the Sign of the George, in Second Street, the same Morning. The Passengers are desired to cross the Ferry the Evening before, as the Stages must set off early the next Morning. The Price for each Passenger is Twenty Shillings, Proc. and Goods as usual. Passengers going Part of the Way to pay in Proportion.
 As the Proprietor has made such Improvements upon the Machines, one of which is in Imitation of a Coach, he hopes to merit the Favour of the Publick.
 JOHN MERCEREAU.
 New York Gazette 1771

Consideration of old-time ideas of rapid locomotion causes one to realize that we are living in a speedy age.

chine, the telegraph, the typewriter, the tractor, and countless present-day conveniences too numerous to mention had not yet been invented.

Luxurious airplanes are now able to take off from the Newark Airport (Metropolitan New York), and within twenty hours their passengers are walking the streets of San Francisco. Many of these passengers do not realize that barely thirty-five years ago, in 1903, Orville and Wilbur Wright made flights of from twelve to fifty-nine seconds, which were thought, at that time, phenomenal.

Look about you. Nearly everything that you use has been created or improved by research in the last few years. The clothes you wear, the food you eat, the car you drive, the home in which you live—all have been marvelously improved by invention during the present generation.

Some who are reading these words can well remember that as children many modern conveniences were denied them. Only the very wealthy were able to afford, at that time, what now are consid-



With GOD on the MOUNTAINS

2. The Mount of Temptation

By F. A. SPEARING

A MARVELOUS panorama of rugged mountainous scenery passes before the eyes of the seeker after truth as he reads and meditates on the word of God.

Often the first spiritual mountain that we are called upon to ascend is the Mount of Temptation. It is given in the Gospel of Matthew, chapter 4, verses 8, 9: "Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me."

Luke's record of this experience of the Master gives the added thought that the devil claimed that the kingdoms of this world had been "delivered" to him and that he possessed the right to dispose of them as he would. The thought is also expressed that "all the kingdoms of the world" were revealed to the Saviour "in a moment of time," with the object, doubtless, of so dazzling Him that, taken off His guard, He would be seduced into submission.

It was necessary for the Saviour to meet the devil on the Mount of Temptation, "for in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:18. Another passage reads: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15.

But for the trials through which He passed, the temptations He had to meet, our Saviour could not have been a perfect example for His children. He faced the enemy of souls and conquered him with the sword of the Spirit, the word of God. In response to the subtle suggestion of the foe, that the way to possess the kingdoms of this world need not be the way of the cross, that they could be obtained by a much easier and simpler way, that is, by merely acknowledging the tempter as lord, the Master said: "Get thee hence, Satan: for

it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

Although our Lord was tempted many times throughout His earthly life, He died a victor over all the powers of darkness, never once having swerved from the path of right. He rose, too, on the third day, a victor over the tomb; and soon He will return triumphant to this earth, the glorious King of kings, and Lord of lords. "Yet learned He obedience by the things which He suffered." Hebrews 5:8. It was first the cross, then the crown; first the trials and temptations to which mankind is subject, then the kingdom of glory.

The Mount of Temptation was not for Him alone; every son and daughter of

Adam, whether he be Jew or Gentile, bond or free, believer or unbeliever, must climb the steep, rough path, suffering, perchance, the agony of aching limbs and torn and bleeding hands; no one meets the buffets of the adversary unscathed. As with the Master, so with His servants, the testing time is necessary. Jesus needed the experience that He might be an example for us and that He might help us in our troubles; we need the experience in order to develop characters that will stand throughout the ages of eternity.

When the Lord created our first parents, He gave them access to all the trees in the Garden of Eden save one—the tree of knowledge of good and evil. Why the exception? That Adam and Eve might obey God *from choice*. Free-will service is the only kind that is acceptable to God.

Recently it was our good fortune to visit an exhibition at which a robot was being shown. In response to an invitation of the exhibitor, we stepped to the front of the hall and addressed the robot, as follows:

"What is your name?"

"George Robot is my name," came the answer from this mechanical man.

"Raise your right arm!" we said next.

The right arm was raised.

"Raise your left arm—raise both arms—turn to your right—to your left—stand to your feet," we commanded; and George Robot obeyed every order. But the robot was limited; he possessed no soul, no life, no mind, no heart. He was quite incapable of rendering intelligent, willing, and loving obedience.

If there were no temptations, no trials, man would be little more than a robot. So, in the providence



"In that He Himself hath suffered being tempted, He is able to succor them that are tempted."

of God, and for our good, we are compelled to climb to the top of this "exceeding high" Mount of Temptation. We need not climb it alone, however. Who would think of ascending Mont Blanc without a guide? And who would attempt to scale this spiritual height without the help of One who knows every part of the road? Alas! many try to meet temptation in their own strength, and, consequently, they fail.

Here are a few assurances from God's word for those who realize their need of divine help in times of difficulty, trial, and temptation:

Divine Aid Is Promised

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:2.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

"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.

"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Revelation 12:11.

There is no place on earth so lonely as the summit of the Mount of Temptation. Christ was alone on the exceeding high mountain when the devil tried to overcome Him. There were no human companions there; even the angels seemed not to be in evidence. It was not until the devil left our Lord that "angels came and ministered unto Him." Matthew 4:11. But the all-seeing eye of the Father was upon His Son; the Father's ear was keen to hear the cry for help from the human lips of the Only-begotten One. Christ was alone, yet not alone; God was with Him, and it was the assurance of the Father's presence that gave Him the victory.

How comforting is the thought that Jesus had access to no power that is denied us, that just as His reliance upon His Father assured His triumph over Satan, so we, too, may be certain of victory, if our trust is absolute! The promises quoted above make clear that though the testing may be severe, it is not beyond endurance; our Lord is with us, and will provide a way of escape in every case.

Have we experienced that sense of utter loneliness when meeting the supreme test of our lives—when there seemed to be no one to whom we could go for

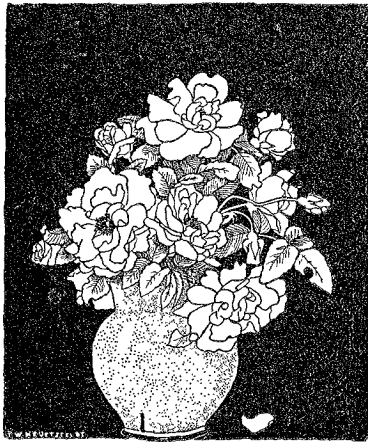
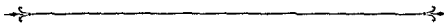
counsel with confidence that the counsel would be right?

This loneliness in the hour of perplexity and trial was experienced by the servant of Elisha when he and his master were at Dothan. "An host compassed the city both with horses and chariots," and the enemy were determined to capture the man of God. "Alas, my master! how shall we do?" cried out the servant in alarm. Elisha the prophet had the answer ready; he said: "Fear not: for they that be with us are more than they that be with them."

Then we are told that the prophet prayed that the eyes of his servant might be opened. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:13-17.

What mountain was this? It might well have been the Mount of Temptation.

Chariots and horses had been sent against the man of God, and chariots and horses were there to defend him. There was, though, a marked difference between the two hosts. The one repre-



Let Me Be as Clay

BYRON DE BOLT

I saw a potter at his clay and wheel;
I watched his wetted fingers slowly steal
Along the forming vessel's curving side
With touch that only gifted hands reveal.

I watched his agile fingers shape the brim
And make it flare into a rolling rim,
Then set the finished vase aside to dry.
The process was an easy thing for him.

And so, from watching him, I learned to pray:

"O Father, take my hardnesses away;
O help me yield to Heaven's fashioning
And be as plastic now as moistened clay.

"Thy hands, O God, are gifted to design
The perfect things whose patterns are
divine.

It is an easy work for Thee to mold
A service vessel from this heart of mine!"

sented the arm of flesh; the other, the arm of Omnipotence. The fact that God's army was invisible did not imply any limitation as to its usefulness. The hosts of heaven will always prove victorious, provided we are ready to accept their help.

We cannot escape the Mount of Temptation; but we need not yield to the tempter.

"Yield not to temptation, for yielding is sin; Each victory will help you some other to win."

"Absentee Landlord"?

(Continued from page 7)

One got hold of the elephant's tail, and he declared that an elephant is like a rope. One felt around on the animal's side, and said that an elephant is like a big wall. The other found one of the legs, and his report was that an elephant is like a pillar. And all of them were forming their conclusions from their very partial and mistaken experience; the real truth was vastly larger than their limited ideas would admit.

Pantheism is very widely held at the present day. The Buddhists of India and other countries in the Orient are pantheists; and so are plenty of others, even in America, who may be members of orthodox Protestant churches. But pantheism, wherever it is held, is a denial of the personality of God; it identifies God with the universe, making the totality of the universe all the god there is. Thus it denies the reality of God, as we Christians know Him.

Pantheism makes prayer a meaningless mockery; for why should one bow down and worship the totality of the universe? One might as well say his prayers to the east wind; for can the universe sympathize with him or hear his cry in time of distress?

Pantheism abolishes all distinction between right and wrong. For since any object, like the devil or a wicked man, is a part of the universe, a part of the great "All," is it not just as legitimate a part of God as is a good spirit or a good man? Thus whatever is must be *right*; there can be no real distinction between right and wrong in pantheism.

From this hideous doctrine Christianity alone can deliver us. It should be remembered in this connection, however, that a true understanding of energy and its many manifestations throughout nature will never lead to pantheism. The man who reaches this unhappy conclusion is like one of the three blind men who tried to examine the elephant. He is neither truly scientific in his methods of study nor in the conclusions he reaches.

In a subsequent article we shall consider other aspects of creation, in their relation to the processes of life.



Cleansing the

HEAVENLY SANCTUARY

By ASHLEY G. EMMER

“UNTO two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

Daniel the prophet—recognized as such by Jesus Himself in Matthew 24:15—saw “in the third year of the reign of King Belshazzar a vision.” Daniel 8:1. He beheld a ram (verse 3), symbol of the empire of Medo-Persia (verse 20), conquered by a he-goat (verse 5), symbol of the world kingdom of Grecia (verse 21). Out of the four kingdoms into which Grecia was divided, he saw arise a power that “waxed great,” and “magnified himself even to the Prince of the host.” Verses 8-11. This world force that was to succeed Greece, to “stand up against the Prince of princes” (verse 25), and finally to “destroy the mighty and the holy people” (verse 24) of Jerusalem in 70 A. D. was none other than Rome.

As Daniel beheld in vision the terrible desecrations, persecutions, and triumphs of pagan and papal Rome through the centuries, he heard one saint say, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?” and the reply came back, “Unto two thousand and three hundred days; then

shall the sanctuary be cleansed.” Verses 13, 14. This Daniel could not understand, supposing that the event had to do only with the fate of his people.

While he was seeking for “the meaning” of the vision, the angel Gabriel stood before him “as the appearance of a man,” and gave him the explanation—all except the time element involved in the prophecy; for when, after tracing the rise and the fall of empires, Gabriel finally came to the crucifixion of Christ at the hands of Roman soldiers, “Daniel fainted, and was sick certain days,” not fully understanding the prophecy. Verses 15-27.

The servant of God, therefore, let the matter rest for some time, until “in the first year of Darius” (chapter 9, verse 1) he “understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.” Verse 2. God had promised through Jeremiah that after seventy years He would turn the captivity of the Jews in Babylon. This time had now come. But could it be that there was a mistake? Daniel wondered. Were these years prophetic? and before they finally returned to Palestine, must God’s

people witness the destruction of their temple and the crucifixion of their Saviour as revealed in the vision? Daniel was perplexed. See verses 3-19.

While “praying, and confessing my sin and the sin of my people Israel,” the prophet records, “the man Gabriel, whom I had seen in the vision at the beginning, . . . touched me.” Said the heavenly messenger: “I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision.” Verses 20-23. What matter? and which vision? Obviously the vision that had caused Daniel to faint—the vision concerning the cleansing of the sanctuary, the rejection of his people, and the humiliation of the Messiah, as related in verses 24 and 25 of chapter 8. This was the portion of the vision that had been left unexplained, due to Daniel’s physical collapse.

Gabriel’s Revelation

Now here is what Gabriel revealed concerning the last two phases of the vision—the life and death of Jesus and the casting off of Judah:

1. “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.” Verse 25.

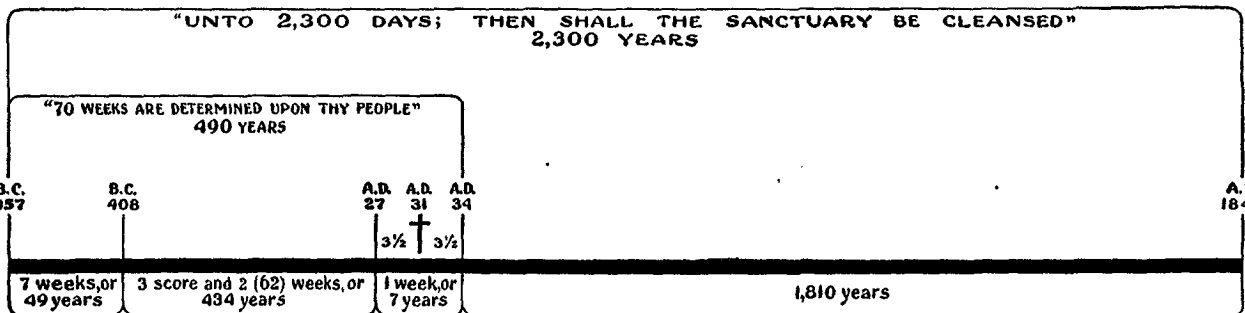
2. “He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.” Verse 27.

3. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, . . . and to anoint the Most Holy.” Verse 24.

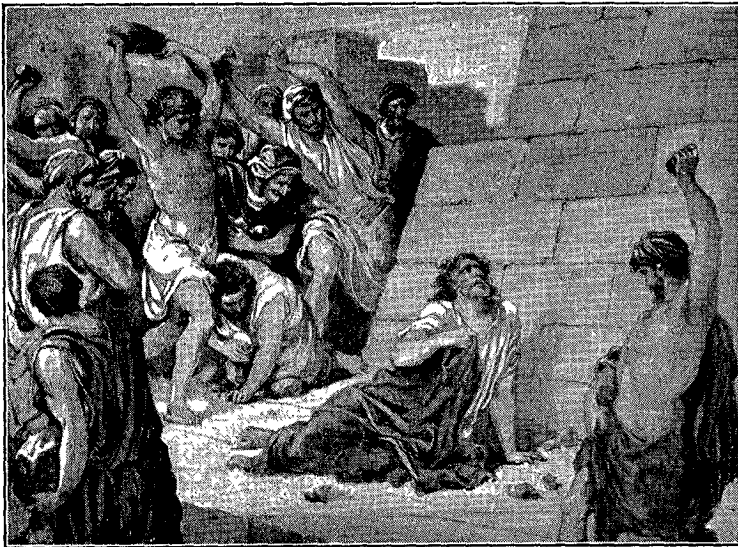
What do all these symbols mean?

First, a day in symbolic prophecy stands for a year, according to Ezekiel 4:6, which says, “I have appointed thee each day for a year.”

Secondly, the final, effective command “to restore and to build Jerusalem” (Daniel 9:25) was given by Artaxerxes “in the fifth month, which was in the seventh



As truly as a portion of the prophecy of Daniel 8 and 9 was fulfilled by the first advent of Christ, so truly may we be assured that the remainder will be fulfilled.



The stoning of Stephen, three years after the crucifixion of Christ, marked the end of that portion of the prophetic period of Daniel 9 during which the gospel was to go exclusively to the Jews.

year of the king." Ezra 7:12-16, 8. This date, as tested by Ptolemy's canon of kings, Sir Isaac Newton's computation of dates by the Greek Olympiads, and Archbishop Ussher's chronology given in the margin of our King James version of the Bible, is 457 B. C.

Now let us, so to speak, drive a nail at the starting point of this prophecy, and from here measure 483 years (sixty-nine symbolic weeks, each day a year) to Messiah the Prince; 490 years (of seventy prophetic weeks) to the end of Jewish national probation; and then pin a cross "in the midst of the week" of seven years. Now what do we have?

The Fullness of Time

First, we find Jesus "anointed . . . with the Holy Ghost" (Acts 10:38; Luke 3:21, 22) "in the fifteenth year of the reign of Tiberius Caesar" (Luke 3:1), about six months after the beginning of John's ministry in the spring of 27 A. D. Let us drive another nail at this point. It brings us 483 years from the command to rebuild Jerusalem to the Messiahship of Christ. "When the fullness of the time [the prophecy of Daniel] was come, God sent forth His Son, . . . to redeem" us. See Galatians 4:4, 5; also Mark 1:14, 15, where Christ is recorded as saying, "The time is fulfilled, and the kingdom of God is at hand."

Secondly, 490 years from 457 B. C. bring us to 34 A. D., when, after the stoning of Stephen at Jerusalem, the apostles forsook their work for the Jews, and being by persecution "scattered abroad went everywhere preaching the word." See Acts 8:1-4.

Thirdly, "in the midst of the week"

of seven years, that is, between 27 and 34 A. D., Jesus, knowing "the hour" of prophecy was "at hand" (Matthew 26:45), permitted Himself to be betrayed and crucified. Thus in the spring of 31 A. D., when, at the Messiah's death "the veil of the temple was rent in twain" (Matthew 27:50, 51), Jesus caused "the sacrifice and the oblation to cease." Daniel 9:27. There was no further need for a temple service in which animal sacrifices were offered. He was "the Lamb of God." John 1:29. Type had met antitype. A third nail here marks 31 A. D.

Now, from Christ's ascension on, as we observed in our study last week, "we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2; see also Hebrews 9:11, 12. This heavenly sanctuary it is, then, that Daniel evidently realized must be

antitypically cleansed after "two thousand and three hundred days," or years.

From this period of time, 70 weeks, or 490 years, "are determined," or cut off, as we have noticed. Thus there are left of the 2,300 years but 1,810. This measures to the year 1844, a date that is as certain as the dates of Christ's anointing and death—historic landmarks. Because the first three dates are nails driven in the chart of time, we may in all confidence drive another nail at 1844.

The sanctuary in heaven was then to be cleansed, according to the typical plan for the cleansing of the earthly tabernacle on the great Day of Atonement. See Leviticus 16:16, 19; 23:27. As the Jewish temple needed the service of this day in the second apartment, so the heavenly sanctuary must needs also have its cleansing service.

As God in the days of Moses examined on the Day of Atonement the records of His people to see that all sin was confessed, so also in the antitypical day of atonement. On the former, whatever soul did not find pardon was cut off. The Jews even yet regard the Day of Atonement as a "day of judgment." Similarly, since 1844 the angels have been going over the records of those who are candidates for the kingdom of heaven. When this work of investigation closes, our High Priest will return to this earth to reward His followers. And as in type, so in antitype; when Christ shall "appear the second time without sin unto salvation" (Hebrews 9:28), it will be too late to repent. See Revelation 22:11, 12.

The Final Day of Atonement

In the meantime, the judgment in heaven is set. Since October 22, 1844, the day on which the Jewish Day of Atonement fell that year, the work of an investigation of our fitness for a place in heaven has been continuing. Daniel saw the court in session. See Daniel 7:9, 10. Jesus Christ, our great High Priest, entered upon His closing work in the holy of holies on high. When His work



Coming Next Week

In addition to the regular features:

- Jesus Cares J. L. Tucker
- Life Only From Life George McCready Price
- Where Is Heaven? What Will It Be Like? John Ford
- With God on the Mountains Frederick A. Spearing
- The Judgment Bar of Heaven Ashley G. Emmer
- Our Divine Companion Robert Hare

as advocate is finished, He will return to save us. The court of the universe is now making final decisions for life or death. Solemn thought!

To make men aware of the nature of these times, God is today sending "the everlasting gospel . . . 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." Revelation 14:6, 7. This is the same "gospel of the kingdom" that Christ said would "be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Let us, then, now heed the entreaty, "Fear God, and keep His commandments. . . . For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

The Flight of Time

(Continued from page 3)

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4.

That is the message of hope which the Bible would bring to all who are discouraged in this dark hour.

In the words of Jesus Himself, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Streamline Pirates

(Continued from page 5)

would continue in smaller kingdoms until the end. History confirms the prophecy at every turn. While many political revolutions and territorial changes have occurred in Europe since the fall of the Western Roman Empire in 476 A. D., the divided condition still remains. None has ever been able to weld again these several nations into one empire."

So, to those who fear a new world empire as a result of the consolidation of the gains of international piracy, the word of God gives assurance that no fifth world empire will ever be created by man.

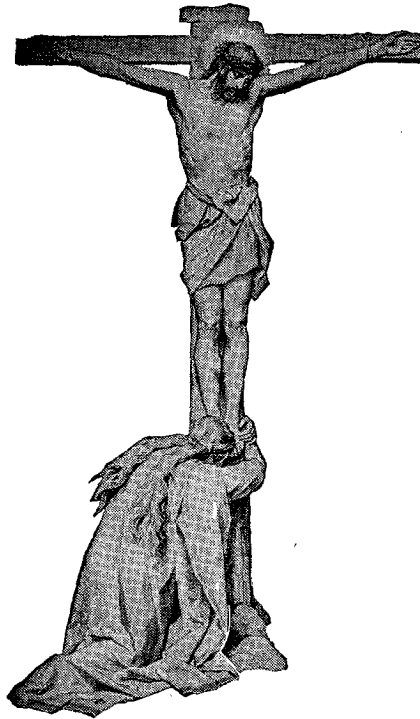
What then? We live today in the time

of "these kings" referred to in Daniel's interpretation. The record says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44. The "stone . . . cut out without hands, which smote the image upon his feet, . . . and brake them to pieces" (verses 34, 35), is the kingdom of Jesus Christ. Of this it is written, "The stone . . . became

a great mountain, and filled the whole earth."

God's kingdom is at hand. Are you ready to become a subject of that kingdom? Have you made your peace with the King? The Scriptures, speaking of Jesus, say, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:18.

The DEATH of CHRIST



"**Y**ET it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Isaiah 53:10.

First, we have here the origin of Christ's death. "It pleased Jehovah to bruise Him; He hath put Him to grief." He who reads Christ's life as a mere history, traces the death of Christ to the enmity of the Jews, and to the fickle character of the Roman governor. In this he acteth justly, for the crime and sin of the Saviour's death must lie at the

door of manhood. This race of ours became a decide and slew the Lord, and nailed its Saviour to a tree. But he who reads the Bible with the eye of faith, desiring to discover its hidden secrets, sees something more in the Saviour's death than Roman cruelty, or Jewish malice; he sees the solemn decree of God fulfilled by men, who were the ignorant but guilty instruments of its accomplishment. He looks beyond the spear and nail, beyond the Jewish taunt and jeer, up to the Sacred Fount, whence all things flow, and traces the crucifixion of Christ to the breast of Deity. He believes with Peter—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We dare not impute to God the sin; but, at the same time, the fact, with all its marvelous effects in the world's redemption, we must ever trace to the Sacred Fountain of divine love. So doth our prophet. He says, "It pleased Jehovah to bruise Him." He overlooks both Pilate and Herod, and traces it to the heavenly Father, the first person in the divine Trinity. "It pleased the Lord to bruise Him; He hath put Him to grief." Now, beloved, there be many who think that God the Father is at best but an indifferent spectator of salvation. Others do belie Him still more. They look upon Him as an unloving, severe Being, who had no love for the human race, and could only be made loving by the death and agonies of our Saviour. Now, this is a foul libel upon the fair and glorious grace of God the Father, to whom forever be honor: for Jesus Christ did not die to make God loving, but He died because God was loving. . . . Yea, He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." . . . When Christ dies, you are to look upon the death of Christ, not as His own dying merely, but as the dying of all those for whom He stood as the substitute. It is true, Christ died really Himself; it is equally true, that He did not die for Himself, but died as the substitute, in the room, place, and stead of all believers. When you die, you will die for yourselves; when Christ

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died, He died for you, if you be a believer in Him. When you pass through the gates of the grave, you go there solitary and alone; yet when Christ went through the sufferings of death, He was the representative head of all His people.—*Spurgeon*.

Two World-Shaking Events

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. A pistol shot, fired June 28, 1914, in time of peace, started the greatest war in the history of the world; brought twenty-seven nations to arms; cost ten million lives; and destroyed fifty billion dollars' worth of property, without counting that used in actual war material, while over two hundred billion dollars' worth of the productive wealth of the nations that went to war has been mortgaged, much of which now seems unrecoverable. The ten million lives lost include those sacrificed through atrocities and massacres as well as through battle. Now contrast that event, the pistol shot at Sarajevo, and the unspeakably tragic train of events that followed in four years, with another single event, the birth of a little baby boy in Bethlehem nineteen centuries ago, and the chain of events that have followed and will yet follow. One was Satan's work; the other, God's.—*Selected*.

OUR COVER PICTURE

This week our cover picture, "Wings Over the Spanish Main," kindly lent by Pan American Airways, illustrates in a striking way the advance in methods of transport during the past half century. High over the old trade routes the giant "Flying Clipper" ships of this enterprising company link the Americas with Australia and the Far East.

Doing GREAT SERVICE

The Anti-Liquor SIGNS Is Appreciated

Within two weeks after announcing our Temperance issue of the SIGNS OF THE TIMES, we had received and filled orders for more than 80,000 copies in addition to our regular mailing list. And the work with it has only begun.

There is a growing conviction and determination to fight liquor, and this issue of the SIGNS provides the facts, the warnings, and the appeals that the situation demands.

There is a wonderful response on the part of prominent temperance workers over the country. They like this paper; they recognize that it should be widely circulated; they are willing to help.

Our first order from the W. C. T. U. came from the California State Office in San Francisco, this for 200 copies to go to "county and local presidents and state directors of departments." "We will recommend that additional copies be ordered," says the secretary.

"Thank you for calling our attention to this splendid paper," writes Mrs. H. E. Chappell, president of the Montana W. C. T. U., as she places her first order for 100 copies.

"I want to commend you for this splendid publication," writes Mr. John R. Golden, state chairman of the Kansas Prohibition Emergency Committee. "I assure you I will make good use of the materials that are in it."

Dr. Daniel Poling, editor in chief of the "Christian Herald," who in his editorials and writings constantly and ardently educates against liquor, wrote a personal note in appreciation of this issue of the SIGNS OF THE TIMES. He especially suggested sending copies to the leader of the "Allied Youth" in Washington, D. C. "I know that he will be glad to give it wide publicity," he says; "and we shall pay our attention to it, you may be sure."

Dr. Ernest H. Cherrington of Washington, D. C., who is the executive secretary of the Board of Temperance, Prohibition, and Public Morals, of the Methodist Episcopal Church, has this word of encouragement: "You have certainly produced a splendid temperance number, and I congratulate you both on the quality of the material and on the attractive setup. More power to you."

Rev. Ed. J. Richardson, superintendent of the Anti-Saloon League of Virginia, orders 100 copies. "I have read practically every word of it. The contents of this paper should do a great deal of good," he writes; and, in closing, he very kindly says, "With every good wish, and congratulating you and your associates upon the splendid contribution you are making to the promotion of real temperance in the United States."

Likewise, Mr. Herbert Ford, state superintendent of the Anti-Liquor League

of Nebraska, appreciates this paper, orders 100 copies, and mentions that in another state a few years ago he distributed 4,000 copies of a similar issue.

Senator Morris Sheppard (Texas), whose speech in Congress appears in part in this issue, acknowledged copies sent him. "I have read it with great interest," he says; and, further, "I congratulate you on your splendid work for the temperance cause."

Dr. Norman W. Pendleton, superintendent of the Northern California Anti-Saloon League, San Francisco, ran a display announcement of this special issue in the "California Liberator," urging that it be widely circulated throughout the state. And, with his co-operation, we were privileged to send this SIGNS to more than 3,000 ministers in California.

The same friendly feeling is expressed by Mr. R. D. Dexheimer, superintendent of the Colorado Anti-Saloon League. "We shall be glad to co-operate in every way," he writes.

Orders are coming from Y. M. C. A. secretaries, city and district W. C. T. U. organizations, and many others.

Laymen appreciate this paper as much as leaders in active temperance work. One of our readers in Nevada sends \$2 for 100 copies. "I am convinced," he says, "that this special issue will wake up those who read it, and many will enroll in the cause of God's crusade against booze."

TWO WAYS YOU CAN HELP

1. By your personal work in purchasing and distributing copies of this Temperance "Signs" individually or with your associates in your church or organization.

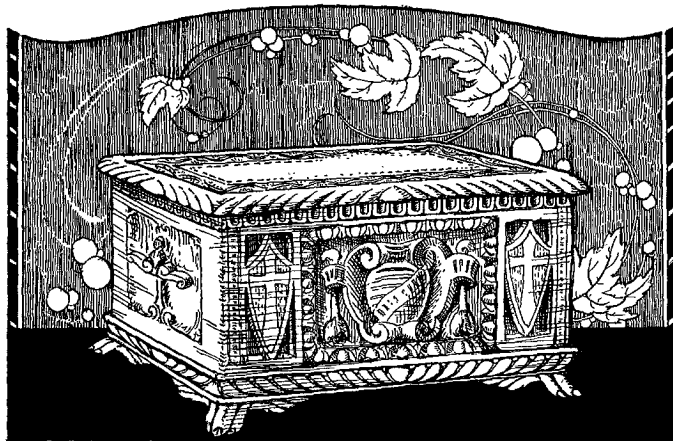
2. By helping to provide copies of this special issue to persons who can effectively use them. From persons so situated we are getting requests. One of these is a well-known temperance lecturer in the Southern States, who has just written us asking if we have any way by which he can be provided with copies of this Temperance "Signs" to use in connection with his lectures. Listen to this:

"I could put many thousands of this number into the hands of teachers and students if somebody would put them into my hands. I have a wonderful opportunity to place such literature in the hands of the youth and adults who will read it. I address 100,000 annually. Do you know of somebody who would be glad to supply me with a few thousand copies of this number? I just finished nearly five months of work in Alabama and Georgia, during which time I addressed 50,000 people, and spoke in 67 cities and towns."

To friends who might like to co-operate in the large field here open by providing a hundred or a thousand or more copies of the Temperance "Signs," we shall gladly give more information. Indicate that your remittance is a gift for this specific work, and it will be so applied. Address the Co-operation Corner, "Signs of the Times," Mountain View, California.

Tell others about this "Signs;" bring it to the attention of the leaders in your community; use it liberally in a great and victorious warfare to protect our youth from liquor. Prices: \$15 a thousand; \$2 a hundred in U. S. A. Outside U. S. A., \$3 a hundred.

SIGNS OF THE TIMES, Mountain View, California.



THE IVORY CASKET

By LEONORA L. WARRINER

ARTHUR T. PIERSON, in one of his books, tells the story of an Arabian princess "who was presented by her teacher with an ivory casket, not to be opened until two years had passed. The time impatiently waited for came at last, and with trembling fingers she unlocked the treasure; when, lo, on the satin lining of the ivory casket lay a *shroud of rust*—the form of something beautiful, but the beauty gone!"

A slip of parchment contained these words: "Dear pupil, learn a lesson in your life. This trinket, when enclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold—only a blot in its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only a dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So it is with yourself; treasure up only the pure and good, and you will be an ornament to society, and a true source of pleasure to yourself and to your friends."

How many of us may have in the ivory caskets of our hearts the insidious rust and canker of sin! Perhaps it is some little thing, too small almost to trouble about; yet, instead of getting rid of it, we cover it up closely, hiding it from the eyes of our associates and even refusing to look at it squarely ourselves. And so day by day the secret work of corrosion goes on, eating into our characters and lives.

Like the Arabian princess, we may flatter ourselves that the ivory casket of our hearts holds a precious jewel of character, when in reality, all that remains is a worthless, rust-eaten residue of something that might have shone to the glory of God.

We read in Proverbs 4:23: "Keep thy heart with all diligence; for out of it are the issues of life;" and in Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" It is only too easy for the rust of sin to get a foothold there; so let us be on our guard against it.

There is only one true cure for this insidious destroyer that works silently and relentlessly in our hearts. David tells us what it is: "*Thy word* have I hid in mine heart, that I might not sin against Thee." Later in the same psalm he adds, "Let my heart be sound in Thy statutes." Psalm 119:11, 80. No room for the corroding rust of sin in the heart when God and His divine law reign supreme.

Suppose that the rust of sin has already made deep inroads; is our case then hopeless? No, indeed! We are bidden of Jesus to buy "gold tried in the fire" to replace what is worthless; and there is One who will refine us as silver is refined and will try us as gold is tried. If we will submit to this purging and refining, the promise is, "I will say, It is My people: and they shall say, The Lord is my God." Zechariah 13:9.

We are told in Proverbs 25:4: "Take away the dross from the silver, and there shall come forth a vessel for the finer." Wonderful promise of restoration and fitness for the King's service! And again, "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin." Isaiah 1:25.

May we all be among those who are willing to open the ivory caskets of their hearts to the searching eye of the One who "shall sit as a refiner and purifier of silver;" and He shall purify us and purge us as gold and silver, that we may offer unto the Lord an offering in righteousness. See Malachi 3:3.