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Signs of the Times

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Stagnant Christians

"It is not that Christianity has been tried and found wanting, but that it has been found difficult and not tried."

By Missionary Kay M. Adams

ONE of the principal causes of the modern church's failure is stagnation. The church has been looking backward instead of forward. In the business world, the firm which blindly follows the policy laid down by its founder, and will not accept innovations, will soon be outstripped by those concerns which are ever looking into the future and making preparations for it. The nation that says, as China did for so long, "What was good enough for our ancestors is good enough for us," will soon become decadent. The nation that holds on to customs and ceremonies merely because of their antiquity will fast find their brains becoming as senile as their usages. Humanity is made to be progressive; and the man, nation, or church that thinks and lives only in the past will rapidly become of no use in the living, workaday world. A man remains young and progressive as long as he lays plans for the future and thinks of things to come. When his mind begins to revert to his boyhood days, and to think on the happi-

ness of the past, then he becomes old, and it will not be long till he retires from his business, and ceases to be of service to the world.

This very thing was the cause of the failure of the Jewish church. All the ceremonies of the sanctuary service that were given to them at Mount Sinai pointed not backward, but forward, to the coming of the Saviour. As the Jews partook yearly of the Passover feast, they were to think of their great deliverance from the land of Egypt, and then to dwell upon the time in the future when the Saviour would come and give them deliverance from sin. The other annual feasts were the same, looking for-

ward to the first advent of Christ. All the offerings of lambs and bullocks were designed to remind the Jews of the Lamb of God, who would one day be offered in their behalf.

The Jews, however, instead of looking into the future, as God desired, looked backward only. They continually feasted their memories upon the great deliverances God had worked for their forefathers in Egypt, in the wilderness, and in the land of Canaan, and they said to themselves: "We are the chosen people of God. No other nation is so good as ours." They loved to hear recited the history of their ancestors. It was because of this that they listened to Stephen when he spoke to them.

God gave them these great experiences so that, in thinking of them, their minds might be led to the advent of their Saviour. But the very things that God intended to be reminders of the coming Lord, the Jews used as a foundation of national pride. They became conservative and retrogressive, and the result was

A busy bazaar scene in old Jerusalem. The square building at the right is the so-called Tower of David, which was part of the fortifications built by Herod the Great, this particular tower being named Phasaelus, in honor of his brother. The penetration of American business is memorialized by the Standard Oil tins that may be seen as siding on the house at the left. This city of Salem (peace) is of special interest at the present, because of the great number of Jews said to be preparing to leave the countries of Europe, Asia, and America for the home of their fathers.



International

that when Christ came, they had not thought of or longed for His coming, and did not recognize Him. They rejected their sole means of salvation, and came to an ignominious end in A. D. 70 by the hand of Titus, the Roman conqueror.

IN ANTICIPATION

It is easy for us who live to-day, to point out the faults of the Jewish nation, and to declare that we would not make the same mistakes; but we need to beware lest we walk in the same paths. The modern church looks back to the days of Christ and the apostles, as the Jews did to Moses and the prophets. Professing Christians of the twentieth century talk with great fervor of the ministry of Christ, His crucifixion and resurrection. These doctrines are of prime importance, too; but if we dwell on them in a theoretical way only, and they do not lead us to prepare for the next coming of Jesus, they are of no avail.

While Jesus was here upon the earth, He warned the people of the tendency to look backward. In His first public utterances, the Sermon on the Mount, He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20. But even His disciples misunderstood His words; for they had the idea, till the last, that Christ would set up a temporal kingdom. Yet the whole trend of Christ's teaching while in this world was toward His second coming and the Day of Judgment.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

"PREPARE TO MEET THY GOD."

The Christian church has neglected to look forward to the second coming of Christ; and it is because of this neglect that the events are occurring which cause men to say Christianity is a failure. The apostle Paul prophesied of this very condition: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, . . . Let no man deceive you by any means: for that day shall not come, except there come a falling away first." 2 Thessalonians 2:1-3. Again he said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." 1 Timothy 4:1. The apostle Peter wrote of this state of affairs: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

The great war that has just closed has embroiled on one side or the other all the great Christian nations of the world. It was started by Christian nations only, and the non-Christian nations that came in later were merely swept into the vortex by the force of circumstances. These facts have caused the non-Christian portion of the world to hold up Christianity and its followers to con-

tempt, and to say that Christianity as a moral force and as an influence for uplifting humanity has failed. Many Christian theologians, moreover, have been asking themselves and others if this is not true.

Christianity has not failed, and will not; but many of its professed believers have failed, and are failing to-day. Why?—Because, while they profess to be Christians, and to follow the Bible, they reject many of its teachings, and pervert others of its teachings to suit their own desires.

If a man has chronic indigestion, and consults a doctor, a dietary will be given

"Christianity in its real essence, in its true spirit, has never been tried; it has never been lived by men, not even by professing Christians in general. For most of the world, it is yet largely in prophecy; for practically the entire human race, it is but an ideal. Indeed, although its Founder repeatedly declares, in the Gospels, that the noble principles which He enunciated and exemplified are to be incorporated in the lives and conduct of His followers, for generations it has been preached that mankind could not live them. When the exponents of Christianity announce that its principles, as put forth by Jesus, are so high, so pure, so divine, that man, by nature weak, sinful, and depraved, cannot hope to reach them in his individual earthly life and character, small wonder that Christianity has not really been tried.

"Talking about religion, subscribing to sectarian creeds, accepting Christ as our Saviour, conforming to the ritualism of any church, or even saying many prayers asking selfishly for blessings and salvation for one's own little soul,—none of these, nor all combined, constitute religion according to the Christ standard, the Bible standard. According to the plain and positive teaching of Jesus, it is only they who do the will of the Father, who obey the Master's commands, who follow Him in life and spirit, that are to be accepted by Him.

"Neither leagues of nations nor any other physical device will bring a very near approach to the millennium until more of the men and women who make up the nations live the Golden Rule and have enthroned in their hearts the spirit of Christ to direct, to dominate their thoughts, their motives, their deeds, their lives."—Editorial, San Jose (California) *Mercury-Herald*, October 14, 1919.

him to follow, and certain medicines to take at given times. If the man discards some of the medicines because they are distasteful, and takes the rest at other hours than those ordered by the doctor, who is at fault if the patient becomes worse instead of recovering? Have the doctor and the medicines failed?

Should his license to practice be taken away from him? Or is it the patient's fault that he did not get well, because he failed to follow the doctor's directions?

Christianity has not failed, but so-called Christians have failed in not heeding the teachings of God's Word.

SPIRITUALLY DECADENT

The Christian church is losing ground, losing its hold upon the hearts of men, because it does not have the message for the times. Had the Jews continually kept in mind the Saviour's advent, and prepared for it, they never would have been rejected. Had the church of Christ continually kept in mind the return of her Lord, the world would now be under her triumphal reign of peace, instead of being torn by the political and social revolutions of the present. Her only salvation is to arouse, shake off the lethargy that is upon her, and prepare for the coming of her Lord. As one reads the books of the New Testament—yes, and the Old Testament too—he will find the sayings of the apostles and prophets full of references to the coming of the Lord and the end of the world. Paul's hope should be the aspiration of Christians to-day: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8.

Victory Plus

THE most trying circumstances that ever befall us in life may be met with complete mastery on our part, and even more than mastery, provided we meet them in the right way. We may list the things that seem to be against us, and that look as though they were going to cause our overthrow, and we say with Paul, "In all these things we are more than conquerors through Him that loved us."

It would seem sufficient, would it not, to know that we can conquer such things as tribulation, distress, persecution, famine, nakedness, peril, and sword? These are real things, not merely theoretical. They are things that actually befall people. We may think of them in all their severest reality, in whatever way they may be put upon us, in their fullest strength and in any combination, and we may be assured that we may come off not only conquerors, but more than conquerors. How much more, no one knows; that is God's side of the question, and He always gives "much more."

Then there must be big gain in having these things come upon us if we are in Christ. We do not come out even in the conflict, but away ahead. Each struggle with these things is evidently meant to enrich us in blessing.

Is it not timely, in these days of trouble, that people be directed to Him who can thus turn trouble and apparent loss to blessing and gain? People need to know that love of God which is in Christ Jesus our Lord, from which nothing in this world can separate them. They need to know the true meaning of trials as affecting Christian growth and character.

There is a power available to every one, which puts people in right relation to everything that affects them, and makes them more than masters of any situation. In Christ, we may meet anything with assurance of a complete victory and more than a victory.

L. A. HANSEN.

FAITH and Its Counterbalance

By

Emmet J. Hibbard

THE theme of Paul's letter to the Galatian church is two gospels—two systems of religion. It is true Christianity—salvation by grace alone—contrasted with that theory which is the basis of all false religions, namely, reform or evolution through one's own works. The text, therefore, on which the whole epistle is built is found in verses 6 and 7 of chapter 1:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Elsewhere the same writer has epitomized the true gospel in the following words:

GIFT OF GOD

"By grace are ye saved through faith; and that not of yourselves: it is the *gift* of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2: 8-10.

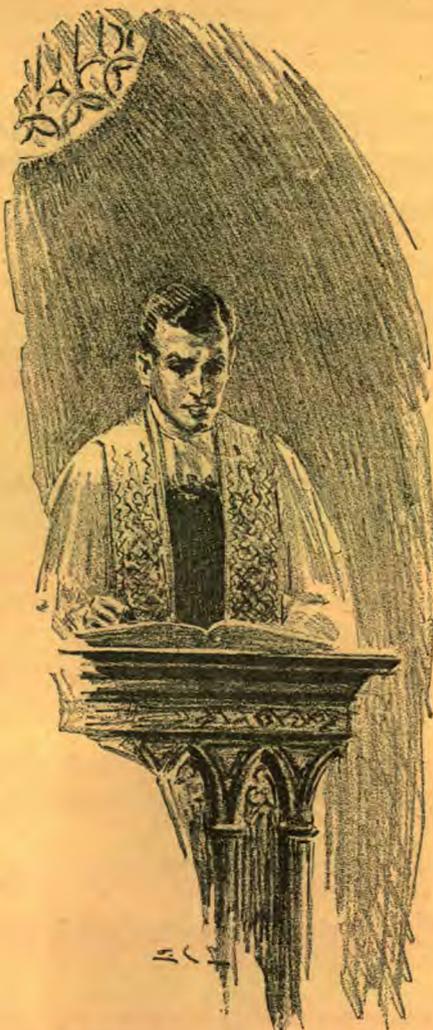
And again in these words:

"If by grace, then is it no more of works: otherwise grace [favor] is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Romans 11: 6.

To be saved from sin and the practice of sin, requires re-creation, regeneration, a new birth; and there is no power in sin-polluted man to *assist* the Almighty in this matter, much less to accomplish it alone. He can only consent that the work be done by infinite power. He must accept the "great salvation," if at all, as a free gift, a favor altogether unmerited, undeserved.

But men are "created in Christ Jesus unto good works." Good works follow or accompany God's work of saving sinners, as naturally and as inevitably as breath and action follow the normal physical birth. Good works therefore are always the *result*, but never the *cause*, of salvation. And no truly converted person ever credits himself with any good thing. It is Christ in him and through him who does the work and deserves all credit.

"Let your light so shine before men, that they may see your good works, and glorify [not you, but] your Father which is in heaven." Matthew 5: 16.



We are very happy to begin a series of articles on the relation of the law and the gospel, by Emmet J. Hibbard. During the many years of Mr. Hibbard's ministry and teaching, he has acquired a rich knowledge of the Word; and we are glad that our readers are to have the opportunity to study with him an important phase of Bible truth.

THE EDITORS.

But some professed Christians, during Paul's absence, had visited the Galatian church, and brought in great confusion. They had put the cart before the horse, and had taught those people lately converted from heathenism, as they had taught also at Antioch in Syria, that "except ye be circumcised after the manner of Moses, ye cannot be saved." In order to be saved, they asserted in Antioch, as in Galatia, "it was needful to circumcise them, and to command them to keep the law of Moses." Acts 15: 1, 5.

In sketching briefly, we shall find this same reasoning countered by Paul's masterful letter to the Galatians. Thus: "I do not frustrate the grace of God: for if righteousness come by the law [any law], then Christ is dead in vain." Galatians 2: 21.

Again: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Galatians 3: 21.

Another: "For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosever of you are justified by the law; ye are fallen from grace." Galatians 5: 3, 4.

Is it not clear, from these quotations, that no law ever given is our savior?

"There is no contrariety at all between the law and the gospel; . . . on the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law."—Wesley, sermon twenty-five.

No law can give life; no law can justify a sinner—a violator of law. In such cases, heaven's infinite sacrifice for this lost planet, with its ungrateful inhabitants, was all in vain. Surely, "if righteousness come by the law [by any law], then Christ is dead in vain."

UNDER A CURSE

But because the law cannot, does not, and was never divinely intended to take the place of Christ as Redeemer of men, has it therefore no place in God's plan of redemption?—Yes, verily, it has a big place; "for by the law is the knowledge of sin" (Romans 3: 20); and without this knowledge of sin no living person would accept the Saviour. Could the law have been changed or abolished to meet man's wrecked moral nature, then again would Christ have died in vain.

Therefore is not that man who ignores, seeks to abolish, ridicules, and reviles God's holy law, as much a perverter of the plan of salvation as are those who would make the law their savior?

We must consider further the teachings which "by works of law" would displace our Christ as a complete Redeemer. To do this, let us analyze Galatians 3: 10-13. It reads:

"As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to *do* them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law [not from the accursed law], being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

We conclude from these statements:

1. "As many as are of the works of the law are under the curse," and "Christ hath redeemed us from the curse."

2. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." "Christ hath redeemed us from the curse."

3. They that are of the works of the law are under the curse, because cursed is every one who does not do the law.

4. It therefore follows that by the works of the law no man can keep the law, and—

5. By the works of law men can only break the law—not keep it.

This reasoning is absolutely correct, as will appear first by comparing with other texts.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2: 13.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3: 20.

1. "The doers of the law shall be justified."

2. "By the deeds of the law there shall no flesh be justified."

Another comparison will throw further light on the question.

"What shall we say then? That the gentiles, which followed [past tense] not after righteousness, have attained to righteousness, even the righteousness which is of faith"—the right kind.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone," Christ Jesus. Romans 9: 30-32.

"By the works of the law," Israel never attained to the keeping of the law. This is always so. The law cannot redeem one from transgression nor give him power to keep it.

And this contrast between the gentiles who obtained righteousness by faith, and Israel, who sought righteousness by works of law, is completed in Romans 2: 17-29.

Here the Jew is represented, in verses 17 to 25, as resting in the law, teaching the law to others, but always breaking it himself.

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision [the gentiles in Christ] keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" Verses 25-27.

Therefore it is demonstrated that in the time of Paul, the Jew who rested in the law as his savior never kept it—never could keep it; but the gentile who received his righteousness by faith in Christ Jesus (Romans 9: 30), kept the righteousness of the law, fulfilled the law, which the Jew transgressed.

What then becomes of the teaching that Christ died to save men from law keeping? He died to save from sin, which is lawbreaking. (1 John 3: 4.)

"Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21.

If one needed a savior from keeping the law, Satan is ever ready for that work. But none has needed a savior from law keeping. It is all too easy for sinners to transgress the law; but it takes the almighty Saviour to rescue one from sin—from law transgression. And the Babe of Bethlehem, the Man of Calvary, is that man. "Behold the Man!" John 19: 5.

At the End of the Labyrinth

What Agencies Control in the Parlors of the Medium?

BY FRANK A. COFFIN



NEWS dispatches tell us that a spirit in the form of a young woman, dressed in a flowing white robe, has appeared four times to residents of Carbon, Pennsylvania, a town near Greensburg, and that it disappeared with a shrill cry when Peter Oleson, a Norwegian miner, laid hold upon it, after the phantom had knocked at his door but at his invitation refused to enter.

From Bible times to the present day, "familiar" spirits have appeared to men and women, and various individuals have been overcome by malignant spirit control. In ancient times, the demon-possessed mutilated themselves in various ways, when it best served the spirits' purpose to afflict them thus. We read that they fell oftentimes into the fire or into the water, and that they cut themselves with stones, wandering about among tombs, half clothed and ill fed.

Modern spiritism in the New World dates back to 1848, when, in Hydesville, New York, mysterious rappings began to be heard by members of the Fox family. One of the Fox sisters discovered that the agency producing the knockings was intelligent and would answer questions. Since that time, spirit demonstrations have increased in frequency, and the intelligences have manifested themselves more and more openly, until to-day this occult science is said to number among its adherents no less than sixty millions among the civilized nations, besides the millions among the demoniasts of India, China, Africa, and the South Seas.

As Mr. Raupert, psychic expert, said: "Among the intellectuals there are thousands of men and women who, after abandoning Christianity, have, in the search for some kind of spiritual life, which is an essential craving of the human heart, plunged into the dark labyrinths of occult science with little knowledge and less discretion. Society women and shopgirls, scientists and city clerks, clergymen in large numbers, and young men with a smattering of self-taught culture, are indulging in séances, crystal gazing, table turning, automatic writing, and the invocation of spirits by one means and another, to an extent which is incredible to those who, so far, have not come within this sphere of influence."

Spirit mediums, and even the spirits themselves, are often given to fraud. This is admitted by all expert investigators. But when a big pile of cordwood suddenly pitches over; dishes rise up on edge in the cupboard or on the sink drain board and crash to the floor; bed clothing upon a neatly spread bed is pulled helter-skelter; the telephone is torn from the wall; and chairs and other articles of furniture are pitched violently about the house, as occurred in the celebrated Harps case, in Portland, Oregon, a few years ago; and when, as in the case of Eusapia Palladino, a table is lifted and musical instruments are played without human aid, in broad daylight, and moved swiftly to different parts of the room with no human hand touching them;

(Continued on page 12)

AS HE WALKED

By

WILLIAM G. WIRTH

OFTEN the question is asked, "Do you believe you will be saved because you keep the seventh day, or Saturday, as the Sabbath?" Emphatically no, we answer. We believe we shall be saved only by the grace of God through faith in our Lord Jesus Christ. Salvation comes by God's giving, and not by man's keeping. "The free gift of God is eternal life in Christ Jesus our Lord." Romans 6: 23, A. R. V.

To the many who are crying out in their souls, as did the Philippian jailer, "What must I do to be saved?" we should return the reply of Paul, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30, 31. It is because we accept the Lord as our only Saviour, that we accept the seventh day as the Sabbath. Jesus Christ observed the seventh day as the Sabbath; and if we receive Him, we must receive His seventh-day Sabbath keeping. I cannot accept the seventh-day Sabbath keeping of Christ if I keep a first-day Sabbath. The two will not go together.

Again, we find, in the Gospels, that Christ not only observed and honored the seventh-day Sabbath, but He taught its sacredness; and how can we consider ourselves followers of the Master, if we deny His teachings? To deny Christ's teachings is to deny His life; and to deny His life is to deny His redemptory work in behalf of man. To take Christ without His teachings is to take a Christ without His salvation.

A CHRISTIAN CUSTOM

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. Notice, it was "His custom," it was part of His life, to keep holy the seventh day. If I accept Christ's life, I must accept the Sabbath keeping that comes as part of that life.

Peter says: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2: 21. The true Christian is one who follows Christ's example in living. One of the footsteps of Christ's walk through life was the seventh-day Sabbath. If I am to walk in "His steps," I must put my foot into the "step" of His Sabbath keeping, and that "step" is the seventh day. The same principle is enunciated by John, when he declares, "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6. Christ walked in the way of the seventh-day Sabbath. If I abide in Him, I must so walk.

Not only do we find Christ keeping the seventh-day Sabbath, but He also taught it. And, indeed, this is not strange, when we remember that He announced that "the Son of man is Lord also of the Sabbath." Mark 2: 28. To the Christian world in general, whatever Christ taught

is the end of all controversy. Baptism and the Lord's Supper depend on the example and precept of Christ. By example and precept, Christ sustained the authority of the Sabbath, the seventh day. What excuse, then, can we as Christians give for not observing it?

In speaking of the destruction of Jerusalem, which was to occur forty years after His ascension, our Lord charged His disciples to pray that their flight be not "on the Sabbath day." Matthew 24: 20. His prescience divined a turning from the true Bible Sabbath to another day of the week in the centuries succeeding His time; and to guard the future by His precept, as He had guarded the present by His example, He charged the disciples to keep sacredly the seventh day. And what was true forty years after His ascension is true to-day, two thousand years after His ascension.

REJECTING CREATOR

To observe another day when knowing the seventh as the Sabbath is not only to deny Christ's work as our Redeemer; it is also to deny Him as God, as Creator. And to strike at Christ as God is to strike at His incarnation. Christ's divinity is clearly shown by John 1: 1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." The fourteenth verse defines the Word: "The Word was made flesh, and dwelt among us, (and we beheld His glory, the

"He that saith he abideth in Him ought himself also so to walk even as He walked."

1 John 2: 6.

glory as of the only-begotten of the Father,) full of grace and truth."

Christ, the Word, made "all things." He was the world's Creator. He was God, for only God can create. See also Colossians 1: 12-16; Hebrews 1: 1, 2. This explains His preëxistence. This explains the "God-man" of the incarnation; and the divine part of the incarnation is that which gives efficacy to the gospel, for it puts heaven behind earth for man's salvation.

One of the "all things" that Christ made in the creation of the world was the seventh-day Sabbath. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 1-3.

If the seventh day is the day Christ made and sanctified, I honor Him as the Creator by observing it. If I keep another day, however, I do not give honor to Him as the world's Creator; in fact, I do not recognize His creational work at all, and this means I do not recognize His deity. I leave Him a mere man, and not the preëxistent, eternal Son of God, the Father's active agent in creation. This is most certainly involved in denying the seventh-day Sabbath.

DENY THE WORD OF GOD

Further, to deny the seventh-day Sabbath is not only to deny Christ as our Redeemer and Creator, but it also denies that Christ is the author of the Bible. To deny that Christ is the author of the Bible, is to deny the Bible; for with the denial of the one comes the denial of the other. The two are inseparable. This is a strong statement, you say; but let us see.

Quoting again the words of John 1: 1: "In the beginning was the Word, and the Word was with God, and the Word was God." Why is Christ called "the Word" here? Ah, a beautiful truth is expressed! Christ came to this earth to live out in His life the principles of the Scriptures. He is the Word of God in action, in experimental demonstration; the Bible is the Word of God in writing, in preceptive ministration. Christ is the living Word; the Scriptures are the written Word. They are both one in purpose; they both give the same revelation of the Father's will. Christ Himself made that clear when, in instructing His disciples, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 27. Christ and the Bible are companion reflectors. The Bible, throughout its pages, holds up Christ; while Christ, throughout His life, held up the Bible.



Christ is the author of the Old Testament. We read this in 1 Peter 1:10, 11: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

In Exodus 20:8-11, Christ gave the Sabbath to Moses in the fourth commandment of the Decalogue: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The holy women who came to the sepulcher to anoint the body of Christ, catching the inspiration from the sacredness with which Christ Himself kept the seventh day, "rested the Sabbath day according to the commandment." Luke 23:56.

Paul preached a crucified and risen Christ on the seventh-day Sabbath that this Christ instituted and observed. "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead." Acts 17:2, 3.

IN ETERNITY

And how significant it is, that in the last book of the Bible, John the revelator caught a glorious vision of Christ in heaven above on the day of which Christ said He was "Lord," the seventh day! "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Revelation 1:10-13.

Since Christ has punctuated the entire Scripture with references to the seventh day as the Sabbath, are we not right when we repeat what we have said before, that to deny the seventh-day Sabbath is to deny that Christ is the author of the Bible, which practically means to discard the Bible? Not many of us would want to discard the Bible. It is too dear to us. It is our life and inspiration. Why then treat so slightly Christ's own day, mentioned so often in Christ's own book? Let us slight neither the day nor the book, and therefore not Christ Himself.

How happy the thought that in that better land, the redeemed will continue to meet on the seventh-day Sabbath to worship their Lord, and do honor to Him that made it! "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.



TEREDOS in the SHIP of STATE

*The Underlying Cause of
Lowered Respect for
Law and Order*

BY CHARLES THOMPSON

IT must be apparent to every observing mind, that we are living in a time of unparalleled lawlessness. Murder, theft, mobs, race wars, arson, rape, divorce proceedings, and many other unrighteous things, are the daily happenings of the age.

Isaiah, viewing the future through the telescope of prophecy, describes it as follows: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59:14. Surely what Isaiah beheld in vision we are seeing with our natural eyes to-day.

It is axiomatic that there is a cause for every effect. Therefore we naturally look backward to find the underlying cause of the conditions as we see them.

The sermon of our Saviour recorded in Matthew 24 contains a statement that seems to lead us to the "hole in the dike." He says, "Because iniquity shall abound, the love of many shall wax cold." Verse 12. By one translation, this statement is made to read, "Because of the prevalent disregard of God's law the love of the great majority will grow cold." ("New Testament in Modern Speech.")

OFFENDING IN ONE POINT

Surely "prevalent disregard of God's law" would produce only evil results. The law of God is the great moral standard. It contains the great principles of man's duty to God and to man. When such principles are disregarded, the natural results must be such as Isaiah describes,—"truth is fallen," "equity cannot enter," "justice standeth afar off," etc.

Who or what, may we ask, is responsible for the disregard of the law of God? We believe that a correct answer to this question will lay the responsibility at the door of religious leaders. That many noble Christian clergymen of various denominations have taught the sanctity and binding obligations of the Decalogue, we do not deny; yet much of the religious teaching of the present day is to the effect that the law of God has been abolished, that adherence to its precepts is a yoke of bondage, and that to have freedom and liberty, one must disregard the Ten Commandments. The practice of all who thus teach, and of many who teach the perpetuity of the law, is contrary to the fourth precept of that law, which requires the sacred observance of

the seventh day as a day of rest and worship. And the nature of God's law is such that, as says the apostle James, "Whosoever shall . . . offend in one point, he is guilty of all." James 2:10. When we get the apostle's view of the matter, we see clearly that the law of God is "prevalently disregarded," and that by both professors and teachers of religion, as well as by the world in general.

How sad to contemplate that much of the effort labeled righteousness is the very antithesis of such, and thus becomes a mighty factor, if not the mightiest, in producing and promoting lawlessness! In the language of one of old, we exclaim, "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

How reasonable and consistent it is that in God's reformatory message for the last days is written, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. And of them it is said, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

What a mighty influence for righteousness here, and for eternal life hereafter, it would be if all professors and teachers of religion would line up with God's great moral standard, the Ten Commandments, and practice its teachings in their lives! Truly such a life is "worthy of the vocation wherewith ye are called."

Calamity Howlers

PUBLIC speakers and writers have a great deal to say about "calamity howlers," "alarmists," and "cranks." Even one who presents some of the existent conditions as the fulfillment of Bible prophecy relative to the end of the age, is branded as a "calamity howler." However, God's Word is very specific in its description of the closing days as "a time of trouble, such as never was" (Daniel 12:1); famines, pestilences, earthquakes, wars (Matthew 24:7); "evil men and seducers" waxing "worse and worse" (2 Timothy 3:13); "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear" (Luke 21:25, 26). Truly our day fits the prophetic mold.

ORVA LEE ICE.

OPENING HEAVEN'S ARSENAL

"Mine eyes have seen the glory of the coming of the Lord: He is trampling out the vintage where the grapes of wrath are stored."

BY HORACE G. FRANKS

It is as though Satan knew that the time is soon coming when there shall be no more death, when all tears shall be wiped away, and when all disease-bearing germs will be harmless.

6. Alarming increase of crime.

7. Lack of moral control.

Yet, in spite of such a catalogue of calamities, this old eternity-bound child of space continues its course. Jehovah started it on its journey, and He it is who still controls. "Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof." Psalm 46: 2, 3, A. R. V. The time is quickly coming when the Lord God Himself shall "set His hand again the second time to recover the remnant of His people." Isaiah 11: 11.

Yet before He leads His oppressed children out of this modern Egyptian bondage, He will send a series of plagues largely identical with those which He visited on the land of Ham thirty-four centuries ago.

AN UNMIXED DRINK

In Revelation 15, we read that John saw "another sign in heaven, great and marvelous." The only time when the Bible speaks of anything as "great and marvelous," is when it is referring to the works of God; and a study of the eight verses of the chapter referred to shows very emphatically that this sign in heaven is no exception to the rule. It depicts most plainly the result of the campaign Heaven has long been waging against the minions of rebellion; and "the seven last plagues," in which is "filled up the wrath [or righteous anger] of God," present no picture of Satan, the great leader of the hosts of darkness, signing an armistice and asking for peace terms. The cup of God's vengeance, "mingled unmixed" (as the original of Revelation 14: 10 reads), is soon to overflow. It is "mingled" with all the ingredients of justice, righteousness, and morality; and "unmixed" with any tincture of mercy for those who have so long trifled with and spurned the proffered mercy of Christ—a mercy that has been dropping "like the gentle rain from heaven" for so long a period. Jehovah is to visit on the unrepentant the just dues of their sins.

The terrible visitations of God in the form of the seven last plagues of Revelation will place God's seal of disapprobation upon the deeds, ambition, and lives of willful sinners. That the plagues will be literal is undeniable; for the punishment of sin is just as literal as are the sins that are punished—just as literal as were the plagues of Egypt. The last plagues will, however, eclipse in severity and extent the ten visitations which so ravaged the land of the pyramids; for



The cup of God's vengeance, mixed and unmixed, is soon to overflow. When the apocalyptic angels pour out their judgment vials, this earth will experience the pent-up indignation of the One whose offers of mercy have been spurned.

when the apocalyptic angels pour out their judgment-filled vials, this earth will experience the pent-up indignation of the One whose offers of mercy have been resounding "with a loud voice" "to every nation and kindred and tongue and people."

God, in His patience, has borne long with an impenitent apostasy, time and again demonstrating His unwillingness to strike; but eventually the volcano of His righteous indignation, coupled with the demands that justice be vindicated, will burst forth.

A SHELTER PREPARED

Then will come that day foreseen by the seers of old, "the day of the Lord's anger." Then will come that time which patient Job saw, and about which Eliphaz spoke to all who possess "the patience of the saints," in the following words:

"He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine He shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." Job 5: 19-23.

WERE some painstaking historian disposed to search earth's records for a list of the scourges that have swept the world, he would be entering upon a long task. The history books of every land, both near and far, would need to be ransacked; for throughout the ages, plagues have been universal. And in recent years, they have not decreased appreciably in intensity; as instanced in the almost unbelievable death roll of the influenza pandemic of the past year.

SATAN'S TROUBLE MAKERS

It is as though Satan feared to see this earth rejoicing, even for a brief period, in the warm sunshine of happiness; so he sent a tidal wave of disease, the onward swirl of which all the scientists of the world were impotent to stay. It is as though Satan knew that the time is soon coming when there shall be no more death, when all tears shall be wiped away, and when all disease-bearing germs will be harmless. It is as though the enemy of souls had sent his angels with their vials of wrath, overflowing with death. In the following world-wide conditions, we view some of Satan's agents of destruction:

1. The world war.
2. The influenza scourge.
3. Anarchy—the gospel of destruction.
4. Inordinate love of pleasure.
5. Hoarding of wealth.

From the divine picture given us of this awful series of calamities soon to be visited upon the earth, there are stern lessons to be learned. In those bitter days of trial, in that unprecedented "time of trouble," only those who have made peace with God and an alliance with heaven will weather the storm. Now is the time to make sure that this alliance is signed, that your peace treaty with heaven has been ratified, so that your faith and patience may remain steadfast when "the Lord shall rise up, . . . that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28: 21.

All Will Be Convinced

MEN will not believe now that sin is sin. Though God says, in His Word, that "sin is the transgression of the law" (1 John 3: 4), there are many who deny this, because they do not wish to conform their lives to that law.

But the Lord is soon coming "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Though they are not willing now to take God's Word as it reads, when He shall come in glory, with all the heavenly host, He is going to "convince" the unbelievers that their unlawful words and deeds are sin. They will then be compelled to see, and to acknowledge before the whole universe, that they have done wrong.

And even though one may be a professed Christian or a nominal church member here, that will not atone for unbelief and sin. Our only safety is in believing and obeying God's Word.

IVA F. CADY.

The CHURCH of JESUS

BY WILLIAM P. PEARCE

EVERY organization had an organizer; every religion, a founder. Christianity did not evolve itself. The very name memorializes Jesus the Christ.

The word "church" is from the Greek *ekklesia*, and means "that which is called out." It was first used by Jesus, and refers to those who forsake sinfulness, selfishness, and formal, spiritless religion—"a peculiar" (Titus 2: 14), separated people.

The first organized church is plainly delineated in the first chapter of Acts. It had a membership of men and women. The record says it had a marvelous increase, which necessitated a secretary. It had a treasury, which necessitated a treasurer. It had ordained deacons, while the twelve apostles were ministers who did not wish to "leave the Word of God, and serve tables." (Acts 6: 2.)

The church is a divine institution. Jesus called it "My church." It is His by plan, by organization, by principle. It is not a building of bricks, but of people. Nor are its people of any particular denomination, bound together by creed or party affiliation. Many such have no relation with the true church.

A story is told—almost irreverent, but suggestive—that Wesley dreamed he stood at the gate of hell, where he asked, "Are there any Methodists here?"

"Yes," came the reply.

"Any Catholics?"

"Yes."

"Any Baptists?"

"Yes."

"Any Presbyterians?"

"Yes."

"Any Church of England men?"

"Yes."

Perplexed and saddened at the startling revelation, he presented himself at heaven's gate, where he asked the same questions, to which came the answer, "No."

"Well, then," continued Wesley in despair, "whom have you?"

The reply was: "We know nothing of the earthly names you mention; we are Christians—sinners saved by grace. Of these, we have a multitude of every name, kindred, and nation."

These—the redeemed, the "come-outers" (2 Corinthians 6: 17), the "contenders for the faith" (Jude 3), the consecrated of God—constitute the church.

The church is divinely established. "Upon this rock I will build My church," said Jesus. (Matthew 16: 18.) He was both architect and builder. The foundation was not Peter, as a certain sect contends. The Greek word for "rock" is *petra*, a feminine noun of the first declension, while the name "Peter" is translated from *petros*, a masculine noun of the second declension. That rock was the substantiated, eternal truth of Peter's confession: "Thou art the Christ, the Son of the living God." (Verse 16.) Jesus was "the chief corner stone" (Ephesians 2: 20); the apostles were foundation stones; and the divinity of Jesus was the everlasting rock truth, more stable and enduring than the granite rock foundation of the hills, on which the church is built. Were it possible to blast this truth rock, the whole system of

Christianity would collapse as did the Campanile in the square of Venice, in 1902.

The church is Jesus-loved and Jesus-bought. Paul said that Christ loved it, "and gave Himself for it." (Ephesians 5: 25.) It is the only institution for which divine love bled in sacrifice.

The church is a part of Him. So near and dear to His heart is it, that it is frequently called "the body" (Colossians 1: 18)—His body. The business of the body is to respond to the dictates of the head—to look, to hear, to move, to work. Here we have diversity in unity—many members and different offices, but one body; mutual dependence—each member and nerve and capillary in need of the other for effectual working of the body; mutual sympathy—all knit together and each aiding the others in times of suffering. Why?—Because all members and all parts are in vital connection with the head. Likewise the church in its relationship to Christ, who is "the head of the church." (Ephesians 5: 23.)

The church is to endure. All man-made organizations are to wane, but this one will increase with the going of the days. "The gates of hell," said Jesus, "shall not prevail against it."

Take this in two ways. Hellish people have resorted to every ingenuity to assail it, kings have legislated against it, skeptics have railed upon it, and foes have crept in to corrupt it; but it stands, "fair as the moon, clear as the sun, and terrible as an army with banners." (Song of Solomon 6: 10.)

Hell, hades, the place of death, or the gates of death, shall not prevail. The church will never pass through such gates. Other institutions will rise, flourish, decline, and go through the dread gates of death; but the church, never. She will triumph over death; and "when the last moon has waxed and waned, when the earth has melted with fervent heat, and the heavens have rolled together like a scroll, yea, when death itself shall be dead, somewhere in God's universe the church of Jesus shall be radiant with glory."

The church is the object of affection, now and by and by. Now, Jesus wishes to "sanctify and cleanse it with the washing of water by the Word," that by and by "He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5: 26, 27.) She will then be His bride and His wife. (Revelation 21: 9.) Close union—none closer! Sweet relation—none sweeter! Then will His words be literally fulfilled: "There shall be one fold, and one Shepherd." (John 10: 16.) Then shall His prayer be answered: "That they all may be one; as Thou, Father, art in Me, and I in Thee." (John 17: 21.)

"Sure as His truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

"Church of our Christ, arise and shine,
Bright with the beams of truth divine;
Then shall thy radiance stream afar,
Wide as the heathen nations are."

"Thou art the Christ, the Son of the living God."

"Upon this rock I will build My church; and the gates of hades shall not prevail against it." Matthew 16: 16, 18.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Will Seventh-Day Adventists Only Be Saved?

THE accusation has been made a thousand times, that Seventh-day Adventists teach and believe that they only will be saved, and that God is preparing the mansions of heaven for Seventh-day Adventists, and all the Methodists and Presbyterians and Baptists and Congregationalists and Catholics will never see the gates of pearl except from the outside.

As we have received several letters of late inquiring about our position on this question, we feel in duty bound to say that by no means is this the denominational belief.

A conscience controlled by the Spirit of God and enlightened by the constant study of the Bible will, if followed, lead any man, whatever his name or sign, to heaven. Now, if I were born in a good Methodist family, and reared after the teachings of Jesus Christ as understood by John Wesley, and if I lived a conscientious, consistent, sincere Christian life all my days, and if, at the instant of my death, my sins were all covered by the blood of Jesus Christ, then would eternal life be assured me.

If, on the other hand, I were following, to the best of my knowledge, the Christian way, being a member of the Methodist Church, and a paper falling into my hands, or a minister, or the voice of God through His Spirit and my conscience while I was reading His Word, should tell me that the Decalogue, which He gave in written form at Sinai, is the eternal law of His kingdom, and that to transgress its precepts willfully is sin (1 John 3:4), then if I turned my back upon it, saying that it was only meant for the Jews, or that God is a God of love, not of law, or making some other flimsy and threadbare excuse, then would I be guilty before God of disobeying His known will; and in that case, it would be impossible for Him to save me.

There have been tens of thousands who have died, not knowing the full will of God, but who have followed all the light given them; and these will be saved. The thief on the cross did not have opportunity to understand the plan of salvation as revealed in the gospel in all its fullness and completeness; but His conscience was suddenly tuned to the melody of heaven, and if years had been allowed him in which to develop a full-orbed Christian character, he would have followed every known precept of the kingdom of God. His desire was to do God's will, therefore Christ assured him of a place in Paradise.

The right to heaven is measured by the extent to which we follow the light given us. If our environment and peculiar circumstances allow us only a little light, this will be the standard by which we shall be judged; if greater light is given, then this will be the standard.

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:41. So, if a man's heart is open toward God, and he sees that the Sabbath of the Lord is the seventh day, not the first, and that Christ is soon coming in power and glory, and other phases of truth, but turns from it, then sin remains, and in that condition can no one be saved.

The church of God is not confined to any denominational lines. It is far more than sectarian. There will be multitudes in heaven who on earth have not been allied with the Seventh-day Adventist denomination, and many Seventh-day Adventists will never see the inside of the city of God; but every one who does gain an entrance will be one who has done God's will to the very limit of his knowledge.

The World Stands Forever

THE use of the phrase "the end of the world," by Adventist bodies of divers persuasion, has led to a grave misunderstanding on the part of many. It is alleged that Adventists believe that when Christ comes the second time, He will destroy this earth *in toto*, and the saved will be taken to live eternally in heaven, the present dwelling place of God.

"The preacher," three thousand years ago, said, "One generation passeth away, and another generation cometh: but the earth abideth forever." Ecclesiastes 1:4. God's purpose for this planet was that it should be inhabited eternally by sinless beings. This purpose was temporarily thwarted by the rebel-

lion of Lucifer; but only temporarily, for after Christ comes the second time, this earth will be renovated by fire, in which all sinners will perish, and then will He establish an eternal home for those who have been saved from the earth in its sinful state.

But the earth will remain, and will endure forever; so it would be far better to substitute some other phrase for "the end of the world," such as "the end of the age," because the former has been misconstrued and effectively used against the adventual doctrine, by those of the postmillennial belief.



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Switzerland, the rendezvous of nations, not long ago entertained delegates to an International Socialistic Conference at Lucerne. The photograph shows an East Indian, a German, a Korean, an Egyptian, and an Irishman meeting in unity, at least long enough for a picture.

Too Long a Step

THIS periodical holds no particular brief for or against the League of Nations, inasmuch as we do not devote space to purely political issues; but some observations recently made by Frank H. Simonds are pertinent to our purpose.

Mr. Simonds reports how one well-known representative of high idealism was shocked to discover, while at Paris and elsewhere, that in not a single instance has there been found a people ready to surrender any part of its national aspirations for the good of mankind. Mr. Simonds then draws the conclusion that the proposed covenant of the league is an attempt to do something for which no part of mankind is yet ready.

We spent hours and hours of time, a few months ago, reading the dissertations and opinions of leaders in religious and social life which told us that the war was mellowing the selfishness of mankind; that when peace was being established, the nations that had suffered so much for the saving of the world would not quibble over technicalities and minor points which particularly pricked them, but would rather with broadened vision comprehend the needs of the world at a glance, and would be eager to contribute toward their amelioration.

It was sweet to dream. But, alas, the sole enjoyment came therein; for when we were awakened, we found that each of the world's powers was more jealous of its own aggrandizement, that each clutched its own interests with a hand that defied opening, and that the war, instead of bringing selfishness down to the irreducible minimum, had in many cases enlarged it.

The idea of the League of Nations is founded upon international good will and amity, a desire to see every other nation have a square deal, even if it does affect us. The idea is that of a family in which parents and children are ardently devoted to each other and will stop at no ordinary effort to make each other happy and successful. It is a beautiful idea, but this is a poor planet in which to make it work.

How forceful a comment is this state of affairs on the loudly heralded doctrines of many, including the postmillennialists, that the world as a whole is rapidly moving toward a time of absolute unselfishness, of perfect love in the heart of all for all, of the realization of the kingdom of God quietly and naturally brought about in the earth. The Bible, which we believe to be inspired of God, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Timothy 3:1, 2.



CHINESE ANTIDOTES

Nerve-Racking Treatments for Oriental Maladies

By Adelaide Bee Evans

"I have told you so many times that I consider the Christian ministry as the highest calling in the world, most intimately related to the most exalted life and service here and destiny beyond, and I consider it my greatest joy and glory that, occupying a most exalted position in the nation, I am enabled, simply and sincerely, to preach the practical moralities of the Bible to my fellow countrymen and to hold up Christ as the hope and savior of the world. I believe down deep in my soul, as you know, my friend, that I have preached the same gospel that you and your boy are called to preach.

"As high an estimate as I have of the ministry, I consider that the climax of that calling is to go out in missionary service, as your son is doing. It takes mighty good stuff to be a missionary of the right type—the best stuff there is in this world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument, and, most of all, to say good-by to home and faces of the loved ones virtually forever."—T. R. Roosevelt, on announcement of Dr. F. C. Inglehart's son's appointment to a mission field.

THE month of July was distinguished this year in Shanghai for two causes. The first was a visitation of what was called, for business reasons, "choleraic diarrhea," but which in many cases was so rapid and so deadly in its course as to leave no doubt as to its being genuine Asiatic cholera. The second was the activity of the Chinese in their own special campaign against the progress of the disease.

While the papers argued pro and con over the question of the real nature of the epidemic, a partial quarantine was enforced against the port of Shanghai, the Red Cross appealed for funds to build temporary sheds to house the sick, and the fourteen physicians working in one quarter were busy night and day. In a cotton mill near the mission, a woman was taken sick, went outside, and died before she could leave the grounds. The small huddled village just over the bridge had a similar tragedy. A young girl in her usual health came to visit her mother one afternoon, and to stay the night. With the others, she partook of the evening meal, a little later was taken violently ill, and in a few hours was dead.

The procession of coffins flowed steadily past the compound, often without

mourners; even at night, the dead were carried out to burial. One small coffin was carried past, long after dark, by a company of boys, some of them hardly more than children. The rising and falling of the paper lanterns, the voices of the youthful bearers as they hurried on their unaccustomed way, the thought of the plague all around us, gave abundant material for reflection.

CHARMS POWERLESS

In many parts of China, every month of the year has its festival. First comes that of the New Year, very important according to the Chinese idea. Calls are made, presents are given, good wishes are exchanged, and in the homes of the educated and the well-to-do, the pictures of the ancestors, said in some cases to extend back for a period of from ten to fifteen generations, are brought out, and their good deeds are retold, and their praises sung.

In the second month occurs the procession about the fields of the farmers, for the purpose of placating the god who has it in his power to bestow a good crop. A day of national importance occurs in the third month, when all self-respecting families visit the graves of their an-

cestors, praying and chanting, burning paper money, and making offerings of cooked rice.

And so on throughout the year. In the fifth month comes the well-known dragon boat festival; in the sixth month, a sort of Thanksgiving Day celebration; on the ninth day of the ninth month, the "bitter feast," which means that "after this date, the candles are lighted in the evening, and the tradesmen continue their work until late at night;" concluding, in the twelfth month, with "a feast to thank the year for its gifts."

In the villages surrounding the mission, the month of the harvest festival was devoted this year to a special effort to placate the evil spirits, in the hope of abating the plague. The head priest in the large village to the east of us, so rumor asserted, went so far as to agree to stop the epidemic if the people would do their part. But though the tumult and the shouting nightly increased, and the far-reaching sound of the Chinese gong rent the air almost from sunset till sunrise, the sickness was not stayed; indeed, the head priest himself was soon stricken and died.

The attitude of the heathen boys who work around the mission, toward this

worship, is compounded of toleration, contempt, and a somewhat shamefaced feeling of superiority, so far as one may judge who does not really know. I asked one of them what the people were doing.

"Oh, they just now plenty worship—the devil," he said, with a pause before the word, adding, to my look of horror, "Some men have *see*, E-si-mu [my Chinese name]; some men have *see*."

When asked to explain certain things the people were doing, he would say, "Oh, I think they crazy."

The "house tailor," so deft and sure and precise in his work, and usually so prompt and dependable, became addicted to absences. At night, I would ask, "You will surely come to-morrow?" and he would give a little smile, and reply, "I come."

But on the morrow, as I would lay out the work, the house boy would perhaps softly venture the information, "Mebby to-day tailor no come?"

"Surely he will come," I would answer; "he *said* he would come."

"Mebby no come," was the response, even more softly than before, but based, as the event proved, on some source of information hidden from me. Even so his assurance, "Mebby bam-by every day come," was justified also; for toward the close of the month, "tailor" resumed his usual ways of dependability.

When questioned about his absences, he smiled disarmingly, and explained that "this tam so many Chinese man velly easy die, so plenty chin chin Joss," adding that "Chinese man jus' now lose plenty money." And no wonder, with days off, and money for "feasts" in the villages, candles and incense sticks, minor repairs and decorations for the dreary looking temples, and fees for the priests, who were not at all averse to making hay out of the general misfortune.

EXAMINES AN IDOL

In the midst of the frenzy—for at its height, it seemed little less—a huge wooden idol, "a good god," we were told, was taken out nightly from village to village, and later in daytime processions. He was a lumbering idol, very pink and benignant of countenance, with a long black beard and enormous ears. His richly embroidered robes were covered on occasion with a scarlet and again with a yellow cloak. His headdress was a gorgeous structure, all gilt and tinsel and fluttering silken balls of many colors, or again wrought of fine embroideries, or still again just a plain "monk's hood" of the color of the cloak. On two occasions, I sat very near this idol—just behind



He was a lumbering idol, very pink and benignant of countenance, with a long-black beard and enormous ears.

him, in fact—and had an excellent opportunity to examine him.

The first time, we had seen a light in a village a little to the northeast, beyond the path where the linen weavers wind and rewind their long skeins, and three of us decided to stroll over and take a "look see." The path led to a place by the roadside, just outside the village, where three or four of the high, square red tables to be found in many Chinese homes, had been placed end to end to hold a banquet for the idol, and to serve as an altar for burning candles and incense sticks. Here the villagers were gathered, fathers, mothers, and children; and here, with friendly courtesy, they brought out a bench for us to sit upon, placing it in a favorable position.

We had time to examine the table before the procession arrived. On one end were bowls of rice and plates of fruit, a whole cooked chicken, a pig's head boiled and spread on a platter, with various

sweetmeats and dainties, all neatly arranged. Beyond were rows of red candles, some tall, but others shorter, all burning brightly, with incense urns and other small pieces of temple furniture. There were a number of small, gayly dressed images, too, representing the costumes of old China. A length of canvas was spread crudely above for protection; and suspended beneath it, a smoky, ill smelling kerosene lamp added its dim light to the scene.

TORTURE THEMSELVES TO BUY PEACE

Presently, with a great beating of gongs and clashing of cymbals, the procession began to come toward us, and to flow past. Silken banners, gayly embroidered, were held aloft, and could be dimly glimpsed in the fitful light of the paper lanterns. Rockets were shot off, firecrackers popped incessantly, pinwheels sputtered and whizzed. Boys beating gongs, boys pounding drums, and boys clanging cymbals together were followed by boys doing nothing at all except running to keep up, in the fervent attempt to miss no whit of the excitement.

Men and youth passed us with drawn faces, and with cruel fleshhooks in their arms supporting heavy metal urns and other weights; then a group of priests, in curious old pointed hats and ancient faded robes.

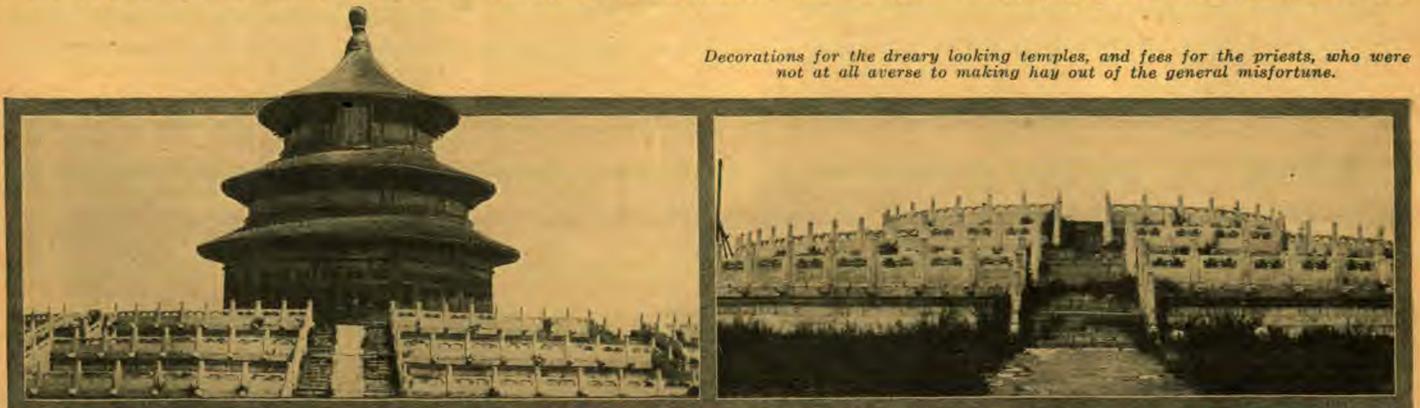
The great dragon, eighty feet long, its body of printed cotton cloth distended at intervals by hoops of bamboo, its huge flexible tongue lolling about in the cavernous red mouth, and its wicked eyes gleaming, went swiftly by, with writhings and twistings that gave it an uncannily lifelike look in the wavering lights and shadows. Then, most incongruous in such surroundings, borne on a crude wooden platform, was a modern gasoline pressure tank, such as is often used at home for lighting tents and large halls. Its dazzling light was like a great white star in the soft dusk of the summer evening.

Last of all, in the way thus brilliantly illumined, came the idol in its chair, resting between and fastened to long poles, which were borne by four men. As the procession approached the pavilion from the rear, it was necessary to turn the idol about, in the narrow space, in order that it might face the feast and be in a proper position to receive the homage of the worshippers.

AT THE GARDEN MAN'S HOUSE

Many of those gathered about the table seemed unimpressed, but there were others who flattened the palms of their hands together in the accustomed atti-

Decorations for the dreary looking temples, and fees for the priests, who were not at all averse to making hay out of the general misfortune.



tude of worship, and bowed their heads to the earth. Tea was served to the leaders of the procession, strings of paper money were burned, and the weird and not unpleasing music of two accomplished flute players supplanted the hubbub of a few moments before. Young women and girls bowed low before the idol; mothers folded the chubby hands of infant sons together and tapped their foreheads gently on the ground; and children with no one near to remind them what to do would place their small grimy hands palm to palm, move them slowly up and down, and murmur the words they had learned in infancy. On their childish minds, this scene, with its color and light and sense of mystery, was making an indelible impression.

The second time I saw the image feasted was earlier in the evening, in the village of the "garden man," who is an old friend of ours, having spent laborious days in our "garden" when we first came to the compound, seven years ago, and who now helps out occasionally, when the weeds get beyond us. He lives "just around the corner." In fact, some of the land of his village, sold very recently to a branch of the American Drug Company, joins our own. Walking through the village in early evening, we came upon another outdoor feast spread for the idol—not quite so elaborate, and with the little images on the banquet table missing; but the bowls of rice, the plates of sweets, the cooked fowl, and the pig's head were all there.

The "garden man" ordered benches brought for us, and placed in a favorable position to view the pageant. Then again the beating gongs, the sounding drums, the clanging cymbals, the wailing of the flute players, the serpentine dragon, the brilliant light—and the unseeing, unheeding idol, for whom the feast was spread. And again, as before, I was impressed that it was the children who took the liveliest interest in the idol and were the most faithful in worship. Baskets of steamed bread and other food had been prepared for the chair bearers and some of the more important of the noise makers; and when the last scrap had disappeared, and the god was supposedly satisfied with the sight of the food before him, the procession passed on.

ALL THIS IN SHANGHAI

For a few days following this, a persistent typhoon put a stop to all demonstrations; but when it was over, the gong beaters resumed their activities, apparently with redoubled strength, beginning early in the evening, keeping on far into the night, and starting again at break of day. One morning, twenty of these noise makers banged past our doors; the next morning, fifty-five; and the third morning, eighty. The fourth day, the number dropped to fifty; and with that, these morning processions ceased, greatly to the relief of our nerves and ears. Those who have heard even one Chinese gong beaten to warn visitors off a ship that is about to sail can perhaps imagine what the din would be like, multiplied by eighty.

One more idol procession was organized, the longest and most gorgeous of them all. With lovely floating banners and silken streamers, the uneasy dragon (which seemed at times, owing to the

precisely timed movements of its bearers, to be about to swallow its own tail), the men with fleshhooks and dragging weights, the noise makers of every variety, and four men carrying long chains, who preceded the clumsy, jogging idol, the procession wound in and out among the scattered villages, and down Ningkuo Road, where our mission is located.

And all this in Shanghai—a city as progressive and up-to-date in many ways as any city "at home," wherever "home" may be. Many mission societies have their headquarters here, and there are thousands of Christians, native and foreign, in the concessions. Surely the problem of giving the gospel to these swarming millions of China is one that must engage the serious thought of every



A table is lifted and musical instruments are played in broad daylight, and moved swiftly to different parts of the room, with no human hand touching them. These and other manifestations occurred in the case of the noted medium Eusapia Palladino.

missionary. No wonder that many, viewing the situation at first hand, have felt the question with irrepressible force rising to their lips, "Who is sufficient for these things?"

Never, truly, by human wisdom or human effort, will the "great mountain" of heathenism in China become a plain, filled with the glory of the Lord. But it is "not by might, nor by power, but by My Spirit, saith the Lord." In the confidence of that assurance, the consecrated worker presses forward.

"THE new era," "the new earth," "the kingdom of heaven," the "millennium," are all phrases expressing to-day's universal yearning. The language and the conception have been gained as man's possession and hope directly from the Christian revelation.

J. W. H.

At the End of the Labyrinth

(Continued from page 4)

when to these are added the many other evidences of spirit talking and materialization, no candid mind can say that there are not real intelligences other than human beings, who perform these varied acts.

ANGELS AND ANGELS

Among the investigators of the peasant girl Palladino were Sir Oliver Lodge, Prof. Cesare Lombroso, Dr. Richard Hodgson, a committee of scientists from Paris, Milan, and Munich, and a committee appointed by the Society for Psychical Research. The investigators were convinced that intelligent agencies other than human beings must have done these things, that no trickery nor sleight of hand of man could have accomplished them, since every precaution was taken by these experienced investigators to guard against deception.

What are these unseen beings who perform the most surprising feats, display an accurate knowledge of past events, even though supposedly secret, and are able to appear and disappear in varied form, at will? The only answer is to be found in the Bible, where we are plainly told that angels, or spirits, both good and evil—beings with intelligence above that of mankind—are busily at work in the world; that thousands of malevolent spirits are seeking with the most artful cunning to deceive and destroy men, while angels of God protect from this baneful influence those who put their trust in Him.

That the familiar spirits, controls, and poltergeist spirits are of the same class as the demons of ancient Palestine, who by Christ's power were compelled to leave their victims, there is no doubt. We read in Mark 5 of a legion of demons who constantly tortured a man. Wandering among the tombs, he continually cried out and cut himself with stones. The demons, cast out by Christ, were allowed to control a herd of swine, and drowned them all in the sea, hoping thereby to destroy Christ's influence among the Gadarenes.

APPLYING THE ACID

How are men to know whether the spirit that appears or speaks or controls is good or evil? Again the Bible furnishes the test: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. Spirit beings who speak contrary to the revealed will of God as recorded in Sacred Writ are to be rejected and repulsed as "lying spirits," members of the host of rebellious angels who, with Satan, their leader, fell as lightning from heaven, as Christ says in Luke 10: 18.

Are the words of these spirits in harmony with the Bible?—No. Their object is to deceive and ensnare. They usually represent themselves to be departed loved ones, although the Bible says plainly, "The dead know not anything."

Dr. Isaac Funk, editor-in-chief of the "Standard Dictionary," and a literary man of wide repute, says in his work "The Psychic Riddle," concerning one of numerous séances with a "familiar" named "Red Jacket," who possessed a certain Mrs. Emily S. French, that "the

(Continued on page 14)

ON ENCHANTED GROUND



Part II—The Rescue

By Mrs. H. A. Rentfro

ONE evening when Marion seemed much worse than usual, and the family despaired of her life even, a knock was heard at the Andrews' door. Mr. Andrews went to the door, and there stood Mr. Jackson. Tears came to his eyes as he said: "Brother, I've come to you and your God for help. I'm afraid Marion will die, and I want you to come over and pray for her. Pray as you have never prayed before. Do you really think it is the devil who is responsible for all this? Oh, how I wish I had listened to you the night you first came to talk to me! We are plagued with knockings and rappings until there is no peace for us. Will you come and pray?"

"Of course I will," said Mr. Andrews; "and let me bring old Pastor Brown along. Only God can help you."

So the two went to the house to pray. And because Christ has promised that His disciples shall have power to cast out devils through His name (Matthew 10: 8; Luke 10: 17-20); and because we are told to resist the devil, and he will flee from us (James 4: 7); and because the two believed the promise that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven," the spirits left Marion. God answered the prayer that His name might be glorified.

ABOUT three weeks after that, when Marion had begun to regain her strength, the Jackson family came to the home of Mr. and Mrs. Andrews. After they were seated, Mr. Jackson began: "Brother Andrews, we have sinned against God. We have renounced His Holy Word, and we have suffered. Because of my own stubbornness of heart, I nearly killed my daughter. And now I want to learn all you can teach me of this thing, that this may never, never happen to us again. What does the Bible say about it? We have brought our Bibles, and are ready to listen."

"To begin with," said Mr. Andrews, "I am sure you have learned by bitter experience, John, one lesson God would have you learn. It doesn't pay to go on the devil's ground. He led you along at first with the thought that you could talk to your beloved boy whom you have missed so sadly. And I am quite sure there have been, and will be, many other loving hearts deceived in this same way, because of the terrible longing to talk to, and know something of, those who have crossed the border. But in the end, Satan has tried to destroy you. It is always so. It is his way. He has been using that method ever since he was cast out of heaven. He nearly always mixes the evil with some apparent good. He cares not how he enslaves his victims, just so he gets them."

"Do you mean to tell me that at one time Satan was in heaven?" asked Mr. Jackson.

"Yes, at one time, Satan was an angel of light in heaven. And he, next to Christ, was most honored of God. Isaiah 14: 14 tells us that he sinned in wanting to be equal with God. He was not content with the honored place God had given him, so he started a rebellion in heaven.

"Marion, open your Bible to Revelation 12: 7, and let us read of this war in heaven."

MARION read: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

"I don't want to doubt the goodness of God," said Mr. Jackson, "but I cannot understand why He did not destroy Satan at that time. Why did He let him live to destroy so many people?"

"If the inhabitants of this world had been all that were to be considered, John," replied Mr. Andrews, "I am sure God would have done just that; but Satan claimed that God's law was not just, and that he himself could rule the

universe better than God. He wanted to have the place Christ occupied, and to share all the counsels of God.

"The text that Marion has just read tells us that Christ and His angels fought against Satan and his angels, and cast them out of heaven. Now tell me, how could the angels who were left in heaven, and the inhabitants of other worlds, know that Satan's government would not have been better than that of God? God must work out a plan whereby all the universe would know that His law and government are perfect. Sin must not arise the second time. So He has permitted Satan to show the universe just what his government will do for his subjects. The apostle Paul tells us, in 1 Corinthians 4: 9, that 'we are made a spectacle [the margin says 'theater'] unto the world, and to angels, and to men.' And after the universe has witnessed for a time the sin and suffering caused by Satan's dominion, do you think sin will ever enter the universe again?"

"Satan has ever tried to counterfeit the work of Christ; and in the last days, the very days in which I feel sure you and I are living, John, he will appear as Christ Himself, and as I told you the night I last talked to you, if it were possible, he would deceive the very elect.

"There is only one way in which you can hope to escape his snares. That is, to know thoroughly just what God's Word says, so that you shall not be deceived.

"Revelation 13: 13 tells us that Satan will do great wonders. You have seen some of them in the last few weeks, haven't you? And Revelation 16: 14 says that the spirits of devils will work miracles; and it will indeed be difficult to distinguish between the true and the false. Only the power of God in our lives, and His Word hidden in our hearts, can save us.

"Strange though it may seem to you, the very text in 2 Corinthians 11: 14, 15 that tells us Satan is transformed into an angel of light, says, 'Therefore it is no great thing if his ministers [or angels] also be transformed as the ministers of righteousness; whose end shall be according to their works.' So you see you cannot even believe what any one may tell you, or what you may seem to see or hear, unless it conforms to the Word of God."

"How may we know," Marion asked, "whom we can believe, who have the spirit of Christ, and who have evil spirits?"

(To be continued)

THE generation that set a time for Christ's coming failed to realize their hope, while the generation that reason away the necessity of His presence will be embarrassed by being forced to see Him in His glory.

J. W. H.

for 45 Years

¶ The SIGNS OF THE TIMES has for forty-five years called attention to the Bible prophecies which describe these last-day conditions. ¶ Its positiveness was not lessened when supposedly wise men, previous to August, 1914, scoffed, and said that the world was growing better, and that the day of universal brotherhood was about to dawn. ¶ For one hundred and twenty years, Noah preached to deaf ears the message for his time. ¶ Even Jesus Christ was scoffed at and rejected by His people. ¶ Many have been aroused by events of the past four years, and are earnestly asking the meaning of what they see. ¶ They wish the light. ¶ This journal is seeking such ones. ¶ It wants to give them the only satisfactory solution of the question. ¶ We are now engaged in a campaign to double the number of readers before January 1. ¶ You have received a message of comfort and cheer from reading the SIGNS the last year. ¶ Tell your friends and neighbors about it, and ask them to become readers of the paper during the year 1920. ¶ Yearly subscription price, \$1.50.

At the End of the Labyrinth

(Continued from page 12)

voice spoke . . . on the work the 'forces' wished to do at this series of meetings—he and those with him. They were exceedingly anxious, this voice assured us, to make us know, and make those with whom we came in contact know—not believe, but *know*—that life is continuous; that is, that dead men are not really dead.

"This kind of talk is not new to those who frequently attend the better class of séances," adds Dr. Funk. "If we can believe these 'spirits,' death is not a barrier, but a highway, like was the sea to the vikings."

Can we believe these spirits? God plainly declares, in Ecclesiastes 9: 5, 6:

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Again, the psalmist says of man that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4.

We are assured that "the blessed and only Potentate, the King of kings, and Lord of lords," is the only one who "hath immortality." Repeatedly death is referred to in Scripture as a sleep, from which only the resurrection at the great, final day of God can awaken those who enter the grave. Concerning the immortal state, 2 Timothy 1:10 says it is brought to light through the gospel of Jesus Christ. Hence they who reject the gospel will never receive immortality.

The expression "disembodied spirits" is a misnomer, for men do not live apart from the body. The intelligences that manifest themselves, purporting to be the spirits of departed loved ones, are in reality lying spirits, as pointed out by the faithful Guidebook. Their purpose is to seduce men and women into false conceptions of God and the reward of Christians, and into following fallen spirits in sin and rebellion against the Creator. None can afford to dabble in or "investigate" spiritism. It is dangerous. These powerful evil beings will, if possible, wreck the life. Let it be known that the great apostle Paul spoke truly when he said, "We wrestle not against flesh and blood, but against principalities,

against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Ephesians 6: 12, margin.

Let the world beware of "familiar spirits," and "wizards that peep, and that mutter: should not a people seek unto their God?" The witch of Endor, the Fox sisters, Mrs. French, Eusapia Palladino, and the long list of other spirit mediums, ancient and modern, Oriental and Occidental, have absolutely nothing in common with the prophets of God. Their statements are adulterated with falsehood. Their influence is evil and degrading. Let men and women put their trust, not in lying spirits, but in "the great God and our Saviour Jesus Christ," whose commands the demon spirits, though unwilling, have always been compelled to obey.

Will Be like Him

IN God's created works, we find revealed in one object some characteristics of the Creator and in another object other characteristics. The warm red color of the rose is suggestive of His fervent love; the pure white of the lily speaks of His spotless purity. But the beauty of God's character is perfectly revealed in His Son. What a wonderful truth, then, is embodied in the promise that some day we shall be like Him! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

RAYMOND CALES.

A hundred or more men and women in YOUR congregation need to know more about the Book of books, and how its reading by the non-Christian world is made possible. What will YOU, as their pastor, do for them on

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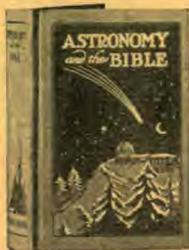
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ASTRONOMY AND THE BIBLE

Are the revelations of the telescope in harmony with the Scriptures? Is there a conflict between astronomy and the Bible concerning this earth we inhabit and its place in the great unmeasured universe?



DR. L. A. REED, for several years editor of the *Signs Magazine*, has contributed a number of intensely interesting articles on this important subject. Recognizing the keen interest of our readers in this question, the doctor has prepared a book on "Astronomy and the Bible." There are twenty-four chapters in all, making a book of 267



pages. In addition to the text, there are thirty-three full-page half-tone engravings. Many of these are from photographs and drawings made by the world's greatest astronomers. The famous 40-inch Yerkes telescope contributes a beautiful "close up" view of the moon, showing its curious mountains, craters, plains, etc.; while the marvelous beauties of that mysterious nebula in Orion are startlingly revealed by the great Lick telescope.

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SCIENCE AND THE BIBLE
THE CENTER OF THE UNIVERSE
THE EARTH IN SPACE
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ARCTURUS, WITH HIS SONS
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This book of absorbing interest is now ready, and has been placed at the low price of \$1.50. (In Canada \$1.65.)

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

America's Class War

IF ever a magazine delivered a strong, convincing message at the psychological moment, it is the December *Signs Magazine*. When men of every occupation, with the possible exception of the preachers and the undertakers, are on strike, when your newspaper contains little else than industrial disruption, rioting, mobbing, surely the world is in dire need of an explanation of these things that "are coming on the earth."

FRANCIS McLELLAN WILCOX, in his thought-compelling article, "What the Industrial Unrest Means to Me," looks beyond the present turmoil to the coming of Jesus Christ, the one-time carpenter of Nazareth.

GEORGE W. RINE, in a contribution which many of the strong secular magazines would be glad to publish, gives the historical side of the age-long struggle between those who have and those who have not. You will learn many things in "The Class War Is On."

CARLYLE B. HAYNES surveys the whole wide world, and tells us that men's

hearts everywhere are failing them for fear and perplexity. The last three paragraphs of "The World on the Rack" skillfully and beautifully point the perplexed man to Jesus and His coming.

GEORGE McCREADY PRICE, whose articles are being printed in several of the leading religious periodicals of the world, rehearses the aims and progress of the socialistic movement in "The Gospel of Karl Marx." By all means, get this article.

"WHAT'S WRONG WITH THE WORLD ANYWAY?" by Varner J. Johns, affirms the keeping of God's law as the duty of every man, and its transgression as the cause of our social and industrial ills.

"WE COURT 'HI COST,'" by Orva Lee Ice, calls us back to a simpler mode of living as one solution of the high cost of living.

"THE KINGDOM OF LOVE," by Arthur W. Spalding, is the third of his series; and because you have read the first two, you will read the third.

"IS THERE A LIVE DEVIL?" by Tyler E. Bowen, will tell you that there is a per-

Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a Corporation of the Seventh-day Adventist denomination.

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JAMES COCHRAN, *Circulation Manager.*

sonal adversary, how he works now, and what we may expect of him in the future.

"WHEN HEAVEN CAME TO EARTH," by Arthur S. Maxwell; and

"SUBTRACTING CHRIST," by Horace G. Franks, are very apropos to the Christmas season. They tell us the heart-satisfying story of Bethlehem and its Christ, and of His influence on the world.

"PRAYER MOVES GOD," by George B. Thompson, is another one-page article on the value and necessity of communion with heaven.

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THE PACIFIC PRESS PUBLISHING ASSN.
Mountain View, California

If the Sabbath has been formally blessed and hallowed of God, no matter when and where, and that blessing and hallowing nowhere recalled, then those divine acts of blessing and hallowing forever establish its perpetuity. If founded in the example of God, that example being eternal, the appointment must be eternal likewise; and that example, being set at the beginning, in the presence of the world, is the common property and standard of the world, and therefore must be universal in its obligation.

JAMES STACY.

Gnawing at the Vitals

DR. GEORGE A. SIMONS, a representative of the Methodist Episcopal Board of Foreign Missions in Russia, is returning to this country. Many will remember the reports Dr. Simons gave to the Senate Committee last spring concerning Bolshevism in Russia. According to the doctor, the Bolsheviks operate one of the strongest missionary propaganda movements known to modern times. The Bolsheviks may be very sincere, but it is quite evident that their teaching is subversive not only of American doctrines, but also of Christian principles and ideals.

If there ever was a time when law-abiding citizens should join hands and stand for the principles of law and order, that time is now. The germs of anarchy and violence seem to be in the very air we breathe. The conditions of the time are spreading the contagion. The doctrines of the Declaration of Independence and of the Constitution of the United States, placed strongly, and as our fathers fondly hoped, securely in the foundation of this government, have built up here not only a great but a very happy nation. Our schools, our rostrums and pulpits, our religious as well as our secular press, should be united in holding up and teaching anew these great principles of freedom, of justice, and of blessing to humanity.

No Place for Hatreds

How much more of joy and true happiness this world would contain if more of us would carefully read and conscientiously heed these words from the great master Teacher Himself:

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect." Matthew 5: 43-48.

The Master addressed the foregoing words to all the world; but when He spoke them, He was in the presence of a multitude of people, practically every one of whom was a member of the Jewish nation and the Jewish church. Those religious teachers had imbibed the idea that there was a place for hatred as well

as for love in the church of the Lord. But the Master showed that if we are to "be sons of your Father who is in heaven," then are we to learn how to love even our enemies, to pray for men while they persecute us; for our heavenly Father sets us the example of sending His blessings of sunshine and rain upon His enemies as well as upon those who love and serve Him.

The ordinary man of the world is kind to those who please him and those he particularly loves; but the Christian

our world! The greatest need of this hour is active living Christians, who are showing forth in their lives the principles that Jesus taught and the life that Jesus lived.

Would Dethrone God

THE most masterly representatives that Satan has ever had upon this earth were doubtless the kings of ancient Babylon; and therefore it is but natural that Isaiah, and others of the prophets, should have used those kings of Babylon as self-exaltation and the fall of Lucifer, the prophet has these words:

"How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isaiah 14: 12-14.

It was not striving to be like the Most High in character that occasioned Satan's fall; but it was because of his desire to exalt himself, and drag the Infinite One from His throne, that Satan became the great leader in sin and rebellion. He was determined that he would seize God's throne, that he would exalt himself to God's position. He would be the ruler in the universe, and God must be cast out.

The fathomless depths of infinite love are in the bosom of our heavenly Father. He is infinite in all His attributes of justice and right. He seeks only and always the welfare and the highest enjoyment of all His creatures. But self-exaltation and self-seeking will lead the individual, as it led Satan, to allow nothing to stand in the way of his godless ambition, even to the casting of God Himself from His eternal throne.

How good it is for the universe, and particularly for us who live upon this earth, that our heavenly Father will not allow Satan to have his own way! He has already been cast out of heaven; and soon he is to be dethroned and destroyed from this earth, so that God's universe may be completely cleansed from all sin and every wrong way, with all the attendant sorrows and griefs. The inspired record is explicit concerning his final overthrow: "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . And never shalt thou be any more." Ezekiel 28: 18, 19.



Underwood
Englishmen have generally been admirers of Abraham Lincoln, in spite of his Americanisms, and have recognized in him the spirit that breathed of the Magna Charta and the long struggle of the English race against tyranny and autocracy. The Barnard Statue of the great emancipator was unveiled with impressive ceremonies at Manchester, England, by Judge Alton B. Parker, United States ambassador to England. Judge Parker stands at the right, on the speaker's stand, with his hand at his forehead. At his right is the lord mayor of Manchester, John W. Davis, just in front of his wife, whose head appears over the mayor's shoulder.

is exhorted to a higher attainment. He is to be perfect in his sphere, even as the heavenly Father is perfect in His, and always to show loving-kindness even to his enemy and his persecutor.

The Lord Jesus Christ prayed for the men that were nailing Him to the cross, and He offered that earnest prayer while suffering those most excruciating agonies.

What a divine lesson this is for us! And how it should teach us the great principles of heaven's love! And how earnestly should we as Christians go forth in loving service, to dissipate, with deeds of loving-kindness, the hatred and the strife that are now such a menace to