

# Signs of the Times

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## Who Shall Teach Us, Junkers or Peacemakers?

**C**ERTAIN German and other savants advanced the idea, in their pre-war writings, that occasional "bloodletting" is absolutely necessary for the world's welfare, that war helps the "unfittest" not to survive quite so long, that physical strife develops stamina and bravery in men otherwise destined to be supine easy-goers with backbones of jelly. But somehow the world as a whole, and especially the Christian world, has not taken kindly to such philosophy. Sane men seem to have decided that national bloodletting as a necessity must be relegated to a scrap heap of tried-and-failed philosophies, along with the psuedo-scientific notion of the leech of long ago.

Has the war had a solemnizing effect upon the nations that have fought, that were thrown into it at first unexpectedly, and continued in the passionate, unthinking frenzy of it for four years? Has it

By Robert B. Thurber

sobered the few nations that looked on, and had a fair chance to consider dispassionately the causes, course, and results of the famous conflict? Let the sights that we see every day about us answer this, and let a thoughtful reading of published reports tell us what to conclude. The following from Philip Gibbs, well-known correspondent, was printed in the New York Times dated September 23:

"BRUSSELS, September 23.—Any man who can unravel the tangled threads of the web of life in Europe after the storm of war is a seer with supernatural wisdom, for he must have an understanding not only of the mystery of finance by which bankrupt peoples are spending more money than ever before in history on personal luxury and pleasure, but also of that greater mystery of the human heart, which, bleeding from many wounds

and stored with tragic memories not yet twelve months old, is concealing its agony under a mask of gayety, forgetting the black past, not looking forward to the future full of peril, and living in the present for all that it is worth.

"I found that spirit in Paris, where outwardly all is gay, though beneath the camouflage there is the skeleton of trouble. I found it also on the edge of battle fields, in cities like Amiens and Lille. Now, coming across the frontier from France into Belgium, I find a superficial gayety and joy *de vivre*, a flinging about of paper money by all classes in spite of the fantastic cost of living (as if money could be printed on the government presses as fast as there is need of it), and no sign of anguish plainly revealed on the faces of people who were long under hostile rule, who suffered exceedingly by fines, imprisonments, and tyranny, and whose industries and for-

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At the right is Lieutenant B. W. Maynard, winner in the New York to Toronto Derby, and third in the American transcontinental and return flight. His actual flying time was less than 67 hours for over 5,000 miles. At the left in the cockpit stands W. E. Klein, mechanic, who helped make the flight successful; and "Trixie," the mascot that supposedly brought them good luck.





# PROHIBITION AT THE BAR

## Pleads "Not Guilty"

¶ "Natrona, Pennsylvania, August 19. —'Deprived of a livelihood,' was the way in which Martin L. Walters, justice of the peace here, worded his resignation, which was handed to the council last night. Even more significant was the following phrase, 'and I believe it is entirely due to the fact that old John Barleycorn no more has sway in this industrial valley.'"

¶ "According to the Cincinnati Post, the steady decrease in the number of cases tried daily in police court since prohibition has become effective has been the talk of city officials. From nearly one hundred cases, the majority of them persons arrested on policeman beats for fighting, cutting, stealing, or other offenses, the docket has dropped to ten cases some days."

¶ "The bank clearings in the city of Toledo, Ohio, in July this year were \$12,000,000 in excess of the clearings for the same month last year. This is an increase of \$400,000 for each day of the month. But the superintendent of the Toledo workhouse farm is certain that prohibition has played havoc with him, for he had to ask for an appropriation to hire men to harvest the crops this year, as there weren't prisoners enough to do the work."

¶ In the first year of prohibition in Detroit, Michigan, there was a decrease of 1,043 accidents as against the previous year; a decrease of fifty per cent in attempted suicides; about one thousand fewer burglaries; thirty-six arrests for begging as against 428 for the last wet year; 3,624 arrests for drunkenness as against 7,290 in the previous year; 84 fatal accidents as against 132 the previous year; and street car accidents diminished fifty per cent; accidental deaths, thirty per cent; and automobile accidents, thirty per cent. There were ninety-two deaths from alcoholism in the year before prohibition, and only seventeen in the first year of prohibition. And yet they tell us that prohibition does not prohibit, and that it is an invasion of the realm of personal liberty!—*Christian Statesman*.

¶ Eleven arrests for drunkenness on Independence Day were recorded in Boston instead of the usual five hundred.—*Christian Register*.

¶ In the first week of July, 1918, 197 persons were locked up in the central station, Pittsburgh, Pennsylvania, charged with drinking too freely. In the first week of this year, a daily paper tells us, fourteen "drunks" have fallen into the hands of the police; and five of these admitted, when arraigned before the magistrate, that they carried "hangovers" from before July 1. The total number of arrests during the first week of last year was 465; while during the first week of the present year the number was 104. There has also been a distinct decline in the number of persons arrested for visiting disorderly houses. Notwithstanding vigilance on the part of the police, no



"OH, HO, HUM! NO BEER, NO WORK!"  
Henderson in the "American Issue"

disorderly house has been raided during the first week of the dry spell, while 150 arrests were made for this offense during the first week of July, 1918. During this same week of last year, sixty men were arrested for vagrancy; but during the first seven days of July this year, only three have been taken in the down-town section on a similar charge.—*Christian Statesman*.

¶ Figures on the number of speeding cases in the Speeders' Court since the dry law went into effect show that in spite of the potency of the private stocks, speeding and other automobile offenses are on the decrease. Judge Stelk of the Speeders' Court made the following tabulation:

| Month  | Cases | Amt. of Fine |
|--------|-------|--------------|
| July   | 1,343 | \$15,632.50  |
| June   | 1,193 | 12,647.25    |
| August | 880   | 9,209.00     |

The totals include all classes of offenses. There has been a steady decrease in the number of speeding cases alone, Judge Stelk said.—*Chicago Tribune*.

¶ Massachusetts, after less than a month of prohibition, is facing the probability of closing her county jails and houses of correction. The population of these institutions is dwindling to the point where there were only five prisoners in one of the smaller jails and fifteen in one of the larger on the tenth of the month, with no certainty that this was the bottom figure.

In the opinion of the directors of prisons, the jails at Salem, Lowell, and Lawrence should be closed at once, and a readjustment of all corrective institutions made; not as a matter of county administration, but of state policy. County commissioners, it may be said in passing, are reluctant to lose political patronage, so long and honorably held, but traditions are likely to give way to hard facts eventually. . . .

Deer Island has witnessed such a phenomenon as thirty-five inmates released and only one committed in one week; the jail at Lowell with but fifteen prisoners; the state farm at Bridgewater, with its hundreds of acres under cultivation, reduced to such extremity

## Press Called as Witnesses

that insane patients and cripples on crutches have been sent to the fields in an effort to save the crops.—*Boston Transcript*.

¶ Prohibition has brought on an increase in the sale of everything—except alcoholic drinks. The ice man, the confectioner, the picture-theater owner, the butcher and grocer, are profiting by the "dry" act by an estimated rise of from ten to twenty-five per cent in sales. It also increased bank deposits by twenty-five per cent.

In the territory covered by the Tenth and Buttonwood and the Eleventh and Winter streets police stations, formerly the haunts of drunkards, disorderly persons, petty crooks, fake mendicants and other raffish company, there have been days since July 1 the police have not made one arrest. Formerly it was usual to have one hundred persons occupying cells in these stations.

At the house of correction, William A. Patterson, superintendent, said yesterday that only five men had been brought to the institution from all police stations in Philadelphia. Three of the five were confirmed drug fiends, Mr. Patterson said. Before July 1, the average number of offenders taken daily to the house of correction was about thirty.—*Philadelphia Ledger*.

¶ "Police records throughout California show that the total number of arrests for all offenses during July of this year, as compared with July, 1918, decreased fifty per cent, except in Los Angeles, where a vigorous campaign has been instituted against speeders.

"Following is a comparative table of arrests made in the larger cities of the state for July, 1918, and July, 1919:

|               | 1918 | 1919 |
|---------------|------|------|
| San Francisco | 3544 | 1820 |
| Oakland       | 1060 | 576  |
| Los Angeles   | 3078 | 4038 |
| Sacramento    | 352  | 98   |
| San Diego     | 543  | 169  |
| Fresno        | 393  | 132  |
| Stockton      | 451  | 115  |
| San Jose      | 93   | 62   |

"A number of cities, like San Diego, report jails never before empty without a single occupant for one or more days during July."

¶ John Spargo, the socialist leader, writing for the Baltimore Sun, a paper which has never been in favor of prohibition, blames drink for the downfall of the Russian army and the excesses of Bolshevism. He states:

"May I say everybody who has studied the matter knows perfectly well that Bolshevism and its successes would not have been possible but for the rescinding of the prohibition order established in the latter part of the czar's régime? With the introduction of prohibition the morale of the Russian people and the Russian army greatly improved. With the rescinding of that order and the return of vodka-drinking came drunkenness and disorder and the excesses of Bolshevism. One of the greatest generals in the Rus-

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The apostle James adds another touch to this all-important subject when he says: "Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not." James 4: 1, 2, A. R. V.

# Unmistakable Signs for the Weatherwise

*"They that are wise shall understand."*

THE world's happenings, however startling some of them may be, do not affect all men alike. By certain minds, a direct significance is attached to some occurrences, which to others have no particular meaning. This depends largely upon previous training. For instance, the Jewish nation, from the beginning of their history, had been taught that they were God's peculiar people, and that heavenly direction was ever to be theirs. Hence they required definite physical signs of God's will in every undertaking. 1 Corinthians 1: 22.

The great leader of Israel's exodus forces must see the desert bush alight with flame without being consumed, before his faith in the call of God could become active. Exodus 3: 2-10. Again, when Israel was settled in the divinely promised land, and Midianites threatened their very existence, a "mighty man of valor," Gideon, was called by the Angel of the covenant, to gather the northern tribes to withstand the enemy inroads. But before accepting the tendered mission, he would have the "sign" of a wet fleece. Judges 6: 36-40.

So with John the Baptist. Although consecrated before birth to his special work as Messiah's forerunner, the same inclination marked his ministry, or at least the closing part of his career. From his prison confinement, he sent dis-

By JOHN O. CORLISS

ciples to the Lord Jesus, whom he had already definitely proclaimed, with the question, "Art Thou He that should come, or do we look for another?" Knowing full well the response that would quiet the mind of the intrepid Messianic herald, the Saviour returned answer: "Go and show John *again* those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matthew 11: 3-5.

## LIKE THE DELUGE

Surely these abundant signs of the Messiah's presence should have been satisfying to all classes. But to many Jews of that day, probably the majority of them, these marvelous vouchers given to John did not appeal with any distinct force. Indeed, on a later occasion, delegates from the two principal sects of that day came boldly forward, asking that Christ show them a sign from heaven in proof of His Messiahship. His answer was that heavenly signs had already been given. He said: When the sky is red at evening, you say that it indicates fair weather; but when the morning sky is

red and gloomy, you declare it to be a sign of foul weather. Coming to Me as you do with such knowledge of the seasons' signs, you ought to be able to read "the signs of the times." I therefore tell you that no more signs than have divinely appeared, shall be given to this wicked generation. Matthew 16: 1-4.

These words of Christ, like all His sayings, were never uttered to die in transit down the ages. They must therefore carry the same force now as when spoken. (Matthew 24: 35.) This appears clearly from what He said of the time just prior to His second anticipated return to earth. To show what this period would be like, He compared it to that which introduced the Deluge. While the Saviour has never marked the definite day or hour of His appearing, He does say that the period before His advent to earth will be as were the days of Noah. The people ate and drank, married and gave in marriage, without particular thought about the repeated warnings of the coming Deluge, and so were overtaken unawares with sudden destruction. In the same way, said the Saviour, will it happen when earth's closing drama is about to be enacted. Verses 36-39.

To learn the lesson of this comparison, let us trace the narrative of that early period and its peculiarities, so vividly and forcibly portrayed in the



divine record. The story in its unaffected simplicity is this: The generation that was swept away in the Flood had grown so openly lustful as to take wives "of all which they chose." Genesis 6:2. This was because the men were "giants," or as the Hebrew lexicon renders the word, *fallen*, or mighty in violent deeds, the root of the word meaning "to fall." The general trend of these low but strong minds was entirely evil. From this, it would follow that their every purpose and desire was vicious, as clearly implied in the text.

In viewing such unbridled carnality, God refused to let His Spirit longer dwell in flesh, to attempt its betterment. Said He, "The end of all flesh is come before Me; for the earth is filled with violence through them." There was no remedy but to sweep off the earth the entire generation, except a single family, the head of which walked with God.

The Saviour, who never erred, points to that social state as a sample of what may be expected in the last days. In doing so, He reveals another characteristic of those early delinquents—they were given to prodigal feasting. The prediction affirms that these conditions will mark the latter days. As the habits of antediluvian life closed the eyes of that people to the crisis of the coming Flood, so, says the divine warning, will it be in the time just preceding the Lord's coming.

This same situation is set forth by the apostle Paul in most stirring language. He calls the last days times of peril, because nominal Christians will be so devoted to selfish ends. After enumerating no less than seventeen sins as characteristic of the last days, he adds that people will be "lovers of pleasures more than lovers of God; having a *form of godliness*, but *denying the power thereof*." 2 Timothy 3:1-5.

#### UNBRIDLED EXCESS

Are pride, vanity, and pleasure seeking specially marked features of present-day society? It seems almost needless to speak of the prevailing indelicacy in dress, or of the large class who seek carnal pleasures rather than useful employment. Means that might well be expended in relieving poverty is used to gratify morbid appetites. With gluttony and drunkenness go the cabaret dance, with its corrupt associations.

Were these excesses confined to persons whose impulses were never stirred by divine impressions of right, they might then be more easily accounted for; but when church members are found in the front rank of these pleasure chasers, the inquiry becomes natural as to their love for God. The suggestion of the text, however, about these last-day conditions, is, that those who take part in the excesses described, are professed followers of Christ, even though indulging in carnal pleasures. What an example for the unbeliever!

#### CAUSES OF WAR

The apostle James adds another touch to this subject of premonitory signs which look to the speedy coming of the Master. He points out the last days as being a counterpart of antediluvian times. In approaching this phase, he calls attention to the prevailing tendency toward war, and declares that this all proceeds

from overweening lust and envy that dominate men. He intimates that those who initiate war pretend to be followers of Christ, but do not have their petitions answered, because what they ask for, they expect to consume wholly in satisfying selfish desire. These inclinations, he affirms, are no less than direct enmity toward God. How sad to think that men will offer prayer to the Almighty in such a frame of mind! Yet we know, from observation, that it is largely done. (James 4:1-5.)

Following the administration of this cutting rebuke to professors of religion in general, the apostle proceeds to point out a special class, the inordinately rich, and the miseries they are to meet. The Bible nowhere condemns riches as such, when properly used. But in the case under consideration, the riches have been accumulated through fraud and oppression, and are "heaped" together for the



Before Gideon accepted the mission, he asked for the sign of a wet fleece.

last days. (James 5:3.) Lest the force of this last sentence should not be fully felt, being taken as but a general reference to some far-off judgment day, let us note the words of comfort addressed to those who are made sufferers through the unbridled self-seeking of their oppressors. The counsel is: "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh. . . . Behold, the Judge standeth before the door." Verses 7-9.

#### HEAPING IT UP

This expression, "before the door," is the same that is employed by the Saviour in giving the signs of His return to earth: "When ye shall see all these things, know that it [He] in margin] is near, even at the doors." Matthew 24:33. We take it, therefore, that the expression as used by James must mean the same as when employed by the Saviour. The whole trend of the instruction is that the conditions outlined will be specially marked when the Lord's coming is at hand.

The condemnation of the guilty rich is pronounced because they have defrauded their hard-worked servants, re-

gardless of pitiful cries for relief, to which the Lord of hosts has compassionately listened, even as He did to the mournings of the enslaved Israelites in Egypt.

But another evil is included in the apostle's portrayal. These "heaps" of ill-gotten hoard, which might have been devoted to everyday charities, have become a superabundance. Well deserved miseries must follow such dealings; and already there is evidence, in many acts of outlawry, of what the downtrodden will do. Doubtless the final struggles of earth's forces are just before us. Of these the prophet wrote when he foretold "a time of trouble, such as never was since there was a nation." Daniel 12:1. But "at that time thy people shall be delivered."

The signs indicate that that period is near. As the depravity of the antediluvians became unbearable to God, He sent a flood to remove the terrible blot. So when parallel conditions develop, the only remedy will be the Lord's coming to efface the foulness of His footstool, and make it the dwelling place of those who love Him.

The time is almost here. In the day of the Flood, the people were overtaken unawares, because they were absorbed in selfish pursuits. The situation will be the same in the present issue. Why, then, should not each one turn attention quickly to the things of eternal moment, and so be prepared to hail the Master's return with joy?

#### Which Honor?

THE Pharisees claimed to believe in God the Father and in the Scriptures; yet when Christ came in His Father's name, though His words and works were in perfect harmony with God's Word, they would not receive Him. He told them that if another should come in his own name, him they would receive. John 5:43.

So it has been in every age. There are those who come in their own name, teaching their man-made doctrines and traditions, and the world readily receives them and their teachings, while it turns away from those who really come in the name of Christ, faithfully teaching the truths of His Word.

Jesus said to the Pharisees, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Verse 44.

When one seeks the honor and applause of men, he fears to identify himself with any movement that is not popular with men. He does not have "ears to hear" what he does not care to obey; so he hardens his heart, and turns away his ears from the truth.

But the only honor that will endure is "the honor that cometh from God only." If we gain that, it will bring every other blessing in its train, and we may retain it throughout eternity.

IVA F. CADY.

WE hear much to-day about the kingdom, but very little about the King. We need not push our democracy to such an extreme that we feel capable of bringing in the universal rule of Christ without the assistance of the Ruler. This savors of the Bolshevik spirit.

J. W. H.



# What Was Abolished?

## An Important Allegory for Christians Concerning the Two Covenants

By Emmet J. Hibbard

THE two gospels of Galatians 1:6-9 and the two covenants of Galatians 4:21-31 are identical in every principle. And, since there exists great diversity of opinion, and consequently much confusion in the minds of some, concerning the two covenants, it is expedient to consider them further.

"Tell me," says the apostle, "ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the free-woman is born through promise. Which things contain an allegory: for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written,

"Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her that hath the husband.

### TWO WOMEN—TWO COVENANTS

"Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the Scripture? Cast out the handmaid and her son: for the son of the handmaid shall not *inherit* with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the free-woman."

This is the quotation in full as the pen of inspiration has placed it in Galatians 4:21-31:

1. "These two women [Hagar and Sarah] are [illustrate] two covenants."

2. The two sons, consequently, must represent the fruitage of the same.

3. Ishmael was born according to the *flesh*—naturally.

4. Isaac's birth was by "*promise*"—by the Spirit, and not according to nature.

5. "He that was born after the flesh [Ishmael] *persecuted* him that was born after the Spirit."

6. Finally, "the son of the handmaid"—the child of the flesh—"shall not *inherit* with the son of the freewoman," born of the Spirit.

The conclusion, then, is inevitable that the two religions

built on the principles of the two covenants show a marked difference in this life, and merit a different inheritance in the end of time.

Therefore, since "they that are in the flesh cannot please God" (Romans 8:8), and since "they who practice such things [as are common to the flesh] shall not inherit the kingdom of God" (Galatians 5:19-21), it follows as a consequence



### IF JESUS CAME TO-DAY

If Jesus came to-day, my friends,  
What would His welcome be?  
Would joy and gladness thrill the world,  
And shouts of victory?

What would it mean to us? Oh hearts,  
Would we be ready all  
To shout the jubilee of life  
In answer to His call?

Or would we be, like virgins five  
Whose lamps forgot to shine,  
Left in the woe of outer gloom,  
Shamed by that love divine?

Like him who, coarse and negligent,  
The wedding garment scorned,  
And came in his polluted garb,  
And in his shame adorned?

Or would we come with holy songs,  
Songs angels cannot sing,  
To welcome Him whom heaven adores,  
Our Saviour and our King?

No soul can see His face and live  
Save in pure garments, white  
By cleansing in the precious blood,  
And holy in His sight.

There is no cleansing of a soul  
Beyond the sullen tide  
Of Jordan—death—whose passage o'er  
Must destiny decide.

If Jesus came to-day, my friend,  
What would His welcome be?  
And what would be your sentence given,  
And then—your destiny?

Beware! Beware! We know not when!  
Then let us watch and pray;  
We cannot tell but to our souls  
Our Lord may come to-day.

B. F. M. SOURS.

inevitable, that there is no salvation from sin, no birth of the Spirit, and no inheritance in God's everlasting kingdom, for any person who seeks such on the basis of the old covenant—the covenant from Mount Sinai.

And were not the Ten Commandments spoken and written at Sinai?—Yes, certainly. And are they not sometimes called a covenant, as in Deuteronomy 4:12, 13?—Truly so. Then are they not the covenant represented by Hagar and condemned by the apostle Paul?—Most certainly *not*. The conclusion is too hasty. The Ten Commandments are *not* the old covenant here referred to; neither was the sanctuary service there ordained, and typical of the sacrifice and ministry of Christ, the old covenant.

But to count either the Ten Commandments or the typical service, or anything other than Jesus, as our savior from sin, is self-salvation, a salvation through the efforts of the flesh; and this is the old covenant as made at Sinai. For, knowing the universal tendency of mankind to seek self-salvation rather than salvation by grace, the God of heaven did, at Mount Sinai, enter into covenant with Israel on that basis. Not that the Almighty could not foresee their failure; but that by trial *man* might see the failure, and be constrained, in consequence, to accept pardon for sin through the redemption which is in Christ Jesus. This is the plain, harmonious teaching of the whole Book, as can be abundantly shown.

### SOMETHING NEW

But before proceeding further with proof of what the old covenant was, let us first consider what the new covenant is. Our first witness is Jeremiah, and his testimony as given in Jeremiah 31:31-33 follows:

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, saith Jehovah.

"But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put My law in their inward parts, and



in their heart will I write it; and I will be their God, and they shall be My people."

Our second witness is Paul, and the record is found in Hebrews 8: 7-13, and is intended as a quotation from Jeremiah, as any one can see by reading. We will here give but verse 10:

"This is the covenant that I will make with the house of Israel:  
After those days, saith the Lord;  
I will put My laws into their mind,  
And on their heart also will I write them:  
And I will be to them a God,  
And they shall be to Me a people."

Plainly, then, any one claiming the promise of the new covenant, can never be an enemy of God's law, nor can he claim that it is abolished or changed in the least particular—*unless* the transfer from the tables of stone to the fleshly tables of the heart constitutes that change.

#### TO JOIN THE TWO

Now to accomplish this blessed result came Jesus into the world; and His death on Calvary was *only* that those who believe in Him might be redeemed from sin and its consequences, both in this life and in that which is to come.

And because "whosoever committeth sin transgresseth also the law" (1 John 3: 4), it follows that Jesus' sufferings were to save us from transgressing the law. But since no one can cease from transgressing the law unless the law is written in his mind and heart, Jesus, by His infinite sacrifice, has prepared the way for this new covenant promise to be fulfilled. Here is the proof:

"By one offering He hath perfected forever them that are sanctified. And the Holy Spirit also beareth witness to us [of this fact]; for after He hath said,

"This is the covenant that I will make with them  
After those days, saith the Lord:  
I will put My laws on their heart,  
And upon their mind also will I write them."  
Hebrews 10: 14-16.

Plainly, then, the Holy Spirit, by saying that God's law shall be written in men's hearts and minds, witnesses to the fact that "by one offering [of Jesus on the cross] He [Jesus] hath perfected forever them that are sanctified."

To be perfected, therefore, to be sanctified, by and through this offering of Jesus, the Christ, is to have God's holy law written in our hearts and minds.

#### EASY TO KEEP COMMANDMENTS

Is it written thus in our hearts and minds? If not, then what have we received from Calvary? What has the Holy Spirit done for us?

The first fruit of the Spirit is love (Galatians 5: 22); and "love is the fulfilling of the law" (Romans 13: 10). "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 2, 3.

Thus the Christian becomes one with his Christ, for it was written before concerning the Saviour:

"Lo, I am come;  
In the roll of the book it is written of Me:  
I delight to do Thy will, O My God;  
Yea, Thy law is within My heart."  
Psalm 40: 7, 8.

And this is true of every soul who, as Isaac was, is born of the Spirit; for it is written again:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart

of flesh. And I will put My Spirit within you, and *cause you to walk in My statutes*, and ye shall keep Mine ordinances, and do them." Ezekiel 36: 26, 27.

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation unto all generations." Isaiah 51: 7, 8.

## SERMONETS

I WANT to live near father and mother in heaven.

Give your heart to your father, mother, and to God.

A young tree is known by its fruit, as well as an old one.

Tell me how a boy treats his mother, and I will tell you his life.

Not many parents are dependent as many years as their children were.

Make the road for father's and mother's last mile as smooth as you can.

Every good deed a boy performs is a wreath on his mother's brow.

Joseph, the prince of Egypt, was not ashamed of his old shepherd father.

"Honor thy father and thy mother," is the first commandment with promise.

The very last thing a dissipated man forgets, is the prayer his mother taught him.

Every girl should take a course in cooking and sewing, even though she may not learn painting and music.

All that some young men do is tumble to ruin off the pyramid of success built by the father.

It usually takes a man about forty years to learn that his father knows more than he does.

Christ, whom all the angels in heaven obey, was subject to Joseph and Mary for thirty years.

We never know how much we loved father and mother until the gravediggers have done their work.

It is much easier for a child to obey its heavenly Father if it has been obedient to its earthly parents.

C. G. BELLAH.

## Prohibition at the Bar

(Continued from page 2)

sian army told me last summer that the Germans had demoralized the Russian army not with guns and armament, but with strong drink."—*Current Opinion*.

"In Greater Boston, during July, 1919, the total number of arrests for drunkenness was 669, as against 3,782 for the preceding month of June. The number of arrests of all kinds in Boston for July, 1919, was 3,560, or a proportion during that month of one arrest for drunkenness to five arrests for all other causes; but during June, 1919, the total number of arrests in the city was 6,592, and of that number, 3,782 were for intoxication.

"The total number of commitments to the county jail during June, 1919, was 631, of which 235 were for drunkenness, while during July, under prohibition, a total of 318 commitments was made, of which only 65 were for drunkenness."

¶ Major Pullman, superintendent of police, Washington, D. C., says: "When the Sheppard prohibition bill for the District of Columbia passed there was in the minds of many the belief that there would be no appreciable decrease in drunkenness because of the operation of the new law. Even the enemies of prohibition soon learned, however, that not only was there a great decrease of drunkenness, ranging from fifty to seventy-six per cent under the amount of drunkenness during the same periods under license, but also that there was a great falling off in cases of disorderly conduct, assault, housebreaking, carrying of concealed weapons, cruelty to animals, and other offenses often growing out of intoxication. In actual figures, from November 1 to July 1, under license, there were 6,771 arrests in the eight months' period. In the same period under prohibition there were only 2,863 arrests, a decrease of 3,908 cases, or nearly 58 per cent decrease for the eight months. Persons who are open-minded and who have given a reasonable amount of time to observing the operation of the law, even many of those who at first opposed the enactment of the Sheppard law, will now agree that the prohibition legislation has been a blessing and is perhaps the principal factor which has contributed to the lack of serious disorder or riots of any kind in the national capital during the entire period of the war. In spite of the fact that through the interpretation of the law in the courts it is possible for persons to bring in as much liquor as they desire, providing they say it is for their own personal use, there has been a great improvement of conditions as a result of the operation of the law. While there naturally has been bootlegging with the liquor brought into the District of Columbia under the cover of the law, yet conditions are so greatly improved that there has been absolutely no trouble in handling the vast crowds which have swarmed the streets of the city during the war period. Hundreds violating the law have been arrested by the metropolitan police."—*Congressional Record*.

## The Milk Bottle

THE popular method of delivering milk is by the bottle. The milk bottle has a flange top that is easy to take hold of, so the bottle is usually carried by the top. We find our milk bottle on our doorstep in the morning, it having been left there sometime during the night. It has been handled by the driver, who has also handled other things,—the reins, gates, the milk wagon, or the steering wheel of the auto truck, and no telling what all.

Because of the way the milk bottle is handled, its top is far from being free from germs—perhaps disease germs. When the milk is poured out over the rim of the bottle, what is on the rim is likely to be washed away by the milk.

Milk bottles visit many homes. Milk is especially adapted to the sick, and the milk bottle goes to all kinds of sick people, and from them into other homes. A good up-to-date dairy sees to the proper washing of its bottles, but possibly not all dairies are of this kind. Better wash the top of your bottle and be safe.

L. A. HANSEN.



# Why He Permitted Sin

By W. MAYHEW HEALEY

THE beautiful prayer that Jesus taught us to pray closes, according to many authorities, with these words of honor and praise to God: "Thine is the kingdom, and the power, and the glory, forever." Matthew 6: 13.

God shares His kingdom, His power, and His glory, with His subjects. He trusts them to use properly these wonders of His eternal inheritance. If any of His subjects attempt to take the things that belong to God and appropriate them to their personal use alone, they may appear for a time to be successful; but "in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." 1 Timothy 6: 15. If God could be forced to give up any portion of His kingdom, power, or glory, or compelled to change His purposes and plans, then He would cease to be supreme.

## PURPOSE OF CREATION

When God created the earth, He intended it to be the home of man. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45: 18. He gave man "dominion" over the earth.

The sin of Adam did not cause God to change His plan, and make a heaven to be the home of the good, and a hell in which to torture the wicked. The God who numbers the hairs upon our heads knew the proper number of persons to populate the earth. After sin entered, and He knew that the great mass of humanity would be sinful, He said to the woman, "I will greatly multiply thy sorrow and thy conception." Genesis 3: 16. Thus from the greater number of children born, there would be enough faithful ones to fill the earth according to the original plan.

When the wicked "shall be as though they had not been" (Obadiah 16), and "the meek . . . inherit the earth" (Matthew 5: 5), and God has made "all things new" (Revelation 21: 5), then it will be seen that sin is self-destructive. Christ said that a kingdom divided against itself cannot stand. There is no love in sin. It is full of anger, hatred, envy, and strife. Hence sinners war upon and destroy one another.

For a little time, "one sinner destroyeth much good." But in the end, God will restore that which is good, until "the earth is full of the goodness of the Lord." Psalm 33: 5. Then sin will be so completely destroyed that no trace of it is found upon the earth. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37: 10, 11.

The preservation of sin was not in God's plan. For this reason, He never



*In the city of old Damascus, there stands a mosque that in the early centuries was a Christian temple; and although much of its former splendor is faded, and the crescent has banished the cross from portal and dome, yet on the architrave of a beautiful gate in one of the transepts may still be read an inscription that escaped the eye of the invader: "Thy kingdom, O Christ, is a kingdom of all ages; and Thy dominion endureth throughout all generations." Psalm 145: 13. Therefore, though the kingdom of sin be dominant to all outward appearances, and Right be on the scaffold, and Wrong upon the throne, His purpose is even yet being fulfilled, and His kingdom will finally come, and His will be done in earth as it is in heaven.*

made any place for it. Sin attempted to make room for itself by destroying good. Sin never produces good. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matthew 7: 18.

When Jesus said, "Whosoever will, let him take the water of life," He gave a positive command to all the powers of darkness and sin to stand aside and let every soul come to Him that was willing to come. For encouragement to those who are held by the snares of sin, He said, "All power is given unto Me in heaven and in earth." Matthew 28: 18. Notwithstanding this fact, many a soul has felt as Gideon did when the angel of the Lord said, "The Lord is with thee, thou mighty man of valor." Gideon replied, "Oh my Lord, if the Lord be with us, why then is all this befallen us?" Judges 6: 12, 13.

Sin has brought suffering and death to the people of God since Cain slew his righteous brother Abel. The pathway of the righteous shows a trail of blood. If God has all power, and loves His people, why has He permitted so many evils to befall them? He surely cannot take pleasure in their suffering; "for He doth not afflict willingly nor grieve the children of men." Lamentations 3: 33. Yet we read, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebrews 12: 6. The Lord does not chasten His children with good, but with evil. The apostle

Paul draws a contrast between chastisement by our earthly parents, who sometimes "chastened us after their own pleasure," and chastisement by God, who does it "for our profit, that we might be partakers of His holiness." Hebrews 12: 10.

The church suffered the most bloody persecution between the years 538 and 1798. It is estimated that during that time, more than one hundred million martyrs suffered for the cause of Christ. The Lord said of these faithful ones, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Revelation 2: 19.

A fire may sweep through a jungle of thorns and thistles, leaving only bare ground; but the fire does not produce wheat. The fire aids in clearing the ground of briars, that the husbandman may sow his seed, and in good time reap his harvest. Had that ground been free from thistles, no fire would have been necessary.

## AS GOLD TRIED IN THE FIRE

So the Lord permits the fires of affliction to come upon His people to burn out some of the brambles and briars of their natures, that He may sow good seed of truth and righteousness. Evil, being destructive of itself, may be permitted, that one form may destroy another.

The weeds and the thistles, the hard work and the uncertain crops, all helped Adam to sense his own sin. Moses had to abandon the prospective throne of Egypt, with all the pleasures of its court, and be a common sheep herder for forty years in the desert, that he might learn to trust his cause with God and not to his soldier training in Egypt. Jacob was a man that loved God, but his heart was filled with covetousness. Trials were permitted to come upon him to help destroy the evil of his nature. Job was a man who loved good and hated evil; but Satan was allowed to send one evil after another upon him, partly that he might see his own nothingness before God. Joseph had his fetters, Paul his "thorn in the flesh," that they might learn lessons thereby.

When Christ shall come for the "restitution of all things" (Acts 3: 21), then it will be seen that sin accomplished nothing for itself. God's kingdom will be just as He intended it to be, from the beginning. "Thine is the kingdom, and the power, and the glory, forever."

My life is the most precious and the last gift I can make. I had rather see it wear away than rust away. I had rather light it for a testimony on the altar of devotion than burn it out in peace.

SOME can be shown their faults and will forsake them; others, when you show them their faults, forsake you.  
M. A. HOLLISTER.



# THE MINISTERS OF JESUS

*"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now." 1 Timothy 4: 6.*

JESUS was a minister—"a minister of the circumcision for the truth of God." (Romans 15: 8.) Jesus is a minister—"a minister of the sanctuary, and of the true tabernacle." (Hebrews 8: 2.) Jesus had His ministers—apostolic, like Paul, who were to "preach among the gentiles the unsearchable riches of Christ." (Ephesians 3: 8; Romans 15: 16.) Jesus likewise has His ministers—ministers who are to minister "that God in all things may be glorified through Jesus Christ." (1 Peter 4: 11.)

The ministers of Jesus *knew* Jesus. At least, the apostolic ones knew Him. In this, they had an advantage, for they were "eyewitnesses" (Luke 1: 2), being able to testify of what they had seen and heard. Others wrote and spoke of things "delivered" to them (Luke 1: 2), and what they had appropriated by faith. An experiential knowledge of Jesus can be so intimate that neither theory, nor philosophy, nor argument can dethrone it. The challenge of the first ministers was, "I know whom I have believed." (2 Timothy 1: 12.)

The ministers of Jesus *lived* Jesus. The record of their lives was Pauline: "To me to live is Christ." (Philippians 1: 21.) It was Paul who gave twenty-nine points in his charge for a Jesus-ministerial life—a life that reflects the life of the minister Jesus.

Dwight L. Moody thought that Henry Drummond was more like Jesus than any other man he knew. These first ministers so imbibed the spirit of Jesus, and so embodied His teachings, that they were His embossed principles—"known and read of all men." (2 Corinthians 3: 2.)

The ministers of Jesus *preached* Jesus. It is a delightful study to note those *who* preached Jesus, *where* they preached Him, and *how* they preached Him. The first thing Paul did after his conversion was to go to the synagogues and preach Jesus, that "He is the Son of God." (Acts 9: 20.) He preached Him for the forgiveness of sins (Acts 13: 38); preached Him crucified (1 Corinthians 1: 23); and preached Him resurrected (Acts 17: 18). Peter preached "peace by Jesus Christ" (Acts 10: 36), and Philip preached Him as Saviour to the eunuch on the Gaza road (Acts 8: 35). And all seemed to do what William Carey told Alexander Duff.

When the shoemaker missionary was lying on his deathbed, Duff, who later became distinguished, called to see him. Filled with admiration for the labors of this man of God, Duff could express nothing but his great admiration. As he left the room, he heard the feeble voice calling him back, and when he got to the couch, Carey whispered: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

That was what Christ's first ministers thought, and what has always been thought by the Tychicuses and Epaphrases who are described as "faithful ministers." (Ephesians 6: 21; Colossians 1: 7.)

The minister! If loyal to Jesus, he is God's mouthpiece "of the new testament" (2 Corinthians 3: 6), bringing good tidings, like Moses; showing Jehovah is God, as did Elijah; proclaiming liberty, as did Isaiah; threatening destruction to wrongdoers, as did Jonah; and Christ-crucified, as was Paul.

By  
William  
P. Pearce



*When Adoniram Judson, the great missionary to Burma, returned, a reception was tendered him in New York City. When Dr. Spencer Cone introduced the missionary, he concluded his inspirational address by turning to the presiding officer and saying, 'And now, sir, I have the pleasure of introducing to you 'Jesus Christ's man.'"*

The minister! If loyal to Jesus, he is "a flame of fire." (Hebrews 1: 7.) He has the greatest commission given him, the greatest work assigned him, and the destining of souls rests more with him than with any other man.

The minister! If loyal to Jesus, he will be a "minister of the Word" (Luke 1: 2), not a minister of some man's pet theory, like a utilitarian doctrine, or a salvation by culture. "Preach the Word," was Paul's charge to Timothy; "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Timothy 4: 2.) That is positive preaching, which profits though it may not please. Jesus did not please everybody. When He spoke cuttingly, His disciples came and said, "Knowest Thou that the Pharisees were offended?" (Matthew 15: 12.) Positive preaching sometimes cannonades rather than canonizes. The Word disrupts and constructs, cuts and heals, kills and makes alive.

The minister! If loyal to Jesus, he will "make full proof" of his ministry (2 Timothy 4: 5), "that God in all things may be glorified through Jesus Christ" (1 Peter 4: 11). Faithfulness to Jesus—His teaching, His character, His life—is the highest honor one can ascribe to God, who sent Jesus.

When Adoniram Judson, the great missionary to Burma, returned in 1845, a reception was tendered him in New York City. Dr. Francis Wayland, president of Brown University, presided, and Dr. Spencer Cone introduced the missionary. As he concluded his inspirational address, he turned to the presiding officer, and said, "And now, sir, I have the pleasure of introducing to you 'Jesus Christ's man.'"

Think of that phrase. Holy and sublime! Highest and noblest compliment to mortal man! "Jesus Christ's man!"

*"He whom we call to bear relief  
And solace to the sons of grief,  
He who shall cheer with due supplies  
And free and friendly ministries,  
The minister—O Christ, uphold,  
Thou greater Shepherd of the fold!"*

## Faith and Works

THERE are various beliefs concerning the way by which we can gain eternal life. However, all these beliefs may be summarized in two words—"faith" and "works."

The doctrine of works is the older. This doctrine teaches one to gain eternal life through one's own merits. It also involves worrying and wasting of time

figuring out as to whether God is satisfied with our sacrifices and offerings.

The doctrine of faith is very prevalent to-day. Men teach that if you only believe on the Lord Jesus, you need not fear eternal condemnation. You need not pay any attention to the law of God, the works of Christ, or His admonitions—only believe. Both these doctrines are absurd. It is impossible to gain anything through ourselves. Eternal life is

a gift. Paul said, "The gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. We must accept it through faith. But let us also remember that "faith without works is dead." When one has true faith in Christ, he will work for Him. Faith is an impelling power urging one to work for the Master. One is not saved through faith *or* works, but through both faith and works. WILFRED E. BELLEAU.





# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER

## The Gates of Hades

ACCORDING to the testimony of Christ, the apostles, and the early fathers, as given in the SIGNS of September 9, 1919, it is evident that the Christian church was *not* built upon Peter. It is still under construction; it "groweth" upon the rock of faith—"Thou art the Christ, the Son of the living God." The confessors of that faith constitute the various parts of the building: first "the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Ephesians 2: 20-22. "The gates of hades shall not prevail against it." Matthew 16: 18.

"Gates" is an Oriental metaphor denoting power or authority vested in a nation or city. (See Joshua 20: 4; Ruth 4: 1; Deuteronomy 16: 18; 21: 19; Proverbs 22: 22; 1 Kings 22: 10; 2 Samuel 19: 8; Job 29: 7; Lamentations 5: 14.) This meaning has been perpetuated in the name "Sublime Porte" applied to the Turkish government.

*Hades* is the Greek of the Hebrew *sheol*, which is translated "grave" thirty times and "hell" thirty-one times in the English "authorized" version of the Old Testament. In every case, *sheol* might have been translated "grave" without violence to the text. *Hades* in the New Testament could logically and harmoniously have the same translation. Therefore, in the words of Dean Alford, "gates of hades" is equivalent to "the power of the kingdom of death."

The true meaning of "church" is "the congregation of the faithful."

Our text, then, in paraphrase will read, "The power of the kingdom of death will not prevail against the congregation of the faithful."

To which church may we turn as the congregation of the faithful? Is it the Roman, which claims this promise? Is it the Anglican, the Presbyterian, the Methodist, the Baptist, or any other denomination, communion, or organization? Must not every honest man or woman admit that the wheat and the tares and their fruit are to be seen in each?

Let the Christ answer: "Where two or three are gathered together in My name, there am I in the midst of them." Matthew 18: 20.

"*Ubi Christus est, ibi Catholica est Ecclesia*" (Where Jesus Christ is, there is the catholic church), wrote Ignatius Martyr; and who can deny it? Dr. Gerardus Rauschen, a Roman Catholic scholar, remarking on the foregoing quotation, said, "The words *Catholica Ecclesia*, which occur here for the first time in Christian literature, mean the universal church, of which Christ is the head."

The *Didache*, or "Teaching of the Twelve Apostles," a church manual of the first or second century, teaches the same:

"All true Christians are one, though scattered over the world; and God, the Head of the church, will gather them all from the four winds into His kingdom."

As another has expressed it: "The truly catholic or universal church of Christ is invisible, and to her by right belong all the chosen ones, though on earth they worship God and His Christ in different local churches, by various rites and tongues, and under several Christian denominations."

Did not the apostle Peter himself testify, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him"? Acts 10: 34, 35.

The apostle Paul confirms it in Romans 10: 12, 13: "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him: for, Whosoever shall call upon the name of the Lord shall be saved."

"And other sheep I have," said the good Shepherd, "which are not of this fold [the Jewish]: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." John 10: 16. Christ never said there would be but one fold.

"One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Ephesians 4: 5, 6), is the keystone that binds together the church of

Christ. Men are saved by their individual belief in the Son of God, not by any denominational creed or name. When, in accordance with true principles of exegesis, a text is explained by other and clearer texts, no Scriptural proof will be found to support the theory of salvation through denominational names. Thank God, the text does not read, "One bishop, one creed, one church discipline."

And now, why cannot the power of the kingdom of death prevail against the congregation of the faithful?

Speaking through the prophet Hosea, Christ said: "I will ransom them from the power of sheol [the grave]; I will redeem them from death: O death, I will be thy plagues. O sheol, I will be thy destruction." Hosea 13: 14, marginal reading.

Instantly there comes to the believer's mind that overpowering fulfillment at the grave of Lazarus:

"I am the resurrection, and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." John 11: 25, 26.

The same beloved John on the lonely isle heard that voice again declaring: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades." Revelation 1: 17, 18.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3: 16.

"And this is the will of Him that sent Me, that of all that which He hath given Me I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day." John 6: 39, 40.

Again: "Because I live, ye shall live also." John 14: 19. Who?—You and I; "whosoever will;" any one who "believeth on Him," irrespective of any former worldly tie or encumbrance of family, parentage, tribe, race, nation, caste, social position, or denomination.

But is church organization of no benefit? some one may ask. Assuredly it is, for the mutual benefit of the various talents of the members if nothing more. "Salvation is of the Jews" (not in the Jews), Christ told the Samaritan woman. So in every century of Christianity, some organization has held more of truth than others, and has been nearer to the Christian and apostolic standard of purity and humility; and to it we may go to find the principles of salvation.

We need not be disappointed to find a large proportion of the membership of any church, save the invisible one, following tradition and man-made theories, the same as the Jews were; for God has made infallible no individual or society, neither has He granted salvation to them as a body. It was of a Roman centurion our Master said, "I have not found so great faith, no, not in Israel." Matthew 8: 10. It was an idolatrous Syrophenician woman, an adulterous Samaritan, a centurion of Capernaum and another of Cæsarea, and a Philip-pian jailer, whose hearts were quicker to respond to the blessed Christ and His gospel than many of the Jews, God's professed people.

"Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matthew 3: 9.

"Jesus saith unto them ["the chief priests and the elders of the people"], Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." Matthew 21: 31, 23.

Against these who believe—the saints, the martyrs, the faithful of all ages, God's invisible church—the power of the kingdom of death will not prevail. Some may rest for a time in their graves, but not forever. "The Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.



# Where Head and Hand Combine

UNION  
COLLEGE  
Nebraska

By  
President  
Harvey A. Morrison

A FEW days ago Union College opened its doors to begin its twenty-ninth year. Its registration thus far has been very heavy, and will in a few days reach the four hundred mark.

This institution has been known for the many recruits it has sent out for work in educational lines, and also for the large number sent to mission fields. Yet it has not forgotten the balance in education, and has many industrial departments that are doing most efficient work. Aside from classes in domestic science, carpentry, sewing, agriculture, and dairying, we operate three important industries—printing, laundry, and farm and dairy.

In our printing department, we keep in constant employ from fifteen to twenty students, who learn the art of printing as a means whereby they may meet their college expenses, and after leaving school, earn their livelihood. Many thousand dollars' worth of printing is turned out each year in this department.

Our laundry is equipped to do regular commercial washing; and in addition to doing the plain laundry work of the students, we have a large number of customers in the village and vicinity. This department has been giving employment to between fifteen and twenty students each year.

## PRIZE-WINNING HERD

About four years ago the college management set out to improve conditions in the dairy department.

At that time, the institution was in need of a new, modern dairy barn. This has been provided at a cost of sixty-two hundred dollars. Later an addition to the barn became necessary, which cost

*College King Segis Alcartra. Senior head sire of Union College dairy farm. He has taken first prize at the Nebraska state fair.*



The gospel of Jesus Christ is not confined to pulpits or pews. It is devout, common-sense, everyday striving for the best, wherever that is found. There may be more religion in a loaf of bread, a box of fruit properly packed and of correct weight, in good housekeeping, in scientific farming or honest business methods, than in a whole year of Sabbath sermons. And it's the everyday kind we need right now. We all have our eyes open to the close-fisted hypocrites who pray longest in Wednesday night prayer meetings and sell their coal 25 pounds short on the ton Thursday morning. And we swear by the honest Abe Lincolns who carry their religion around for week-day use. Some of our readers may fail to note the relation between Biblical exposition and modern dairies. But it is there just the same; so when we see a good combination of religion, brains, and elbow grease, we believe it our duty to pass on the recipe.

THE EDITORS.

about two thousand dollars. It does not show in the accompanying photograph. This, together with the milk house, which is all modern, enables us to conduct our dairy in the most up-to-date and sanitary manner. In fact, our equipment

has attracted the attention of the state agricultural college to the extent that they frequently bring their classes here for laboratory observation. This modern equipment has also made it possible for us to put out our milk in such a manner that we receive from two to three times as much for the product as with the old-fashioned, unsanitary equipment.

After being properly equipped, we started out with the idea of establishing a good registered Holstein herd of cattle, and have now accomplished our purpose. We have fifty-five head of pure-bred Holsteins. Every cow is put on test for record when she freshens, and thus our entire herd is placed in the advanced registry list. Our herd sire is College King Segis Alcartra, whose sire, King Segis Pontiac Alcartra, has long been famed as a fifty thousand dollar animal. The dam of our herd sire held the world's record as a four-year-old, having produced 35.61 pounds of butter in seven days. His eleven nearest dams have records averaging 30.33 pounds of butter each in seven days. His full brother sold at public auction for ten thousand dollars. Our junior herd sire, Sir Ormsby Reginald Bonheur, is a brother to the world's champion long distance cow, she having produced 1,506.36 pounds of butter in three hundred and sixty-five days. Sir Ormsby took first premium at the Nebraska state fair in 1919 in contesting with Nebraska herds.

Another very prominent animal in our herd is Uneeda Polkadot Elsie, that took first premium and was also honored by being the grand champion cow at the Nebraska state fair in 1919. She also won first in the two-day butter produc-



A group of Union College Holstein two-year-old heifers. They were ribbon winners at the Nebraska state fair this year.



tion contest at the state fair. In this contest, all breeds compete.

The accompanying photograph shows a group of two-year-old heifers in the Union College herd, all these being ribbon winners at the Nebraska state fair for 1919. The Union College herd received thirty-one ribbons in all at this fair in 1919. In the milk contest, the cows are divided into two groups,—



The Union College Dairy Barn and Milk House. Classes from the Nebraska state agricultural college often visit this place, as the barn is considered a model structure.

those above three years old, and those under three years old; and in each group, there are three premiums awarded, making six in all. Five of these premiums went to members of the Union College herd.

#### GIVES THEM A TRAINING

The management of the institution purpose to conduct this department in such a manner that it will give the very best training for our young men in judging good cattle and in taking proper care of the same; also in caring for and marketing dairy products. In addition, it is proposed that this industry shall be of financial assistance to the school. We have a large number of students working their way by helping in the care of this herd.

The larger portion of the students in Union College earn their own way, either during the school year or during their summer vacation, a larger number of these perhaps having earned scholarships by canvassing than in any other one way. While a large number are working their way in these different industrial departments, we could give opportunity to many more to earn at least half of their way.

In all our departments, whether industrial or scholastic, there is one great purpose that prevails; and that is, that our young men and women may receive a training which will make them true leaders in service for their fellow men. The management and faculty realize that if this purpose is to be accomplished, the very highest spiritual development and the greatest spiritual growth must prevail; and this part of the student's training receives foremost attention and prayerful labor. Though Union College has prepared many, in the past, for life's burdens, we believe it is her duty to put forth still greater and better efforts for the young men and women committed to her care.

We have to-day a "socialized religion," or "humanized Christianity," in which the greatest commandment is, to make one's self responsible for the welfare and development of as many fellow creatures as will come under our wing; and the second is like unto it—Join the club.

## Who Shall Teach Us, Junkers or Peacemakers?

(Continued from page 1)

tunes were utterly ruined by the general campaign of destruction. . . .

"The government's proposal to raise a big loan by means of a popular lottery is denounced by many thoughtful men. It seems as a most immoral policy which will still further slacken the industry of the masses, who, after the shock of war, are tired, without energy, and distasteful of toil.

"The free issue of paper money makes exchange merciless against Belgium, where now thirty-five francs go to the English pound, and prices are raised at the same time as wages are increased by the pressure of continual strikes.

"Many of the workmen of Belgium, whose labor was very cheap before the war, and whose conditions of life were very low in the scale of comfort, have been to England since then, and have been inspired with envy for the English rate of pay, and now demand that same rate with a loud voice, though it is fantastic in relation to the ruin of so many employers of labor, the dearthness of material, and the lack of capital. . . .

"There is a menacing murmur of the masses in a city like Brussels, where two days ago there was a monster procession led by war widows, mutilated men, and wounded soldiers, demanding justice, work, and lower prices.

"Truly the Belgian government, faced by the desert of its battle fields, immense debts, and lack of production, must hear

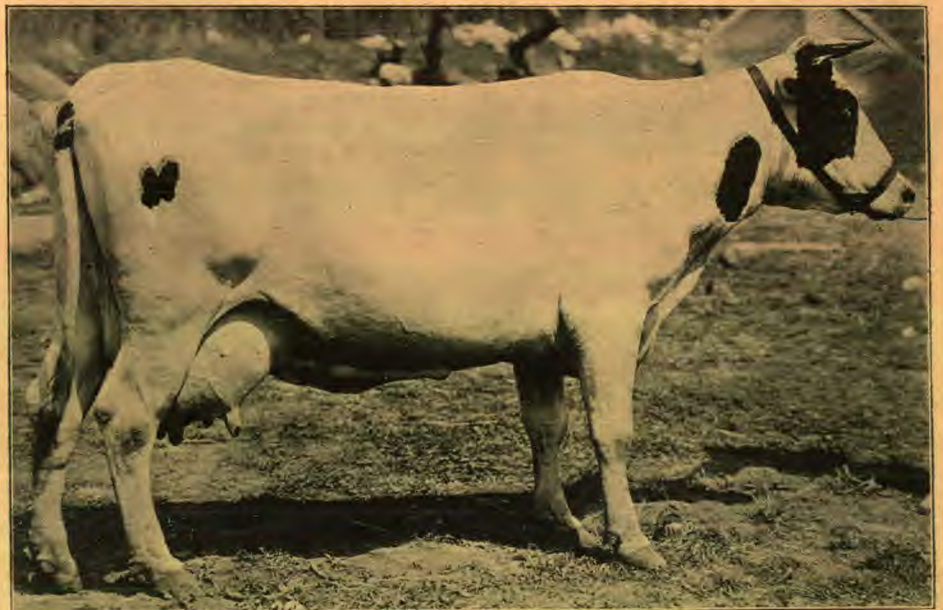
zade,' a violent contrast between the Christian faith in its simplest expression and paganism in its most cruel and voluptuous form. In the streets were crowds of laughing people, and no trace of sadness in the public places to-night so far as I could see, though two days ago war widows and mutilated men led a procession of demonstration demanding the means of life."

But all this is simply the reaction from the strain of the war, says some one, the ebb of pleasure after the flow of the war's overtask. Yet the increasing tendencies in this direction which we see around us stamp this reasoning as unsound. They who have been the least affected by the war—except to profit enormously by it—seem even more wanton than the erstwhile sufferers.

#### THE REAL REFORMER

A candid view of history gives the clew to the present situation. The life-destroying catastrophe of the Flood did not reform the world of the ancient day, so much as the calling out of Abraham, and the establishment of God's people in the earth through the uplifting influence of the righteous law given on Sinai and the vision of the atoning sacrifice of Christ through the types of the sanctuary service. The survivors of the Deluge recovered themselves only to build the God-defying Tower of Babel. Abraham, first foreign missionary and basic reformer, grew into a nation that blessed the earth.

It was not the humiliating experience of the Babylonian captivity which brought help to Israel, so much as the



Uneeda Polkadot Elsie, that took first premium and was also grand champion cow at the Nebraska state fair in 1919. She also won first place in the two-day butter production contest. In this latter contest, she competed against all other breeds.

the voice of the people, impatient of delay, with anxious ears.

"There is no sign of those troubles, however, in the public places, except where processions pass, and no shadow is on the faces of the people.

"I was impressed by the gayety, even the joyousness, of a crowd in the Grande Place of Bruges night before last. . . .

"To-night in Brussels the opera was crowded at the performance of 'Le Jongleur de Notre Dame' and 'Shehere-

zade,' a violent contrast between the Christian life, that revived the Jews who would accept its saving grace, and brought new and refreshing moral vigor to the world.

It was not the intellectual and spiritual gloom of the Dark Ages—which came as a result of the church's turning from God—that drove men back to Him; but the quiet beams of the Reformation ushered in the enlightened modern era.

In other words, physical punishments may have their effect in teaching the



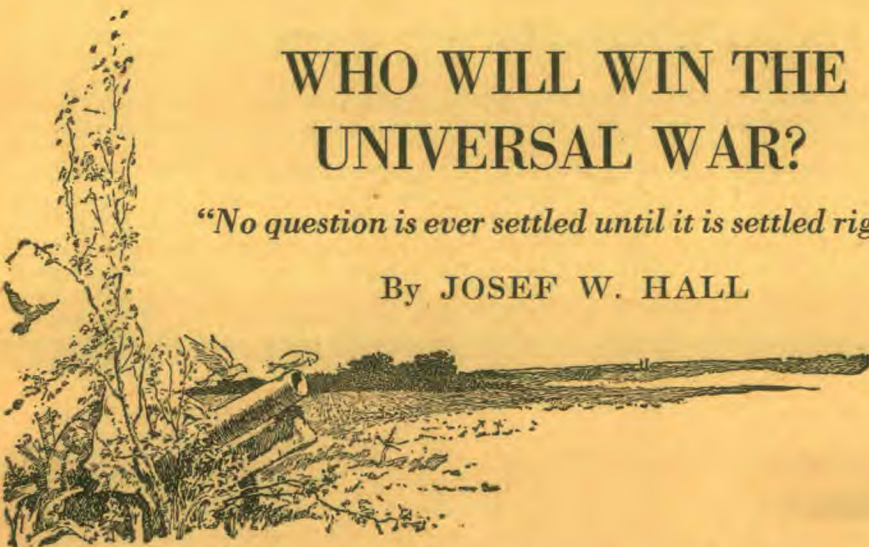
world its lessons; but at best, they appeal alone to the lower man, who lives almost entirely on the plane of the physical; and too often they have an effect just the opposite to what may be intended, and there is a reaction that sweeps mankind into the extremes of reckless living. Is it not time that the world put off the bridle of war as a necessity to rein us into moral rectitude? Are Christians still in the mood that deserves the rod, or have they "put away childish things"?

There is only one remedy for the world's depravity, and war is not that remedy. Human sacrifice, be it ever so great, cannot avail for the spiritual restoration of men. Not individual nor national bloodletting, but Christ's blood-flowing, is the one hope for lost humanity. And this panacea is so accessible, so free, and even so insistent of acceptance, the angels are surprised that more will not accept it while there is such pressing need and such abundant opportunity.

## WHO WILL WIN THE UNIVERSAL WAR?

*"No question is ever settled until it is settled right."*

By JOSEF W. HALL



MAN is always tempted by the novel; and it would seem that in the realm of government or social order particularly, he is willing to try anything once. Somewhat the same disposition must have existed in some of the angels of heaven; for millenniums ago, probably before the creation of this earth, a movement arose and flourished there, the spirit of which was very akin to that which impels what we to-day dub as anarchism.

This was and is the obsession:

First, that all power or authority superior to ourselves means oppression and has no right to exist, and that all talent or genius superior to our own is spurious.

Secondly, that all expressed law or recognized order is suppressive of happiness.

Thirdly, that something is being withheld from us—we may have no clear idea what—which should and must be ours.

What we know of the movement as it sprang up in heaven is that Satan, one of the chief angels, in an atmosphere as yet untainted by sin, originated the philosophy that the superiority of God and His Son meant that other beings, although happily unaware of such a condition, were suffering oppression; that the law and order of the Creator were robbing them of happiness; and that the knowledge of their capabilities and supreme possibilities was being withheld from them by Him. The result of this insidious mind-poison was that many of the angels went into open rebellion. Their leader, Satan, became the adversary of all that is of God or of good, and the long controversy between all principles of good and evil was launched.

"There was war in heaven: Michael and His angels going forth to war with the dragon; and the dragon warred and

his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon . . . that is called the devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him."

The disastrous result of this encounter convinced the devil that he must put his trust in deceit and "diplomacy" in the future. Yet he has been the instigator of violence and war among men since the earth came under his influence; and the Scriptures reveal to us that he will make one more attempt, with his angels reinforced by all the cohorts of sinful men, to take the kingdom by violence.

### A STORM CENTER IN THE EAST

That there will be future slaughter among nations is plainly indicated. Many men, shrewd in international and racial relationships and complications, see it on the political horizon, in spite of the League of Nations. It is evident to all observers that a new international struggle is brewing on the west shore of the Pacific. The storm center of the world is still in the Far East. However, divine vision is more dependable than our own deductions. "That the way might be made ready for the kings that come from the sunrise. And I saw coming out of the mouth of the dragon . . . spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. . . ) And they gathered them together into the place which is called in Hebrew Har-Magedon." Revelation 16:12-16.

We can get the surest evidence about Armageddon from the context of the scripture wherein it is mentioned. From this, it appears that the powers of the

East are under the excitation of certain spirits spoken of. The kings, or powers, of the whole world are to be involved, which is easily comprehensible to us now. The struggle is called "the war of the great day of God, the Almighty," which phraseology in the New Testament indicates the personal reappearance of Christ in power to judge. We may gather, then, that the real battle of Armageddon will be brought to an abrupt end by the supernatural events attending the advent of Christ; hence we must believe that it is yet in the future.

Yet after this, a thousand years later, there is to be one more clash—this time clear-cut between the forces of good and evil. It takes place upon the resurrection of the wicked dead, who will have been in this unconscious state during the millennium following Christ's appearance. In the language of the seer: "When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, . . . to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them." Revelation 20:7-9. "The holy city, New Jerusalem," containing all the redeemed, comes "down out of heaven from God" (Revelation 21:2), when it is assaulted by the devil and all his cohorts of men and of angels. The assault meets a disastrous end in the blanket fire of divine wrath, which consumes every vestige of the rebels who, despising, during their lifetime, God's provision for their amnesty, have forced their fate upon themselves. This is hell-fire. The unrepentant force their own destruction.

### CONQUEST OF LOVE

The outcome of the conflict of millenniums is, of course, that God is supremely victorious, carrying with Him in His victory the moral approval of all the intelligences of His universe, including the defeated. And the most precious factor of the victory is the multitudes won over from the ranks of the adversary, by the forgiveness and reconciliation held out to them in the death of God's own Son, who died as in guilt, that they might be received as guiltless into fraternal standing in the army of righteousness.

George Patullo, reporting on the conclusion of the world war to the *Saturday Evening Post*, said: "England did not win the war, nor France nor America nor airships nor food—God won the war." Thus it will be with this underlying conflict—God will win the war, and righteousness is the ultimate victory. "Death and hades were cast into the lake of fire." "And death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

UNLESS a man's heart is changed, unless he has received Christ in his soul, unless he knows the Lord, he may preach about Christ, but he never can preach Christ. He may talk about what Christ can do, but he never can say, I know He can do it, because He has done it for me.

W. A. SPICER.



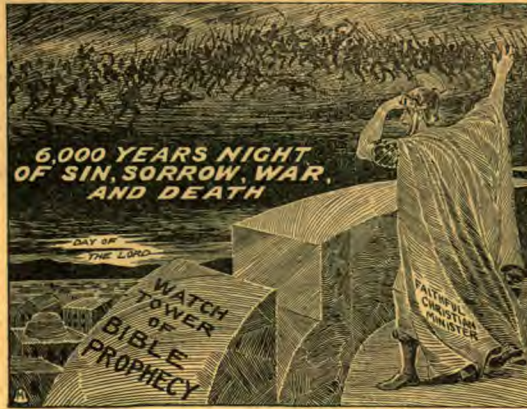
# On Enchanted Ground

PART 3

Finding the Way Out

By

BY MRS. H. A. RENTFRO



"ISAIAH 8: 20 will tell you, Marion," Lillian answered. They turned to their Bibles and read: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"You see," said Mr. Andrews, "it takes you back to the very beginning of the controversy again—to the law of God, the very thing over which all the trouble arose in the first place. All things will finally be measured by the unchangeable law of God—the law which Satan thought not good enough for the inhabitants of the universe, and which he persuaded Eve, in the Garden of Eden, to believe should not be binding to her, and so she partook of the forbidden tree. God told her she should not eat of this tree, or she would surely die."

"Satan said she would not surely die; and he has been telling men this same lie ever since—that what seems like death is not really death, but transition. To partake of the fruit of the tree, Eve must first break the command which says, 'Thou shalt not covet;' and then, when desire became so great that she took the fruit, she broke another command, which says, 'Thou shalt not steal.' Thus she too broke God's law, and so death passed upon all men." Romans 5: 12.

"This was just what the devil wanted, and apparently he was having great success; but 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Christ came to this earth, and kept God's law, proved it to be holy, just, and good, proved that God was not requiring an unjust thing of His subjects. He kept that law in the midst of a sin-cursed earth, not as an angel of heaven, not as the Son of God, but as mortal man; that we through Him might have everlasting life."

"It is He, our glorious Saviour, who has the keys to the grave. (Revelation 1: 18.) Isaiah 14: 17 tells us that Satan will not open the house of his prisoners. It is sin that has brought death upon all men. Satan has the power to slay, but only Christ can again give us life. And this He does not do until the great resurrection day. So you see our dead cannot return to us. What appear to us in their beloved forms, must be the deception of Satan and his angels."

"I was always taught to believe that our resurrection day came when we died," said Mr. Jackson.

"You can easily see that it is that belief which has made it so easy for Satan to deceive you, can you not? If you had

studied God's Word for yourself, and believed what He says, instead of listening to what some one else thought on the subject, you would never have been led astray. Men have been deceived all through the ages in the same way. Satan has ever been busy trying to make mankind believe the lie he told to Eve—'Ye shall not surely die.' It makes no difference under what guise it comes, it is the same old lie. In olden times, they gave it the name of necromancy, witchcraft, etc."

"Lillian, turn to Isaiah 8: 19."

Lillian did so, and read:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"

## Our Lord Is Coming Soon

How can the Christian faint and fail!  
Our Lord is coming soon.  
Or let the hosts of sin prevail!  
Our Lord is coming soon.

This hope has been the Christian's stay—  
Our Lord is coming soon—  
As through earth's night he made his way—  
Our Lord is coming soon.

What though in weariness or pain!  
Our Lord is coming soon.  
To take His saints with Him to reign.  
Our Lord is coming soon.

No more will sorrow dim the eye—  
Our Lord is coming soon—  
As to our loved we say good-by.  
Our Lord is coming soon.

Oh, glorious hope! It fills the soul.  
Our Lord is coming soon.  
It makes the wounded spirit whole.  
Our Lord is coming soon.

Yes, for His jewels bright and fair,  
Our Lord is coming soon,  
To reign with Him forever there.  
Our Lord is coming soon.

CLARENCE SANTER.

"You see," said Mr. Andrews, "God condemns men for seeking the dead, and tells us to seek Him. He is the resurrection and the life."

"**S**PEAKING of the resurrection again, can you give me a text that proves man does not go to heaven or hell as soon as he dies?" asked Mr. Jackson.

"Yes, there are a number of them. What would be the need of a general resurrection if they did? I think the text in Job 14: 10-16 is about as decisive as any, especially the verse which says: 'So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.' We

still see the heavens, so the dead are not raised yet."

"In Matthew 24: 30, 31, we read that when we see the Son of man coming in the clouds of heaven with power and great glory, He will send His angels with a great sound of a trumpet, and they will 'gather together His elect from the four winds, from one end of heaven to the other.'"

"In 1 Thessalonians 4: 13, and on, Paul calls death a sleep, and tells us he would not have us ignorant concerning it. Let me quote the text exactly: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'"

"I think that text is self-explanatory, and doesn't need any comment, unless perhaps you wonder what becomes of the living wicked and the wicked dead."

"2 Thessalonians 2: 8 tells us that the living wicked will be destroyed by the brightness of Christ's coming; and Revelation 20: 4, 5 says that the righteous live and reign with Christ one thousand years before they take up their abode in the earth made new, and that the wicked are not raised until the end of the one thousand years, when they have a part in the second death. This is the final doom of all the wicked."

"At that time, the earth will finally be completely rid of sin. All sinners will be devoured by the fire that comes down out of heaven to destroy them. This fire also purifies the earth, to prepare it for the beautiful city, New Jerusalem, which is to come down to earth from God out of heaven."

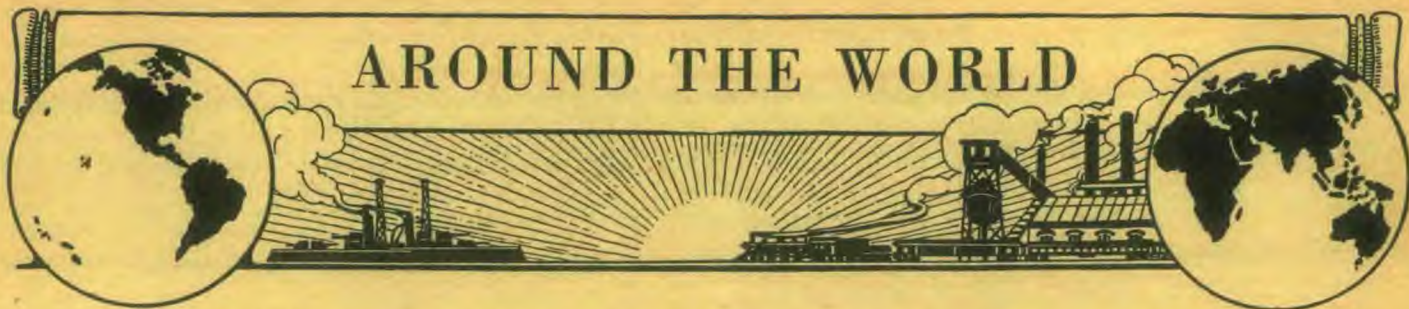
"Read the whole chapter, John. It makes all so plain. And don't stop there, either, please; go on and finish the book. Read the wonderful description of the new heaven and the new earth, and of the beautiful city Jesus is preparing for all those who love Him. And may you have your boy with you there, to be all and more to you than you had ever hoped he could be to you here."

"God grant that it may be so," said Mr. Jackson reverently.

THERE are two things which God has given to man. Only these two things really belong to him. They are faith and the power of choice. "God hath dealt to every man the measure of faith." In the Garden of Eden, Adam and Eve had the privilege of doing right or wrong. The same is true to-day; we can obey God or disobey Him. Yet we shall have to suffer the consequences. Seeing that God has intrusted us with the responsibility of our souls, ought we not to honor Him by using our will to exercise the power of choice?

WILFRED E. BELLEAU.





¶ THE latest use for the airplane is the conveyance of prisoners from Alameda across the bay to San Francisco. This "Black Maria" of the skies bids fair to become popular both with officials and with prisoners.

¶ NORWAY'S war-time prohibition, which has been in effect since December, 1916, was made permanent by a plebiscite held October 7, 1919. The law governing prohibition in the United States figured in the campaign to a very considerable extent.

¶ A CASKET containing the four-month-old son of Mr. and Mrs. Martin Allan, of Toronto, Canada, was placed in an airplane and carried three miles to the cemetery. This is the first funeral of the kind known in the world.

¶ THE Catholic Popular party of Italy has addressed a manifesto to the country preliminary to the general elections, saying its program includes the liberty of religious teaching in schools, reorganization of the finances of the country on a democratic basis, promotion of agriculture and commerce, revision of peace treaties and the resumption of cordial relations with all peoples.

"In view of the nearness of universal disarmament," the manifesto says, "we hope to make the Christian religion a perennial source of civilization and enlightenment, and to elevate the conscience of the people for the restoration of peace and for social reconstruction."—*Philadelphia Ledger*.

¶ THERE are in use now in the United States over six million automobiles, which have a carrying capacity of thirty million persons. The total seating capacity of passenger coaches, 55,705 in number, on all the railroads, equals only three and a half millions. To carry the passengers transported by automobiles would require 400,000 new passenger coaches, to say nothing of other required equipment and operating staffs.

¶ NEW ZEALAND is to vote in November or December of this year on three questions,—state control of liquor traffic, continuance of the license system, and national prohibition.—*National Advocate*.

¶ AUSTRALIA spent \$36,090,000 on intoxicating liquors during the year ended June 30, 1918, according to an estimate made public by the government statistician, J. B. Trivett. This represents an increase of \$2,755,000 over the amount expended the previous year. The nation's drink bill for the last ten years has risen from \$23,890,000, or a per capita expenditure of \$15.45, in 1908, to \$36,000,000, or a per capita expenditure of \$19.06, in 1917 and 1918.—*American Issue*.

¶ FREDERICK O'BRIEN, botanist, explorer, and author, and at present editor of the *Manila Times*, in writing of his adventures among the Polynesian cannibals of the Marquesas Islands, gives the following testimony to missions: "Non-

Christians may grin at the efforts of missionaries among heathen. But the missionaries are the only influence for good in the islands, the only white men seeking to mitigate the misery and ruin brought by the white man's system of trade."

¶ WHEN the Pastors' Federation of America convenes in Washington this month, ministers from all sections of the United States will meet to draft legislation under the auspices of the Sunday Observance Committee of New York, for the stricter observance of the Sabbath in cities of the country. Although other religious subjects will be taken up by the pastors, the framing of more rigorous "blue laws" for Sunday will be the

chief feature of the sessions. While the ministers are preparing their plans, other interests are preparing to present to Congress at the same time arguments against a stricter observance of the Sabbath. The Personal Liberty League, of which L. G. Dunphy, of New York, is secretary, probably will enter the field against the preachers. "The people are tired of this class of 'Thou shalt not' legislation," Mr. Dunphy said, "and we feel that when a proper presentation of the matter is made, Congress will hesitate to inflict any more blue laws on the people."—*Washington Times*.

¶ INCREASE in bigamous marriages throughout the United Kingdom, much more pronounced since the end of the war,

## Story of Pitcairn Island

- ¶ The mutiny on board the English sloop of war *Bounty*, in mid-Pacific;
- ¶ The setting of the captain and eighteen men adrift in a small boat;
- ¶ Their landing on a savage island; their setting to sea again; their final arrival in England;
- ¶ The mutineers' landing on Pitcairn, a little island two and a half miles long by one and a half miles wide, and their subsequent history, is a sea story of absorbing interest.



The story is told by Rosalind A. Young, a descendant of one of the mutineers, in simple but beautiful language.

SOME OF THE CHAPTER HEADINGS are: The Arrival at Pitcairn; The Mutineers Discovered; The Flag of Old England; Visit of H. M. S. *Portland*; An Unpleasant Surprise; The Second Party Return; Wreck of the *Cornwallis*; Visit of Rear-Admiral de Horsey; The Wreck of the *Oregon*; Arrival of Mr. John I. Tay; The Missionary Ship *Pitcairn*.

The book is well illustrated; contains 266 pages; is bound in cloth. Price, 85c.

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is causing grave concern, and there is a growing disposition to treat bigamy as a venial offense. Sir Bernard Mallet, the registrar-general, is credited with the statement that English laws afford less security against bigamy than the laws of almost any other civilized state.

¶ A TENTATIVE plan for the organic union of eighteen Protestant denominations, representing twenty million adherents, was formally adopted at a meeting of the leaders, the first week of October. It is expected that the council which the new plan of interdenominational union

provided for will gather in Philadelphia early in December of this year. The churches uniting include most of the larger denominations of the States, excepting the Baptists, who decline to enter, on the ground that their church is an "aggregation of 'independent democracies.'"

¶ THE Bible, from cover to cover, is to be put into films and shown with the purpose of combating Bolshevism. J. A. McGill, owner of a string of theaters in the northwest, is credited with conception of the project. He has not only formed a

## Signs of the Times

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

Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

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JAMES COCHRAN, *Circulation Manager.*

## How often the time-table reads



## "Subject to change without notice"

And that well describes present-day conditions in the world—industrial, political, social.

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*Yearly subscription, \$1.50.*

PACIFIC PRESS PUBLISHING ASSOCIATION  
MOUNTAIN VIEW, CALIFORNIA

corporation of large capital to see it through, but has enlisted the active co-operation of prominent clergymen on the Pacific coast to aid in the research work entailed by the large scope of the undertaking.

The completed work will consist of fifty-two two-reel episodes. The creation, the Deluge, the building of Solomon's temple, the raising of the Tower of Babel, and so on down through the line of historic or legendary events that gave us the sacred Book, will be put upon the screen in serial form, scheduled to run for a year. On a location near Los Angeles, the ancient holy city of Jerusalem, the Babylonian halls of Belshazzar, the ark on Ararat, Solomon's temple—all are to be erected in heroic replica, according to the best conceptions of archaeologists employed as expert guides.—*Oregonian.*

¶ ACCORDING to the *Veteran Preacher*, the average salaries in the various denominations are as follows: Unitarian, \$1,221; Protestant Episcopal, \$994; Universalist, \$974; Lutheran, \$744; Presbyterian South, \$857; Methodist Episcopal, \$741; Northern Baptist, \$681; United Brethren, \$574; Disciples, \$527; Southern Baptist, \$334.

¶ FORTY BILLION cigarettes were consumed in this country last year, at a cost of \$400,000,000. The evangelical churches, during the year, gave \$20,000,000. In other words, the Americans spend twenty times as much for cigarettes as they give to missions.

DID you ever wonder why you were born under the ægis of civilization and not in an African jungle? "My luck," you say. Don't you believe it. You are right where you are, for a purpose. Are you fulfilling it?

R. D. B.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$12, 15 gal. \$35. Quick shipments our motto. A. J. Iden and Co., Nevada, Iowa.



## A Modern City in Palestine

EXPERTS of the Zionist Commission are engaged in planning a modern, scientific city, to be built just outside the walls of ancient Jerusalem. The ancient city, with all its historic sights, according to this plan, is to be preserved.

Without any doubt, some mighty interests, as well as problems, will circle around the ancient city of Jerusalem during the closing hours of this world's history. Among other things, according to prophecy, the war of Armageddon is to be fought in a valley near Jerusalem.

It will be interesting, as well as profitable, to watch the developments and changes that will take place in that historic spot. But it is also highly important that we be not carried away by visionary theories, but anchor closely to the prophetic Word, and know for ourselves what God has said concerning the things that can never be done again in Palestine, as well as the things that we may expect to occur there.

## Is It Real Unity?

A CABINET minister has proposed, "of his own volition," that the Catholic schools of England "receive a grant from Parliament" to aid in supporting them.

In their comments, the Catholic papers express the conviction that it is very significant that the sentiment in Protestant England would admit of such a proposition. Any Protestant will readily agree that the occurrence is indeed very "significant."

There is truly a remarkable breaking down of denominational barriers; but is there also more of a spirit of tolerance and of brotherly love? Is there not in the world to-day, even stronger than ever before, a growing spirit of intolerance toward the minority? The manifestations of mob violence speak upon this subject in tones that we should not misunderstand.

Many honest-hearted men and women are seeking for religious unity. This is indeed right, for it is in harmony with the teaching and the prayer of Christ Himself. But religious unity in name, without the spirit of the Master, does nothing more than open the floodgates of persecution and religious dominance.

Religious unity based on the teachings of Jesus Christ will lead us to love our enemies, to pray for them that persecute us and despitefully use us, and in general

to manifest the spirit of kindness and not the spirit of bigotry or of hatred.

Regardless of all appearances, what do your own personal knowledge and your conscience teach you upon this most important topic?

## Get Ready Speedily

IN seeking to meet the difficult situation in his country, Italy's premier has sent a proclamation to his countrymen, in which he says: "Maintain order at every cost; work more intensely; consume less; produce more."

In commenting on the proclamation of the premier, the *Wall Street Journal* refers to the world's shortage of the various necessities of life, due to the abnormal consumption and destruction of the war, and says: "In the circumstances, it would seem as if the people in every part of the world would leap to the task of increasing production, while confining their own consumption to comfort, not luxury. Yet, the condition the premier finds in Italy seems to be world-wide. He says that 'all classes, instead of working harder, wish to work less, but at higher wages. Strikes and demands for shorter hours continue; production becomes smaller, while consumption remains great.'"

It would indeed seem that the conditions of the world to-day ought to make the people to a man discard every luxury, and be very content with securing the necessities and most essential comforts. But the story comes from every nation, that as at no time in the past, men and women are given to pleasures, to follies, and to luxuries. As suggested by the *Wall Street Journal*, some of the great nations are not merely living on their capital, but having absorbed their capital, they are now living on their credit.

These world-wide conditions are preparing the way, with a rapidity that but few men, if any, realize, for that supreme and unprecedented time of trouble so graphically predicted in the closing chapter of the prophecy of the book of Daniel. We should not allow ourselves to live in a fool's paradise. The great day of the Lord is bursting over this world, and men must be made to sense it, and be persuaded, with all possible speed, to prepare for the sublime and awful event.

That day is a day of terror and despair for those who insist upon living in sin. Sin is the root cause of all distress

and trouble. But there comes indescribable joy as the great climax to the day of the Lord, for every one who is prepared to meet Him. "Get ready for the supreme moment," should be the message borne to every ear and in every clime. Those who know the Lord, and who know the meaning of the events all about us, should be intense in their work of rescue.

## Conquests in the Air

WE have had a transcontinental race through the air; and if present plans are carried into effect, it will not be many months until we have

airships clear around the world. One of the fastest flyers of the continent made the trip from New York to San Francisco in just a little more than twenty-four hours of actual flying time.

If our grandfathers had been told of such achievements, they would have thought we were seeking to palm off on them some of the delusions of witchery. It seems that we are on the eve of the time when travel through the air will be as common, and perhaps quite as safe, as travel either by land or by water.

What marvelous conquests humanity is making over the various elements! But while mankind is accomplishing these great things, there are but few comparatively who are gaining the conquest over themselves that will make this planet a safe place in which to dwell; and with the spirit of violence that is now in the world, and with mankind making the physical conquests that are so common to-day, who can foretell what will be the conditions when all these things combine to fulfill the prophecies which so vividly depict the scenes of violence, of trouble, and of perplexity that will cause men's hearts to fail them for fear in these last days?

Strong men are even now quailing before the prospect. But have you learned to know for yourself the invisible God of Israel—the God who was with Abraham, Isaac, and Jacob?

Enter into the experience of associating with God. Learn how to live in His presence. Come into quickening touch with His infinite power; and then the future, instead of disclosing despair, becomes radiant with glory, and the light of eternal day bursts through the darkest cloud that world conditions can present.

Leading men at the industrial conference in Washington the second and third weeks in October were, left to right: Secretary of Interior Franklin K. Lane, Judge Gary, Samuel Gompers, Frank Morrison, and John D. Rockefeller, Jr. This conference terminated abruptly when the labor representatives withdrew, October 23.



An international conference of labor which met October 29 is of much greater moment, however, because of the decision reached concerning which shall control united labor, the conservative elements or radicalism. One striking factor was the large Japanese delegation, said to be more or less packed by wealthy employers of Japan.