

Signs of the Times

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How Many Chances Will I Have?

In Trafalgar Square, lifting itself above the fog, stands the statue of Lord Nelson, around whose feet the crowds break like waves. It stands there a sort of silent exhortation to every young Englishman to give the loyalty of his life to old England. In a manner finer and more noble, we have Jesus, not carved in stone, but alive, standing above and in all of life, of mankind, calling it to better things. He is the unavoidable Christ.—*Billy Sunday.*



HE doctrine of a future salvation has gone rampant; and so attractive and engaging does it appear, that it has become the thing much sought by people in all walks of life. It is breaking down the barriers of the

orthodox communions, to the utter amazement of scholastic divines, who are powerless to stop its onward course.

Selfishness is an inherent trait common to all men—the desire to acquire and to hold as much as possible, and to give in return as little as possible. Consequently, if a man can be induced to believe that in acquiring the things of this world, he will offer no impediment to obtaining the good things of the future world, he will not manifest very much concern about repentance and salvation. If the good, the bad, and the indifferent are assured a probationary period after death or after the resurrection, they need not feel particularly exercised in mind about present salvation.

It is the old, old story of the devil's ruse to provide a counterfeit remedy for

By ARCHER V. COTTON

a troubled conscience, and make men believe there is some other route to heaven than the lawful one.

Jesus said: "I am the door of the sheep." "Verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 7, 1. Those who deny the atonement and mediatorial work of Jesus Christ, thus voluntarily close the bars to the only avenue that leads to heaven. Peter and John, standing before the Sanhedrin, who had rejected Christ, declared in unequivocal language, "Neither is there sal-

Interested leaders in the great coal strike called November 1 of this year were Thomas F. Crewster, president of the Coal Operators' Association, at the left; and John L. Lewis, president of the United Mine Workers of America, on the right. Government is represented by Secretary of Labor William B. Wilson, center. Several meetings were held in Washington prior to the strike, to avert such a calamity to the nation, but without avail.

vation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. The call of God is away from the altars of imagination, the séance chamber, and a second probation, back to the foot of the cross, to "behold the Lamb of God, which taketh away the sin of the world."

One of the first things we should remember is that salvation is a personal matter. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55: 6, 7. In effect, God says, Seek the Lord, and seek Him now. It is not only a duty, but man's highest privilege. It is the beginning of knowledge and understanding. Again, seek Him "while He may be found." The inference may be clearly drawn that He will not always be accessible; therefore do not postpone seeking Him to a future time. Seek Him



now, while He may be found; perchance you will not be able to find Him later.

God is not hard to find, but is ever near. He requires on our part earnestness—the brand of earnestness with which men seek for gold. It is a matter of record that God never disappointed an earnest seeker, but there is such a thing as seeking too late. Seeking God should be the first thing in every man's life; yet, according to the growing idea of obtaining salvation after death, its consideration may be left until after the undertaker is called.

BETTER THAN GOVERNOR'S PARDON

Eternal salvation is a thing for to-day—not for to-morrow or the hereafter. "Choose you this day whom ye will serve," was the command of God to Israel. The horse, the dog, and the cow, which are without powers of reason, know the sound of their master's voice; which is more than can be said of most men. God appeals to man's reason when He says, "Choose you this day." Some who read this article may not live to see the leaves come out on the trees again, or to see the budding of the flowers; and God is saying to them, "Choose you this day whom ye will serve," and, "Come now [not to-morrow, next year, or after death, but now], and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. God's invitation to man is all on the side of reason; to refuse is unreasonable.

We must learn the first lesson of the Philippian jailer, who asked Paul and Silas, in the middle of the night, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." Without waiting another hour, he repented, and was admitted into the household of faith. "Let the wicked forsake his way." When? In the hereafter?—No; *here and now*. "And the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7.

With many, the idea has obtained that after the resurrection, man will have a thousand years in which to repent; that in fact, repentance will become a matter for coercion. God is giving every man all the opportunity he could improve under any other circumstances. It is a reflection upon the intelligence of the Almighty to presume that He must resurrect the race to finish a work which we may assume He did not complete. Longevity does not by any means improve man's chance for eternal life. Seven eighths of the Christians in the world to-day, it is claimed, became Christians under the age of fifteen. That means that if you are over fifteen and not yet a Christian, your chance is indeed slight. The reason is not that God is unwilling to accept you; but as a person grows older, he becomes less susceptible to the pleadings of the Spirit of God, and his conscience becomes less tender.

The antediluvians lived several times as long as the average man to-day; yet they became terribly vile, and after a hundred and twenty years of faithful preaching by righteous Noah, there were only eight souls God considered good enough to be saved from the impending

Deluge. The earth was so polluted that the Lord washed it and submerged it for months before it could become a fit place for man to live on again.

WERE THEY ALL LET LOOSE?

It is queer logic, to say nothing of the absence of Scriptural proof, for men to believe that after the resurrection, the licentious antediluvians, together with every other wicked person that ever lived, will be converted. We are compelled to face the fact that the large majority of the prisoners from the jails and penitentiaries come out criminals. We incarcerate them for the benefit of society; but generally, when they are freed, they will follow their old course of crime. Now if the untold millions of the world's criminals should be resurrected, and permitted to live together for a thousand years, the story of the antediluvians would be but a kindergarten

tale as compared with what might be expected from such a gathering.

Christ never forces His religion upon man. That would be contrary to His character. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. Consider the picture. He is standing at the door now. With raised hand, He is knocking, and His head is inclined to hear the first faint response to that pleading knock. He has been standing and knocking a long time. His locks are wet with the dews of heaven. He does not ask you to provide the repast, but He brings with Him the precious viands of heaven's storehouse. All He asks is to be allowed to come in. He cannot wait always. Tomorrow may not come. Let Him in, for His sake, for your sake. Do not wait; answer the pleading knock *now*.



HOW DO YOU PRAY?

"Men ought always to pray, and not to faint."

By

GEORGE B. STARR

17:23), and claim His love, and all the care and protection and wisdom and grace which that love prompts.

Then follow the example of Jesus, and when you have asked in prayer for anything promised, honor God by believing that your request is granted, and thank Him for it before you realize or see its fulfillment. This exercise of faith makes it possible for God to answer, opens the door through which the blessings may flow. Thus did Jesus.

VACILLATING AS WAVES

Before Jesus had prayed for the resurrection to life of Lazarus,—the crowning act of His life, and the greatest manifestation of divine power, He said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? . . . And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." John 11:40-42. Do you imagine that Heaven could fail to respond to such faith? Could the grave possibly hold Lazarus when Christ should call, "Lazarus, come forth"? No, no! All heaven was back of that call, and Lazarus came forth. "Therefore I say unto you," said Jesus, "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "If thou canst believe, all things are possible to him that believeth." Mark 9:23.

And all things are impossible to him who doubts. Doubt closes the avenue of blessings. For "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. "If any of you lack wisdom, let him ask

(Continued on page 10)

PRAYER is not all one-sided asking,—petitioning for something desired. Intelligent, well instructed faith consists quite as much in receiving as in asking.

Faith rests solidly upon a promise,—a "Thus saith the Lord." When God, who is unlimited in power and resource, makes His earthborn children a promise, it is because He wishes them to enjoy the blessings contained in the promise. He does not hold out tempting possibilities to tantalize us, but great gifts from a great King to enrich us. Prompted by love, He has filled His Word with "exceeding great and precious promises," that by these we might become partakers of His own divine nature (2 Peter 1:4); for each promise contains the very life and nature of God.

But how may all the promises be obtained? "Through faith" the righteous people of the past "obtained promises," "out of weakness were made strong." Hebrews 11:33, 34.

CLAIMING

As God greatly desires to bless us, and cannot consistently bless rebellious sinners on their own account, He offers to bless us in the only possible way, and that is, on Christ's account. So He gives us the privilege of claiming all the blessings due to Christ, and through Christ, invites us to claim them by faith as our very own—faith that God will as readily and willingly bless us as He blessed Jesus here on earth. "Ask, and ye shall receive," said Jesus, "that your joy may be full." John 16:24. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22.

Now believe, said Jesus, that the Father loves you as He loves Me (John



Heaven's Signal System

Stellar Signs Indicate We Are Near the End of the Run

By JOHN O. CORLISS

or until all the grumblers were dead. (Numbers 14: 32-35.)

Again, when the tribe of Judah became idolatrous, notice from heaven was sounded, through the prophet, that they would become slaves to the king of Babylon for seventy years. (Jeremiah 25: 11, 12.) In 606 B. C., Nebuchadnezzar, the king of Babylon, removed them to his own country (Daniel 1: 1, 2), where they remained until 536 B. C.

MESSIAH PROMISED

The time of their captivity seemed long. They refused to sing the songs of Zion when asked by their captors to do so, and their musical instruments hung silent on the willows of Babylon. (Psalm 137: 1-4.) Though descendants of Abraham, and consequent heirs of the promise that he and his seed should inherit the earth (Romans 4: 13), with David as king (Psalm 89: 3, 4, 27-36), they could not see, while they were in such a plight, how the prophecy would be fulfilled. However, their own prophet, Daniel, predicted a time when everything "under the whole heaven" would be given to the saints of God, whom they supposed themselves to be. (Daniel 7: 27.)

So the burning question was, how and through whom this thing was to be obtained. Even the prophet himself was gravely troubled about the matter. He prayed to God for light on the subject; and before his prayer ended, the angel Gabriel came with the information desired. The angel pointed out that Judah would be recognized as God's people for a long time, but that from the date of their return from captivity, four hundred and eighty-three full years (as indicated by the symbolic time of sixty-nine weeks, counting a day for a year, as in Numbers 14: 34 and Ezekiel 4: 6) would bring to them the Messiah, the true Seed of Abraham (Galatians 3: 16). Finding the date of starting this period to be 457 B. C., as shown by Ezra 6: 14; 7: 7-9, the time would end A. D. 27, the very time when Christ was baptized and made ready for His Messianic work. (Mark 1: 10.)

CAN HE KNOW?

Can the Lord, claiming to be the same yesterday, to-day, and forever, who has predicted so accurately concerning past incidents, fail to announce the approach of His second advent? Let us see. The prophet Joel spoke of closing scenes thus: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2: 30, 31.

These were to constitute heavenly signs of an impending world's crisis. But to these the Master added other tokens, among which was "distress of nations, with perplexity," causing men's hearts to trem-

THE time of Christ's second advent has been a theme of speculation for ages past. Luther, in his day, believed that it was then about three hundred years distant. In later times, various dates have been set for the much hoped-for event. But had men given sufficient heed to the positive words of Christ on the point, they would not have made these predictions; for the Saviour, when discoursing on this subject to His disciples, warned them against such a course by saying that "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36. Yet, we cannot think that so momentous an event would be permitted without some direct information regarding it, when other issues of less consequence were heralded by prophetic warnings to the world at large.

When a flood menaced the antediluvians, a solemn message was given that "the end of all flesh" was fast approaching. The divine proclamation was that man's period of probation would be limited to a hundred and twenty years. (Genesis 6: 3.)

This course was in keeping with God's method of dealing with humanity. He has ever lived up to His declaration that He would do nothing without first revealing His intention to His prophets. Amos 3: 7. In harmony, too, with this principle, the Egyptians were told of a desolating seven years' famine about to visit them. (Genesis 41: 28-30.) Likewise, when the people of Israel were later threading their way through the wilderness, on the way from Egyptian slavery to Palestine freedom, the Lord sent word to them that because of their mutinous spirit, they must continue to wander for forty years,

ble with fear as they looked for the awful things to overtake the world. In that time, the Saviour declared, He would be seen "coming in a cloud with power and great glory." Luke 21: 25-27.

He proceeded to mark out the events that must intervene before the end of the world could be reached. A "great tribulation, such as was not since the beginning of the world," the Master said, would be the next great occurrence following the overthrow of Jerusalem and its temple, which was accomplished in A. D. 70. This was to cover more than twelve hundred years.

The divine Instructor continued: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 29, 30.

REMARKABLE MESSENGERS

Only seven years after the suppression of the Order of Jesuits (1773), which closed the period of tribulation, on May 19, 1780, the sun was miraculously darkened, causing darkness to reign in some parts at noonday. "Webster's Unabridged Dictionary," edition of 1869, has this with reference to the Dark Day: "In some places, persons could not see to read common print in the open air for several hours together. . . . Candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known."

We know, too, that the darkness described was not produced by an obscuration of the sun by the moon's passage; for the moon fulfilled only the night before, and consequently, at that time, was on the opposite side of the earth from the sun.

Concerning the falling of the stars, "Our First Century," by R. M. Devens, pages 329, 330, has this to say: "Extensive and magnificent showers of shooting stars have been known to occur at various places in modern times; but the most universal and wonderful which has ever been recorded is that of the thirteenth of November, 1833, the whole firmament, over all the United States, being then, for hours, in fiery commotion. . . . It was the all-engrossing theme of conversation and of

tians were told of a desolating seven years' famine about to visit them. (Genesis 41: 28-30.) Likewise, when the people of Israel were later threading their way through the wilderness, on the way from Egyptian slavery to Palestine freedom, the Lord sent word to them that because of their mutinous spirit, they must continue to wander for forty years,

scientific disquisition, for weeks and months. During the three hours of its continuance, the Day of Judgment was believed to be only waiting for sunrise, and long after the shower had ceased, the morbid and superstitious still were impressed with the idea that the final day was at least only a week ahead.

"But, though in many districts the mass of the population were thus panic-stricken, through fear, as well as want of familiarity with the history of such appearances, the more enlightened were profoundly awed at contemplating so vivid a picture of the apocalyptic image—that of 'the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind.'"

Burnett, in his "Geography of the Heavens," makes this statement: "The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface."



New Men and Women for Old

*An Infallible Remedy by an
Old Process*

By GEORGE W. WELLS

"WHAT the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 3, 4.

There is righteousness in the law of God. This is so stated in the Word. "All Thy commandments are righteousness" (Psalm 119: 172), but there can be no righteousness there for the transgressor. If righteousness ever comes to us in this world, it must come from some other source than the law.

There are some things the law demands, and for which it was ordained, but which it cannot give.

1. The law was "ordained to life." Romans 7: 10. But "all have sinned"—transgressed the law—and "the wages of sin is death." (Romans 3: 23; 6: 23.) Therefore the law can only minister death to the transgressor.

2. The law was ordained to justification, but only "the doers of the law shall be justified." Romans 2: 13. All the children of Adam to the present hour "have sinned, and come short"; therefore no justification can come to mankind through the law.

3. The law has righteousness. (Romans 10: 5.) But it can count righteous only those who are obedient, and "all the world" are "guilty before God." (Romans 3: 19.)

NO LAW CAN DO IT

Therefore because of man's failure, because of his guilt and sin, the law cannot minister life, it cannot justify, and it cannot accept man as righteous; and so

In his book "My Bondage and My Freedom," Frederick Douglass says, on page 186: "I witnessed this gorgeous spectacle, and was awe-struck. . . . It was not without the suggestion at that moment that it might be the harbinger of the coming of the Son of man."

Having passed the last heavenly sign of the Lord's near coming, as predicted by the Saviour Himself, what then may we justly conclude? Are we not facing that decisive day for which all other days were designed to be preparatory? Then again, since the present time has become so fraught with evil, measurably corresponding to the days just preceding the Flood (Matthew 24: 37-39), why should not the divine exhortation, "Be ye also ready: for in such an hour as ye think not the Son of man cometh," be heeded by all, so that each one may be able to stand before the Lord Jesus when He appears in glory?

"Blessed is that servant, whom his lord when he cometh shall find so doing."

far as man and his efforts toward righteousness or salvation are concerned, the purpose of the law is entirely frustrated.

The Scripture says, "What the law could not do, in that it was weak through the flesh," God sent "His own Son in the likeness of sinful flesh," to do. (Romans 8: 3.) Therefore what the law could not do, Christ does.

The law could not minister life; because by transgression, man had incurred the penalty of death. The law could not give justification; because through the weakness of the flesh, man absolutely failed, and brought upon himself condemnation. The law could not give righteousness; for all had sinned, and there are none righteous, no, not one. But Christ, instead of ministering death, gave life; in place of condemning, the blessed Son of God justifies "freely by His grace"; and in place of sin, He gives righteousness.

REVAMPED HUMANITY

For what is all this great gift through Christ? Is it that we may henceforth turn from the law, despise and reject it?—No, no; but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 4.

This is quite in harmony with the Saviour's words when He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17. He met the full requirements of the holy law; and through Him and in Him, it is possible that "the righteous requirements of the law" may be "fulfilled in us." Indeed, this is the purpose, the aim and object, of God's sending His Son.

Only those who have "the carnal mind" are "not subject to the law of God, neither indeed can be." They are "in the flesh," and "cannot please God." Romans 8: 7, 8. If we still walk after the flesh, and not after the Spirit, we "cannot please God." Therefore it is certain that if we are not born of the Spirit, we cannot please God; and what chance would there ever be to enter heaven if we did not please God? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Except a man be born from above, he cannot see the kingdom of God." John 3: 5, 3, margin.

NO DIFFERENCE TO HIM

He that is born from above is spiritual; and He alone receives the things of the Spirit of God, because they are spiritually discerned. He can please God, he can be subject to the law of God, because the carnal mind is destroyed. He is not following the flesh, but the Spirit, for the Spirit of God dwells in him. He is a new creature. "If any man be in Christ, he is a new creature." 2 Corinthians 5: 17. As a new creature, he lives a new life, a life from above. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

That which avails in Christ is a new creature. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Galatians 6: 15. Again, that which avails is "faith which worketh by love." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Galatians 5: 6. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Corinthians 7: 19. Therefore we conclude that we are made "new creatures," and possess that faith which works, in order that we may keep the commandments of God. For "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2: 10. That is to say, God before ordained good works in which we should walk. But mankind did not walk therein. Now He creates us anew in Christ, so that we may "walk in the law of the Lord." Psalm 119: 1. He makes us new creatures, that we may perform acceptable service. "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13. "Without Me ye can do nothing," says Christ. John 15: 5. This is all according to that which we have before shown in the Scriptures. "What the law could not do, . . . God sending His own Son" did, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 3, 4.

Granting that we "all have sinned, and come short," the blessed Lord "was manifested to take away our sins" (1 John 3: 5), "cleanse us from all unrighteousness" (1 John 1: 9), do for us "what the law could not do," "that we might be made the righteousness of God in Him" (2 Corinthians 5: 21), and thus be prepared to be welcomed into His presence at His coming.

Harvesting the World

By HENRY F. BROWN

A FANCIED conversation between our Saviour and Gabriel after Christ's return to heaven has been described by Dr. S. D. Gordon.

"Master, you died for all the world down there, did You not?"

"Yes."

"You must have suffered much," with an earnest look into that great face, with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far."

"Well, Master, what's Your plan? What have You done about telling the world You died for, that You have died for them? What's Your plan?"

"Well," the Master is supposed to answer, 'I asked Peter, and James, and John, and Andrew, and some more of them down there, just to make it the business of their lives to tell others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thralling power of it.'

"Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan: 'Yes, but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others; what then?' And his eyes are big with the intenseness of his thought, for he is thinking of the suffering, and he is thinking, too, of the difference of the man who hasn't been told. What then?"

FIRST MISSIONERS

"Back comes that quiet, wondrous voice of Jesus: 'Gabriel, I haven't any other plans; I'm counting on them.'"

Jesus' object in coming to this world was "to seek and to save that which was lost." But Palestine contained very few of those He came to save. Means were



Every eighth man, woman, and child is Mohammedan. One third of the population of the world is worshipping at the shrines of India. Above is a spirit tree of Asia.

meager for informing the lost millions of the sacrifice He had made in their behalf and that salvation was now possible. His plan then for extending this knowledge was the organization of a society that was to have for its primary purpose the preaching of the gospel.

"He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." Luke 6:13. The word "apostles" is derived from the Greek, meaning "the sent ones." Jesus speaks of them in His prayer on the night of His betrayal (John 17:18): "As Thou hast sent Me into the world, even so have I also sent them." And He tells His "sent ones" (John 20:21), "As My Father hath sent Me, even so send I you." They were sent with the same purpose that Jesus had when He left His home to come to this alienated world; they were sent on a mission—were missionaries.

Later (Ephesians 2:20) we read that this society was built upon the foundation of the missionaries, and that Jesus Christ, the first missionary, is the chief corner stone. The membership of this missionary society was the membership of the church. It was not a separate organization of those who desired to carry the message of Christ. Its activities were not a side line of the church. It was the church, and its members became such automatically when they accepted Jesus. The Lord's purpose was that salvation should come to them while they were giving it to others. Personal feeling did not enter into the matter; it was simply compliance with duty. That was the object for which they were redeemed.

"One good medical missionary in the right place, it seems to me, can accomplish more than quite a number of ambassadors."—Henry James Forman.

The primitive converts caught the enthusiasm of the first believers, who had been "eyewitnesses of His majesty"; and their zeal knew no bounds. Their enemies accused them of having "filled Jerusalem" with their doctrine. This ardor continued for about a generation; they "went forth conquering, and to conquer." But even before the death of the first missionaries, "grievous wolves" entered the flock, bringing doctrines that appealed to the intellect more than to the heart, and the church apostatized from her first love. We find that in the succeeding centuries, it was content with analyzing and classifying its belief, and felt no responsibility in its propaganda.

PLENTY TO DO

With the awakening of men's hearts by the Reformation, came an arousing of consciences regarding the non-Christian world. The past century has seen a wonderful movement toward giving the gospel to mankind. Millions are now believing in Christ who were once "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." The Word of God has been circulated by millions of copies; thousands of noble men and women have separated themselves from all conveniences and comforts of home and friends, to carry the "glad tidings." But progress in a task of such stupendous magnitude is better judged by what remains to be done than by what has been accomplished.

A glimpse at the actual conditions in the world after nineteen centuries of Christianity, is astounding. At the National Missionary Congress held in Washington, D. C., in April, 1916, it was reported that "every eighth man, woman, and child is Mohammedan. One third of the population of the



world is worshipping at the shrines of India. It was estimated that two hundred millions are bound by caste from Hinduism; one hundred and fifty millions are permeated with atheism from Buddhism; two hundred and fifty millions are chained to a dead past from Confucianism; two hundred millions under the spell of fatalism from Mohammedism; two hundred millions with a distorted knowledge of God from Romanism; and two hundred millions more are sitting in spiritual darkness from paganism. Roundly speaking, one thousand millions of persons in the world to-day are still in ignorance of Jesus Christ. Two infants out of every three look up into faces of mothers who can tell them nothing of the world's Saviour." And this almost two thousand years after the missionary society was told, "Go ye into all the world, and preach the gospel to every creature;" and over one hundred years since the great missionary reformation began.

WHAT WE MIGHT DO

What are present-day Christians doing to minimize the awfulness of these figures? How seriously are they taking to heart the terrible fact that two thirds of the world do not know that Christ came to the world to save them?

In an address in the congress mentioned above, J. Campbell White, the president of Wooster College, gave the answer of the Christian world to these questions, by showing what they can do and what they are doing.

"God can do through His church anything He has commanded His church to do; and I have no possible doubt in my own mind that if the church of our day is willing to be used to do it, we shall, within the next twenty or twenty-five years, carry the message of Christ to the whole human race.

"I am entirely persuaded that this is possible if we will undertake it seriously and prayerfully, but I believe we must think in very much larger terms than we have been thinking. This country is called a billion-dollar country, because Congress appropriates a little more than a billion a year for public expenses. The Protestant churches ought to be spending just about that much, if the members were giving even a tenth of their income. The wealth of the United States is estimated at a hundred and eighty-eight billion dollars. Twenty-five per cent of the population are members of Protestant churches, and are much more prosperous on the average than the total population, so the probability is that at least ten billion dollars would measure the annual income of Protestant Christians in this country.

"If we gave even one tenth of this, it would be a billion dollars a year; and, of course, one tenth is not by any means all that the Protestant church ought to be giving to the work of God in the world. But that is as little as we could give and keep our Christianity in any sort of healthy condition. But when the gifts of Protestant church members to all purposes are averaged, the average is

same eight months, we sent out twelve millions to help save the rest of the world. We got back from abroad two hundred and fifteen dollars for merchandise for every dollar we gave to missions during that period.

"I recently went through the Goodyear Rubber Works in Akron, and had an interview with the president of the company, who pays income tax on a million dollars a year. His company did a business of a hundred thousand dollars a year fifteen years ago, but this year it will be fifty millions. As I came in on the train, I read that the net earnings of the United States Steel Corporation for ninety days were sixty millions. During the past year, American Christians have sent eighteen millions of dollars to the rest of the world to evangelize a thousand millions of people. The whole American church gave only as much in twelve months as the net earning of the United States Steel Corporation in twenty-five days.

"There are nine thousand, nine hundred and sixty-four millionaires in this country, at least two thousand, five hundred of them members of the Protestant church. One hundred and seventy-four people each paid tax on incomes of five hundred thousand or more. These millionaires, without any help from any of the rest of us, could easily pay our missionary bill several times over—if they wanted to—but it would be unhealthy for us.

"For liquor, every man, woman, and child spent an average of \$21.50 last year; for tobacco, \$10.91; for amusements, \$10.00; and for religion, \$10.00 for each Protestant church member. Eight dollars for every man, woman, and child for jewelry; \$4.46 for soda water; \$3.12 for confectionary; and a little less than \$2.00 for each Protestant church member for missions and benevolences of all kinds; and of that amount, only seventy cents per church member per year to send the gospel around the world to a thousand millions of our own

fellow men. Look at it from another viewpoint. We have been thinking of the rich people. Now for the poor. Five cents a week given by the Protestant members of the United States would be over fifty million dollars a year. Add ten cents each to the giving of twenty millions of people and it would be a hundred millions a year. Either the rich people could do it without the poor people, or the poor people could do it without help from the rich, if we really thought it worth doing. There is no question of adequate resources.

"We have been asking for years for a total of twenty-five thousand missionaries from the United States and Canada. We

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IS IT NOTHING?

Is it nothing to you, O ye Christians,
That Africa walks in night,
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From the heartbroken race of slaves,
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find Him;
And although He is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!

Is it nothing to you, O ye Christians,
That millions of beings to-day
In the heathen darkness of China
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And the fourteen hundred every hour
Are sinking to Christless graves!

Is it nothing to you, O ye Christians?
Will ye pass by, and say,
It is nothing—we cannot aid them?
You can give, or go, or pray;
You can save your souls from bloodguilt;
For in lands you have never trod,
The heathen are dying every day,
And dying without God!

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the world, they wait for the light;
And is it nothing to you?

just under twenty cents per week per member. This means that they are giving about two hundred and fifty millions a year to church and missionary work of all kinds, and perhaps a hundred millions more to philanthropy. Out of the tenth of their income, you still have six hundred and fifty millions not given to God or anything else. Our present annual gifts to home and foreign missions are about fifty millions. You could multiply that by twelve and still be within the tithe of the income of the church.

"The exports of the United States in February were worth four hundred and nine millions; during the last eight months, they were two billions, five hundred and eighty-six millions; during the



"And all the people answered with one voice, and said, All the words that Jehovah hath spoken will we do."

AN AGREEMENT OF DEATH

Who Failed to Keep the Covenant of Blood?

By Emmet J. Hibbard

THE new covenant of promise, that the law shall be written in mind and heart, in itself disposes of the claim that the Ten Commandments are or were ever intended to be the old covenant.

However, that no excuse for such error should remain unexposed, let us now give attention to just what did constitute the old covenant—the one made at Sinai.

"If that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them [the people], He saith,

"Behold, the days come, saith the Lord,
"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 lead them forth out of the land of Egypt;
"For they continued not in My covenant,
"And I regarded them not, saith the Lord."
Hebrews 8:7-9.

"Finding fault with them," because "they continued not in My covenant." Here lay the fault in the Sinaiatic covenant—in the people's inability to perform their part of the contract, and not in any law or requirement of Jehovah their God.

THE OLD COVENANT

"For a testament [covenant] is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and

sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward." Hebrews 9:17-20.

Identified: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these words," or as it is in the margin, "upon all these conditions." Exodus 24:8.

This is the concluding part in the "covenant of agreement" begun in the nineteenth chapter. It was a covenant dependent on the people for the first move. Thus:

"If ye will obey My voice indeed, and keep My covenant, then ye shall be Mine own possession from among all peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation." Exodus 19:5, 6.

"And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah." Verse 8.

Following this introductory agreement came the proclamation of the "ten words" in awful majesty from the crest of Sinai (chapter 20); then in chapters 21, 22, and 23, the amplifying of all these precepts, that they should be made to cover in detail the common, everyday affairs of life; and, finally (chapter 24), Moses, the intermediary between God and the people, returned to camp, and rehearsed in detail the amplification as found in chapters 21-23. "And all the people

answered with one voice, and said, All the words which Jehovah hath spoken will we do." Exodus 24:3.

Moses then wrote all the words in a book, and read them to the people, and they all replied a third time, saying, "All that Jehovah hath spoken will we do, and be obedient." Exodus 24:4-7.

UNABLE TO FULFILL IT

It was after the conditions had all been written in a book and had been presented to all the people the third time, with the unanimous response from the people that they would do *all* that Jehovah had said, that the covenant was sealed by the sprinkling of blood on "both the book itself and all the people." Hebrews 9:19.

A blood covenant, requiring the death of either party to the agreement, should He or they fail to perform His or their covenanted part! An exceedingly solemn compact, surely!

"If ye will obey My voice indeed," then "ye shall be unto Me a kingdom of priests, and a holy nation."

But what the people had promised, they could not even begin to perform; "because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Romans 8:7. "For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7:14.

This is the old covenant; and herein lay its fault: a carnal (fleshly), unconverted people had agreed to keep a holy, spiritual, divinely perfect law, in order

that benefits might follow. Not forty days had elapsed after the making of the covenant, before they had broken its every requirement in the making and worship of the golden calf.

But before giving this matter a brief consideration, let us note, in passing, that after the covenant was finished and sealed through the sprinkling of blood (Exodus 24:8), Moses, Aaron, Nadab, and Abihu, and seventy of the elders, went up into the mountain where Jehovah was.

"And Jehovah said unto Moses, Come up to Me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them." Exodus 24:12.

Thus the tables of stone and what was written thereon were not yet received at the time the old covenant was completed, written in a book (a parchment roll), and sealed with the blood—thus signifying the death of the Testator. After the death of any testator, his last will,

or testament, cannot possibly be changed, nor can anything be added thereto.

Covenants in the Bible are of three kinds only:

1. Promises, as in Genesis 9:8-17; Galatians 3:15-17; and the like.

2. Commands, as in Deuteronomy 4:12, 13.

3. Agreements. And the old covenant is an agreement, with the responsibility all resting on the people who had promised to perform what at the time was impossible.

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THE SABBATH OF JESUS

"He came to Nazareth, where He had been brought up: and He entered, as His custom was into the synagogue on the Sabbath day." Luke 4:16.

By WILLIAM P. PEARCE

THE oldest institution is the Sabbath day, made for man, but not by man. Back of the law given to Moses on Sinai, in which God requests consideration of this day, the record reads: "He rested on the seventh day. And God blessed the seventh day, and sanctified it." Genesis 2:2, 3. After the giving of the law, Moses informs us that "the seventh day is the Sabbath of the Lord: . . . Wherefore the Lord blessed the Sabbath day, and hallowed it," set it apart. Exodus 20:10, 11.

The word "Sabbath" in the Hebrew is *shabbath*, which means cessation. It originated with God. It is designated the seventh day. Jesus kept this day—the real Sabbath day, not Sunday. Sunday as a legal holiday was instituted by Constantine in 321 A. D. For years, the two days, the Sabbath and Sunday—days never confused in the New Testament—existed side by side. But as early as 876, Sunday became statutory in England under Alfred the Great; and gradually, in many countries, it has become the *man-sabbath*, displacing the seventh day, the God-Sabbath. Contradict as we will, the fact will not down. We must say, as Dr. Tyerman does in his biography of Wesley when dealing with that good man's belief in the baptismal regeneration of children, "It is no part of our proposed task either to justify or condemn this opinion; our sole object is honestly to relate facts." (Volume 3, pages 264, 265.)

Jesus kept the Sabbath for worship. "As His custom was, He went into the synagogue on the Sabbath day." Luke 4:16. He had been a regular attendant at church from childhood. Youthful indifference to public worship is largely the fault of the present-day indifference of parents. Jesus went to worship, because God demanded it. "Ye shall keep My Sabbaths," said He, "and reverence My sanctuary." Leviticus 19:30. He went to fellowship with God. That is really what worship means. If we would bear in mind that churchgoing is obligatory—God demands it; that we should cultivate going until it becomes a habit of love,—then would all our interests tend Godward. Like David, we should express our meditation and waiting upon God in the words: "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psalm 84:1, 2.

Jesus kept the Sabbath in doing good. He did not make it an excuse for idleness, social visitation, and feasting. There is nothing sacred about such things. His Sabbaths were days of activity—religion put into practice. On the Sabbath, He healed a blind man (John 9:14); an impotent man at Bethesda's pool (John 5:9); a man with a withered hand (Matthew 12:10-13); and a man

with dropsy (Luke 14:1-4). When the Pharisees objected to what they termed His lawlessness, He replied, "It is lawful to do well on the Sabbath days." Matthew 12:12.

Jesus was persecuted and killed for Sabbath keeping. That is, the fundamental cause of Jewish hatred was His doing good on the Sabbath day. When He healed the impotent man, we read, "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." John 5:16. And when He healed the man with a withered hand, Matthew says, "Then the Pharisees went out, and held a council against Him, how they might destroy Him." Matthew 12:14. The trumped-up charges at His trial only veiled their rage at His so-called violations of the Sabbath.

Three things God wishes us to do concerning the Sabbath. First, "remember" it. So many forget it! With yardsticks and scales, shovels and picks, balls and bats, carriages and automobiles, thousands are crying, "Death to the Sabbath." God's day is largely a workday and a commercial day. No nation can rise higher than its Sabbath.

Second, "remember the day." It is not a holiday, nor a sleep day, but a *rest day*—a cessation from work. God rested—not that He needed it, but man would, did, and does. It is an economic need. Medical men assert that it is absolutely necessary for the thinking brain and the working mechanism to have stated times of rest, and that the premature decline of many is owing to the want of a rest day once a week. In Germany, a careful scientific measurement of muscle and nerve proved that the physical waste of the day is just balanced by recuperation of the night, *all but one seventh*; and the one day's rest wisely ordained by God exactly restores the bodily strength. Likewise our faith and hope and love need renewing and re-creating, as much as our bodies.

Third, "remember the Sabbath day, to keep it holy." A little girl was learning the Ten Commandments. Her mother advised her to write them out. In doing so, she wrote, "Remember the Sabbath day, to keep it *wholly*."

"Don't you know how to spell better than that?" asked the mother. "The word is not 'wholly', but 'holy.'"

The good grandmother, who was sitting by, said: "Maybe the child has not made a mistake, after all. When God said, 'Keep it holy,' He meant, Keep the whole of it."

Indeed, the words "holy" and "wholly" come from the same Anglo-Saxon root, *hal*, the whole. The radical idea of holiness is completeness. God's day is kept holy, only inasmuch as it is kept *whole*. This whole-keeping is what makes it the—

*"Day of all the week the best,
Emblem of eternal rest."*



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

The Keys of the Kingdom

"I WILL give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16: 19.

One interpretation of this passage is as follows:

"Christ by employing this expression designed to signify His intention to confer on St. Peter the supreme authority of the church."—"The Catholic Encyclopedia," Volume 8, page 632.

"Thus Christ's words are a promise that He will confer on Peter supreme power to govern the church. Peter is to be His vicegerent, to rule in his place."—*Id.*, volume 12, page 261.

In other words: Peter received, through these words, the primacy of the church and the stewardship of heaven, and conferred these offices upon his successors. The bishops and popes of Rome are his successors. Therefore the popes of Rome have the legal and spiritual power to shut individuals out from, or admit them to, heaven and salvation, and may delegate this power to the priesthood under them.

Abundant proof of this logic may be found in the histories of all nations that have ever been under the influence of this hierarchy. In plain words, it means that any one knowingly outside the fold of Roman Catholicism cannot attain salvation.

This doctrine is set forth in the bull "Unam Sanctam," as follows: "That there is one holy catholic and apostolic church we are impelled by our faith to believe and to hold—this we do firmly believe and openly confess—and outside of this there is neither salvation nor remission of sins."—*Corpus Juris Canonici, Extravagantes Communes, book 1, title 8, chapter 1.*

Such an erroneous theory is taught, moreover, by sectarians of some other denominations concerning their respective communions.

This teaching has already been answered by the testimony of the Bible and the fathers of the early church, in the eighteenth verse of Matthew 16. It is abundantly answered by a study of "the keys of the kingdom of heaven." What are these keys?

In Isaiah 22: 22, the promise was made concerning Eliakim: "The key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open"—a prophecy undoubtedly referring in a secondary sense to Christ. A direct allusion is found in Isaiah 9: 6, 7: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder."

The key as a symbol of authority is indicated in both these texts. The custom still exists, in parts of the East, of wearing keys suspended from a kerchief or a small chain about the neck, the keys resting from time to time on the shoulder or at the back of the shoulders.

These words may refer especially to the physical kingdom of David, which according to the prophecies, was to be perpetuated by Christ in the new earth. But in another sense, they concern the spiritual kingdom. This meaning is further amplified by Revelation 3: 7: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and none shall shut, and that shutteth and none openeth."

We know it was through sin that mankind was debarred from heaven. Christ, however, by His incarnation and passion, opened the way again for the sinner.

In what way did Christ while on earth open or shut heaven to individuals? The healing of a palsied man is an example.

"Behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (then saith He to the sick of the palsy), Arise, and take up thy bed, and go unto thy house." Matthew 9: 2-6.

The account of the woman taken in adultery evidenced the same power. (John 8: 1-11.) It is very clear that the forgiv-



The democracy of English blood comes to the surface in times of stress. Perhaps "Bobby" Burns had something to do with teaching us the dignity of labor, through those fetching lines:

"The rank is but the guinea's stamp;
The man's the gowd [gold] for a' that."

Moreover, he had a vision of the time when labor would come into its own when he wrote the last stanza of this same song well-known to Scotland's homes:



"Then let us pray that come it may—
As come it will for a' that—
That sense and worth, o'er a' the earth,
May bear the gree [agreement] and a' that;
For a' that, and a' that,
It's comin' yet for a' that,
That man to man, the world o'er,
Shall brothers be for a' that!"

England is reading the signs of the times. Mr. Winston Churchill replaces his Rolls-Royce with a Ford. Great estates of yes-



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terday are rapidly becoming the small holdings of to-day. Titles and courtly trappings are losing their charm. And here we see Lord Montague of Beaulieu in the cab of the locomotive he drove to London on the Bournemouth line during the railway strike in England. In the center is Lord Lawrence, ex-lord mayor of London, smiling and happy as a porter at the Wembley Park station. At the right is the Rev. W. Pollock-Hill, chaplain to the forces, on duty at the Paddington station.

ing of sin accompanied the healing of physical infirmities. "The prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." James 5: 15.

In the same way, Christ and His apostles, and John the Baptist, opened the kingdom of heaven through repentance and the forgiveness of sin by faith in the Son of God.

John the Baptist preached, "Repent ye; for the kingdom of heaven is at hand." Matthew 3: 2.

Jesus preached, "Repent ye, and believe the gospel." Mark 1: 15.

The apostles exhorted: "Repent, and be baptized every one of you." "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 2: 38; 3: 19.

Therefore, as sin shut the door, forgiveness through Christ opens it. And what is the door? The statement of our Saviour is plain:

"I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." John 10: 9.

"I am the way, and the truth, and the life: no one cometh unto the Father, but by Me." John 14: 6.

What are the keys that open this door to the kingdom of heaven? "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." Romans 10: 9. Simply confession of and belief in Christ is the keys.

Where are the keys found? "Belief cometh of hearing, and hearing by the word of Christ." Romans 10: 17.

"Without faith it is impossible to be well pleasing unto Him." Hebrews 11: 6.

Where are the words of Christ to be found?—In the Bible, composed of the Old and the New Testament. "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5: 39.

Said the aged apostle Paul, in writing to Timothy: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3: 15-17.

Can we say, then, that the power to forgive sin through confession of and belief in Christ was given to any one church, or to one apostle? Did not the other apostles also heal the sick and forgive sins?

When sending out the twelve on the first Christian itineracy, the Master instructed them: "Whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city." Matthew 10: 14, 15.

Again at His first appearance to the apostles after the resurrection, He said to them all: "Receive ye the Holy Spirit: whose-soever sins ye forgive, they are forgiven unto them; whose-soever sins ye retain, they are retained." John 20: 22, 23.

The apostle Paul using his authority in connection with that of the Corinthian church, concerning a backslider. "In

the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, . . . deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Corinthians 5: 4, 5.

But this authority to forgive sins was not confined to the apostles, their successors, or any system of episcopacy; for again we read, in Matthew 18: 18-20: "Verily I say unto you [the disciples], What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

Moreover, not with the apostles only, nor with two or three, but with the congregations, was the final decision in matters of church government and discipline.

"If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the gentile and the publican." Matthew 18: 15-17.

But our Redeemer, as one having foreknowledge of the autocracies and episcopacies and hierarchies that should arise among those claiming to be His followers, placed beyond reach of the self-appointed guardians of doctrine, beyond the power of two or three, and even beyond the authority of church organizations, the precious promises for you and me as individuals.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7: 7, 8.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21: 22.

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7.

"These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

"If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death." 1 John 5: 13-16.

Can church dignitaries, such as the pope, the cardinals, the archbishops, the bishops, the priests, or the clergy of any denomination, shut the true believer from heaven?—They cannot.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 38, 39.

R. B.

How Do You Pray?

(Continued from page 2)

of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1: 5-7.

GIVEN US EVERYTHING

Adam lost Eden, and all of heaven's blessings, by doubting the word of God, doubting His goodness and love. Jesus, the second Adam, opened the door of heaven for the outpouring of all its rich blessings upon humanity by believing God, by abiding in His love, and fully trusting God to do all that He had promised; and thus He opened the door

for us to obtain all that He obtained,—righteousness, love, power, life, joy, peace, wisdom, pardon, and eternal life. "All things are yours; . . . life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Corinthians 3: 21-23.

Does this seem too much and too good to believe? Then God answers, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8: 32.

"How shall He not?" How is it possible, having given heaven's best gift, to withhold any of the lesser ones? Then why is it all to come only through the channel of faith?—"It is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Romans 4: 16. If it were upon merit,—

our merit,—we would be cut off; but when it is of grace,—favor shown to one unworthy but needy,—it is sure to us; and coming through faith in Christ, it is made doubly sure by the manifestation of His love to us.

Praising the Lord

IN Psalm 107, the following words occur four times: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" The reason why we do not praise God as much as we should is because we do not fully appreciate what He does for us. But when we come to appreciate God's great love to us, words of praise to Him will flow from our lips as freely and naturally as pure, sparkling waters from a fountain.

RAYMOND CALES.

In golden youth, when seems
the earth
A summer land of singing
mirth,
When souls are glad, and
hearts are light,
And not a shadow lurks in
sight,
We do not know it, but there
lies
Somewhere veiled under eve-
ning skies
A garden each must some-
time see—
Somewhere, his own Geth-
semane.

With joyous steps we go our
ways.
Love lends a halo to our
days.
Light sorrows sail, like
clouds, afar;
We laugh, and say how
strong we are.
We hurry on and hurrying
go
Close to the borderland of
woe
That waits for you and
waits for me,
Forever waits Gethsemane.



Down shadowy lanes, across
strange streams
Bridged over by our broken
dreams,
Behind the misty cape of
years,
Close to the great salt font
of tears
The garden lies. Strive as
you may,
You cannot miss it on your
way:
All paths that have been or
shall be
Pass somewhere through
Gethsemane.

All those who journey, soon
or late
Must pass within the gar-
den's gate;
Must kneel alone and
wrestle there,
And battle with some fierce
despair.
God pity those who cannot
say,
"Not mine, but Thine;" who
only pray,
"Let this cup pass," and
cannot see
The purpose in Gethsemane.
—Selected.

The Purpose in Gethsemane

By GEORGE F. ENOCH

VERY few understand the power of the will. This freedom of choice and power of decision has been purchased for us by the agony of Jesus. Desire for purity and holiness avail us nothing if we neglect to exercise the power of the will in right choice. Through the help brought to our weakened wills by the victorious agony of Gethsemane, we can be yoked up with divine power and receive strength to hold us steadfast.

It is well, therefore, for us to go back to Gethsemane and consider the awful struggle that purchased for us this wonderful power. It is the night before the crucifixion. The hour has come when Jesus must put to His lips the poisoned chalice filled with the virus of your sins and mine. He contemplates the dreadful price He must pay to redeem man. Satan urges that it will be in vain, that the human family is not worth the price, that, after all, they do not appreciate the sacrifice, and will not accept salvation.

In agony, the will of Jesus struggles, hesitates, and cries to the Father, "If Thou be willing, remove this cup from Me." Then, as though to disprove the charge of Satan, He staggers to the dis-

ciples, only to find them sleeping. In this hour of supreme agony, He longs for human sympathy, and finds it not. Not one for whom He is struggling has even a sympathetic tear for His encouragement. Then, forgetting for the moment His own agony, and seeing only the weakness and helplessness of the unaided human will, He says in sorrow, "The spirit truly is ready, but the flesh is weak."

He staggers back, "and being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." His will still shrinks from the awful choice.

The second time it cries out to God in protest. The second time He staggers back to the sleeping disciples, only to find neither interest nor sympathy. And now the third time we see the anguish of His suffering. He can wipe the bloody sweat from His brow and return to the peace of heaven, leaving unworthy man to perish. But the picture of perishing souls with no eye to pity and no arm to save, crosses His vision, and His decision is made. His will fights through to victory. In complete submission, He now cries, "Not My will, but Thine, be

done." He takes the deadly chalice and drains it to its dregs. The poison enters His very soul, and He falls fainting to the ground. The death on Calvary is but the final, fatal effect of this cup of poison drunk in Gethsemane.

But the struggle and agony of Gethsemane was the struggle of the will of Christ as it trembled on the brink of Calvary. Our struggle is to bring our wills to that point where we will decide to pay the price. We lose salvation because we do not fight this battle through to victory and yield our stubborn wills to God. Shall we not, then, each one, fight this battle out in the inner chambers of our own hearts, until right decisions are made? Then, as with Jesus, the suffering may not cease, but as our will links up with divine power, depression and discouragement vanish, and we are strengthened to fight on to an ultimate victory.

Jesus fought the battle through, suffered and conquered, that our wills might be free. Let us, then, by the right exercise of the will, link up with the infinite God, and thus change the entire current of our lives.

THE HALL-MARK OF THE INFINITE

By IRWIN H. EVANS

IT has been the design of God ever since sin entered the world, to restore His image in man. He made man to reflect His glory; He covered man with glory and crowned him with honor, and made him ruler over this world. After sin entered the world, God undertook to restore His image in His creation. The gospel came to us for the purpose of restoring God in men, that man might reveal God in the flesh—might reflect His glory. God has done everything that He can, sending His Son into the world, and giving to us every agency that heaven has to help us, in order that His image may be restored in us.

In 2 Corinthians 4:5, 6, I read this statement: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Then I turn to Romans 1:16, and I find this expression concerning the gospel: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Again, Paul wrote in language like this: "God would make known what is the riches of the glory of this mystery among the gentiles; which is Christ in you, the hope of glory." Colossians 1:27.

Thus the object of the gospel is that God through His Son may be revealed in us, that we may be like Him, that we may have restored in our hearts the image and superscription of Jesus Christ.

"THROUGH A GLASS DARKLY"

The gospel is not a creed, it is not a system or theory of truth; but it is an experience, and to every man who has received it, it reveals God.

In all ages, God has tried to reveal Himself to men. He has sometimes appeared to man so that man beheld something of His glory. In Isaiah 6:1, 2, the prophet wrote: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

But you will say, No man could ever see God and live. No, it is true that no man has seen Him in all His glory, in all His completeness. But when the prophet says he saw the Lord, he did see Him, though not in the fullness of His glory. I suppose it will take a whole eternity for men and angels to understand all the greatness and goodness of our God.

I sometimes think that when holy men of old said they saw the Lord, they were very much as I was when I first visited the Pacific coast. I had never seen the Pacific Ocean; and after I arrived in San Francisco, I took a street

"When it pleased God to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Galatians 1:15, 16.

car as soon as I could do so, and went out to the beach. There I climbed up on a cliff, and looked just as far as I could see, away out to the west, and up to the north, and down to the south, and then I could say I had seen the Pacific Ocean. But I had seen only a very small part of it. It stretches far beyond what my eyes could see. Yet I saw the Pacific Ocean. And it is in this way that the prophets saw the Lord.

—WHEN THEY SAW GOD

God has revealed Himself, in olden times and in the Christian dispensation, in a most marvelous way. Turn to the third chapter of Exodus, and you can read how Moses met the Lord in the wilderness of Sinai. He had been out

A Night Thought

FATHER of mine, I love Thee!
Thou art so good, I know;
I feel it in the clean winds
Which from the salt sea blow.

I see it in the golden moon,
The brilliant stars that gleam;
But most of all I see it in
The clear, vast depths between.

I hear it in the breaking surf
That throws its white arms
high
Against the great rocks hung
betwixt
The ocean and the sky.

O Father great, this masterpiece
Of beauty thrills me through.
And how I love Thee when I
think
How Thou must love it too!

This soul of mine—can it, too, be
Of this same work a part?
Can it be made as clean and
pure—
As radiant of Thine art?
JOSEF W. HALL.

there for many years, feeding his father-in-law's flocks. At one time, as he was wandering along amidst the rocks and over the great barren plains, he saw a bush all illuminated. As he approached it, a voice said, "Put off thy shoes, for the place whereon thou standest is holy ground." Moses did not know that he was looking at the glory of God, until God spoke to his heart.

You will remember that Saul, with his attendants, was once going to Damascus to persecute the church, when suddenly there appeared before him a great shining light. It overwhelmed him. His eyes could not endure that glory. He heard a voice, and it said to him, "Saul, Saul, why persecutest thou Me?" He cried out, "Who art Thou, Lord?" and the answer was, "I am Jesus whom thou persecutest." Then Saul asked, "What wilt Thou have me to do?"

PERHAPS THE STILL, SMALL VOICE

God has again and again, in different ages, tried to reveal Himself to men; and in this age, He is just as ready to reveal Himself to you and to me, as He has ever been in other days to reveal Himself to any one. It is His supreme desire that men and women in the flesh allow Him to reveal Himself to them in a definite way.

God does not always appear to men in the same way, even when He comes to them in a miraculous manner. He came to Isaiah in one form, to Moses in another, and to Saul in still another. He came to Peter in a vision, and He came to Cornelius through the ministry of an angel. When Philip was walking in the wilderness, suddenly he heard a voice that said to him, "Philip, go and join yourself to yonder chariot and teach that man the Word of God."

God does not speak to us all in the same way; but His whole plan is to reveal Jesus Christ to every man—to make Himself known to you, to manifest Himself to you in such a manner that there can never again be a doubt in your heart concerning your acquaintance with God. Those men in ancient times who saw such manifestations, never afterward wandered in doubt. Moses went through great tribulations after that revelation out in the wilderness; but he always remained true to God. Isaiah suffered great hardships, and he became one of the greatest prophets of whom we have any record. Paul endured privation and suffering almost beyond our comprehension. When God reveals Himself to a man in this definite way, it is that he may know God, and never forget Him; that there may be stamped on his soul and burned into his heart a faith that will sustain him amidst all the trying conditions that may ever come to him.

GETTING A TRUE PERSPECTIVE

When God has thus revealed Himself to a man, the very first thing the poor sinner thinks of is his own great need. And almost invariably this man cries out to the Lord, "What shall I do?" The record speaks of Job as "an upright man," one that feared God and eschewed evil. But by and by the Lord revealed Himself to Job as Job had never seen Him before. Job had argued for a long time with his friends, contending most earnestly that he knew the Lord. He

had defended himself. But when God revealed Himself to Job, and Job's eyes were opened, he said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." That seems to have been the experience of almost every man to whom God ever spoke. If a man sees the Lord, comes near Him, he cries out, "I abhor myself, and repent in dust and ashes."

When Isaiah saw the Lord, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." The very fact that a man has come in touch with God, humbles that man. He would fain hide himself, for there is manifest in his life the weakness of the flesh, and he says, as Job said, "I abhor myself," or as Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

When God reveals Himself to a man, it is not to exalt that man, but to reveal the man's own nature and character to him in such a way that he will loathe himself, and cry to God for deliverance from sin. The very first thought that will come to the heart of every man and every woman who has seen God, is, "I am unclean, and unworthy, and I want the Lord to cleanse my heart and make it new."

That is the purpose of God's revelation of Himself. It is not that men may be lifted up, but that they may forsake their sins and give themselves to God for a holy life. It is to serve as God wills; to do God's bidding wherever God may send them. It is to be clean vessels, which the Holy Ghost may fill.

To-Day

"To-day's duties to-day—
To-morrow is far away."

"Give us this day our daily bread;
Thus are God's countless children fed."

God, let me grasp to-day—this moment, not the next, the next, nor any one to come. Thus only may in me Thy holy "will be done."

Oh, the golden glory of the freighted "now"! To grasp it, use it, and be used of it—thus to know and be known of God—is the sum of wisdom and the whole of life.

The wrecks of time—the wasted bones of those who fell away—were once surrounded by living flesh and boundless opportunity; but—"to-morrow" had more charms for them than "now," and countless duties never were done, for none were found to do them.

There is boundless beauty in the ever present *now*. Grasp it, brother in a world of woe, and all the legions of the deepest gloom cannot withstand your struggle for the better life.

"To-day if ye will hear His voice, harden not your hearts."

ALBERT CAREY.

GOD took clay and made a man. Later, man took clay and made a god. God breathed into His clay, and it became a living soul. All the philosophy and legerdemain of the centuries has never made alive a single one of man's clay idols.

J. W. H.



On the left is the dwelling that was at first our home. Now it is both school and church building. The young married men are standing about their houses. This place is known as the married boys' compound.

Gospel Farming in South Africa

"The entrance of Thy words giveth light."

BY SAMUEL M. KONIGMACHER

WE have abundant evidences of the power of the gospel to change the heart, and many times to change conditions and circumstances completely.

When we arrived at our present station, very little religious work had been done, and the Africans had nothing to point them to anything higher or better than the old law of "might makes right."

If the white men who came into this district had led the people in the path of light and truth, what a different place it would have been! But instead of doing this, they have exploited them for their own personal ends; and as the Africans are bound to follow something, they followed the Europeans' vices instead of their virtues.

It is not difficult, however, for them to see a difference between their enemies and their friends. One of the principal things they have noticed in us is that we do not smoke or drink.

We started a school as soon as possible, and the Africans quickly learned to read and write, and seemed to be particularly desirous to begin "sums." We taught them the Lord's Prayer, and this is repeated several times a day. From this, they were taught to pray informally to Jesus, their Saviour. It is no uncommon thing now for the boys to ask some one of a group to offer grace before taking their food. Often, in the hurry of calling extra carriers, they wait a second and pray before snatching up a bite to run after those who have started.

LESSONS IN INDUSTRY

Great stress is also placed on honesty, and many times they tell us they had received articles of clothing and other supplies that we had failed to write on the book.

We try to prove to the Africans that we are their friends, and we do not allow our other duties to keep us from showing them kindnesses. We try to present the gospel in such a way that it will help and save them as Africans, and not make them think that they must be like the Europeans before coming to Jesus. The gospel of manual labor is clothed in such a garb that it is not repelling to them. They see that our methods accomplish something, and we still have time to go to school, and get a bit of pleasure out of life, besides the grind of work.

In the honey season, the boys went out and brought in a bathtub full of comb and honey. This was theirs to eat. Also in the seasons of different wild fruits, the boys are allowed to go out into the bush and eat their fill.

Our gardens along the river were a tangled mass of thorns and swamp and trees. In places, one could not walk upright. The Africans had planted in spots, but the wild hogs and other animals had been such a nuisance that no attempt was made to cultivate the spot.

With my help, our boys cleared away the bush and thorns, and burned them. We drained the swamp, and planted seed. It was amusing to see the neighbors look at the pile of food we received from that place.

My head boy saw the lesson, and he and his brothers drained a piece of land on the other side of the stream; and they had such results that the old chief said, "Why, you only work a little; and see, your bins are full, and we sit and are hungry."

FIRM UNDER TRIALS

The African dearly loves to go to pay his respects to his relatives. Often they do not cultivate their crops, thinking they will be entertained at another village. When both follow the same idea, there is no food in either place, and so there is hunger. We try to teach them to plant in season, and hunt when there are no gardens crying for attention.

All these things help to give one confidence with the natives; and when they see the benefit of the gospel in temporal things, they begin to yield their long cherished ideas of worship, and look toward the light.

When a child dies that belongs to a Christian, the father is met with the words, "If you had not left the old paths, your child would not have died." But the boys have an answer ready.

We are having a few weeks' holiday now, and three groups of boys are out in the villages teaching the Bible. The other natives have noticed that our boys do not smoke or use tobacco or drink, and they at once ask why.

It is a constant delight to hear the boys and girls singing Christian songs as they are about their work.

Two of my boys, when called to the Boma government station to witness in a

case of witch doctor practice, prayed that the case would not be called on the Sabbath. It was not; and they said, "God heard us." They said they would not have gone to the case on the Sabbath even if they were bound for it.

There was trouble in the village. A native woman wanted her daughter and her son-in-law to come to the village to live and help her with her work. The boy said, "No; I want to attend school." These tests are very severe with the boys, for the old people influence the girls to leave the boys if they do not comply; but Makela, the boy, said that even if his wife left him, he would not go. Not had for a boy only one year out of heathenism!

It is time for the vesper bell.

An Agreement of Death

(Continued from page 8)

The new covenant, called elsewhere the everlasting covenant, and generally known as the covenant of grace, begins thus: "I will put My law in their inward parts, and in their heart will I write it. . . . For I will forgive their iniquity, and their sin will I remember no more." Jeremiah 31: 33, 34.

The old covenant was: "If ye will obey My voice indeed, . . . then ye shall be . . . a holy nation." Obey and live—disobey and die. The responsibility was all on the people. No forgiveness was offered. There was no Saviour in it.

The new covenant is: I will write My law in your minds and hearts. I will forgive your iniquities. By one sacrifice shall this be accomplished. Hebrews 10: 14-16.

The responsibility to perform is all on the part of Divinity. And what He has promised, He is able to perform. (Romans 4: 21.)

THE ONLY PLAN OF GOD'S

Now since the new covenant promise is entirely fulfilled through the one great sacrifice on Calvary, and since Jesus is "the Lamb slain from the foundation of the world" (Revelation 13: 8), it follows that the new covenant, the covenant of grace, is the only plan ever devised by the Lord our God for saving sinners, and has been available ever since sin entered the world.

But the old covenant made at Sinai, being in harmony with the natural tendency of the human heart, has ever served the purpose of making sin abound, of making it so heavy to bear that the sinner would cry to God for deliverance, and then the Saviour would be revealed. Read Romans 7: 4-25, and you will see how it worked in Paul's case.

Also, at Sinai, after all Israel had sinned, and, according to the conditions of the covenant which they had just entered into, they merited only death, Moses, by pleading the covenant of promise made and confirmed to Abraham, Isaac, and Jacob, obtained for those sinners the pardon offered only in the covenant of grace—the new covenant. Exodus 32: 7 to Exodus 34: 9 clearly shows that this is so, and that Israel at Sinai lived under old covenant conditions only forty days before the new covenant, with its provisions of forgiveness, was revealed to them, and accepted by all save the three thousand

who chose to bear their own sins. (Exodus 32: 25-28.)

Yet, even now, in all the world, but few choose to accept proffered grace and pardon for sin. This is true not only among non-Christian peoples, but also among most professed Christians, who deny miracles, and trust in science, so-called, for a betterment of character. These think that by their own good works, they will be justified.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Jesus. Matthew 7: 18. And all men, by nature, are corrupt trees. So this human tree must be re-created, regenerated, rebuilt, re-born "from above."

"That which is born of the flesh is flesh," and can perform only the works of the flesh. But "that which is born of the Spirit" will yield the fruits of the Spirit, and against such fruits "there is no law." Why?—Because the fruits

of the Holy Spirit are all in harmony with the spiritual law.

Ishmael was born after the flesh, and his hand was "against every man, and every man's hand against him." Genesis 16: 11, 12. But Isaac, the child of promise, born of the Spirit, was a man of peace. (Genesis 26: 15-22.) When the Philistines strove for his wells, he dug others, until they left off striving. Isaac was a child of the new covenant; Ishmael represented the old. (Galatians 4: 21-31.)

Harvesting the World

(Continued from page 6)

could multiply that number by ten easily, if necessary; half of them men. Would that not be reasonable for this great world's spiritual conquest? An army of two hundred and fifty thousand men and women, at a cost of two hundred and fifty million dollars a year, would require only one quarter of our tithe. For

WHAT the SIGNS of the TIMES

(America's Prophetic Weekly)

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IT WILL GIVE what men need today—the regenerating truth from the Word of God. The SIGNS will carry messages of comfort and hope to sad and weary hearts. Its mission is to help all its readers in their study of Bible subjects, to serve as a guide in showing the way out of doubt and perplexity into the sunshine of God's light and love and truth.

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IT WILL GIVE, in the light of Bible prophecy, the MEANING of popular federated movements—the federation of nations, of religious bodies, of capital, of labor, and of social organizations.

IT WILL GIVE, week by week, something of the great fundamental reasons underlying the critical period of strife and unrest through which the leading nations are passing, and will focus Bible interpretation on current events and the tremendous issues just before us.

IT WILL GIVE anew the great truth of the second coming of Christ. To-day various movements are interpreted as being His coming, and His personal coming is denied. World conditions have stimulated the discussion of this subject, and its presentation through the SIGNS will be given as the great and ultimate solution of national and international problems, and as the blessed hope set before every Christian.

THE SIGNS OF THE TIMES is the only religious weekly in America that satisfactorily explains the present abnormal world conditions. Thousands upon thousands of people are looking for just such a periodical. Many who formerly refused the SIGNS weekly, gladly read it now. Some of your friends and relatives would thank you for complimentary subscriptions. Send the SIGNS to five or ten of them for a year. Clubs of five or more copies to one person, \$1 each. Five or more to separate addresses for one year, \$1.15 each. A single subscription, \$1.50 a year.

a long time, I have believed that we ought to give not less than twenty-five per cent of all our giving to the Lord to foreign missions.

"But can we spare so many missionaries? It would be one out of a hundred of our church members! Could we not afford one per cent for the conquest of the world? Great Britain put twelve per cent of her total population into the war. We ought to be able to give one per cent of our church membership to this great world conquest."

Thus lightly has the society Jesus organized to tell the world of His arrangement for its redemption, considered its task. The majority of its members have lost sight of their duty, while the minority regard it of so little importance that it receives but their passing attention. "When the Lord therefore of the vineyard cometh, what will He do unto those husbandmen?" The Christian church faces a terrible record of unfaithfulness in the discharge of God's assignment.

NEGLECTED

The neglected portions of the Lord's vineyard call the church to stern activity. South America is twice the size of Europe, three times the size of China, four times the size of India, and sixty times the size of the British Isles. England has one preacher to every 800 souls; the United States has the same; Japan has one to every 100,000; India has one to every 140,000; Africa has one to every 160,000; South America has one to every 227,000 souls. The 85,000,000 Latin Americans have only 1,500 missionaries of all denominations. There are ten times as many ministers in the state of Ohio as in all Latin America; Philadelphia has 350 to 1,600,000 population; Buenos Aires, with almost the same population, has but fifteen preachers. (Figures culled from *Missionary Review of the World* and other authoritative sources.)

It is clear, from these statistics, that South America is truly the "Neglected Continent." For some reason, it has not received an equal share in the attention Christians have given the world. By some, Latin America has not been regarded as a legitimate field for missionary activities. As it was largely a Roman Catholic country, it was felt to be in a more enlightened state than a country distinctly non-Christian. To such, it would be helpful to read again the commission, "Go ye into all the world, and preach," placing the emphasis upon "all." There are still millions in Latin America to whom Christ is but a name, and other millions who have scarcely heard of Him.

The Master, seeing just such conditions as exist to-day, bade His followers, "Lift up your eyes, and look on the fields; for they are white already to harvest." And at another time, He said, "The harvest truly is great, but the laborers are few."

How comforting, then, while viewing the world dying in ignorance of Christ, to read the assuring prophecy (Matthew 24: 14), "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." The revelator saw missionaries "having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and

tongue, and people." The result of their preaching was that "the earth was lightened with His glory," "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Although it has taken over a century to accomplish that small portion of the work which has been done, that which remains will be done speedily. All means of communication and swift transportation will be pressed into service to complete the great task. "The work that centuries might have done, must crowd the hour of setting sun." "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

A Cure for Blues

READ in the first clause of Proverbs 17: 22, "A merry heart doeth good like a medicine." First apply it on yourself. Read in Revelation 3: 20 how Jesus, the light of the world, the gateway, the passport, to eternal life, wants to get into your heart, fill it with light, throw out your sin and sorrows, and make you merry. Read Romans 4: 8 and Colossians 1: 27, 28, for further assurance that your medicine has the right ingredients.

With this assurance, your heart will be joy-full. Your face will shine. Your influence will be a healing balm to diseased society.

J. B. NELSON.

USE tact, not attack, in your work for the Master.

M. A. HOLLISTER.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Wanted at once at the Long Beach Sanitarium, Long Beach, California, six able-bodied, thoroughly trained graduate women nurses for bathroom work, three for general floor duty, one first-class surgical nurse. Head nurse wanted for January 1, 1920. Permanent positions for those who make good.

W. RAY SIMPSON, MGR.

FUNDAMENTALS of GEOLOGY

BY GEORGE MCCREADY PRICE, M. A.

Author of "Q. E. D., or New Light on the Doctrine of Creation;" "A Textbook of General Science;" "Back to the Bible;" "Yes and No About Socialism;" etc.



WHY is it that modern geological discoveries are so out of joint with the standard geological theories? Why is it that when great areas, covering hundreds of square miles, are found with the rocks all in the "wrong" order,—that is, with the "older" rocks above, and the "younger" rocks underneath,—and with no physical signs of disturbance anywhere to be seen—why is it that a great English geologist

complains that if these rocks "had been planned for the purpose of deception, they could not have been more skillfully devised," but instead of revising his out-of-date theories to fit these new facts, this illustrious scientist declares that he ought to "be excused if he begins to wonder whether he himself is not really standing on his head"?

In this book, Professor Price points out the inconsistencies of geology as it is generally taught, and directs the reader to the account of the creation as given in Genesis. It contains 270 pages. Bound in cloth, \$1.25. (In Canada, \$1.40.)

PACIFIC PRESS PUBLISHING ASSOCIATION
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LET US GIVE THANKS

It is fitting that one day in the year be set apart by the American republic as a day of thanksgiving and good cheer, if it is observed as unto God, and not as an opportunity for gluttony and self-indulgence. But shall we not as Christians remember to make each day one of thanksgiving?

"Bless Jehovah, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy desire with good things." Psalm 103:2-5.

PRESIDENT WILSON'S PROCLAMATION

"The season of the year has again arrived when the people of the United States are accustomed to unite in giving thanks to Almighty God for the blessings which He has conferred upon our country during the twelve months that have passed. A year ago our people poured out their hearts in praise and thanksgiving that through divine aid the right was victorious and peace had come to the nations which had so courageously struggled in defense of human liberty and justice. Now that the stern task is ended and the fruits of achievement are ours, we look forward with confidence to the dawn of an era when the sacrifices of the nations will find recompense in a world at peace.

"But to attain the consummation of the great work to which the American people devoted their manhood and the vast resources of their country, they should, as they give thanks to God, reconsecrate themselves to these principles of right which triumphed through His merciful goodness. Our gratitude can find no more per-

fect expression than to bulwark with loyalty and patriotism those principles for which the free peoples of the earth fought and died.

"During last year we have had much to make us grateful. In spite of the confusion in our economic life resulting from the war, we have prospered. Our harvests have been plentiful, and of our abundance we have been able to render succor to less favored nations. Our democracy remains unshaken in a world torn with political and social unrest. Our traditional ideals are still our guides in the path of progress and civilization.

"These great blessings vouchsafed to us, for which we devoutly give thanks, should arouse us to a fuller sense of our duty to ourselves and to mankind to see to it that nothing we may do shall mar the completeness of the victory which we helped to win. No selfish purpose animated us in becoming participants in the world war, and with a like spirit of unselfishness we should strive to aid by our example and by our coöperation in realizing the enduring wel-

fare of all peoples and in bringing into being a world ruled by friendship and good will.

"Therefore, I, Woodrow Wilson, President of the United States of America, hereby designate Thursday, the 27th day of November next, for observance as a day of thanksgiving and prayer by my fellow countrymen, inviting them to cease on that day from their ordinary tasks and to unite in their homes and in their several places of worship in ascribing praise and thanksgiving to God, the Author of all blessings and the Master of our destinies.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia this fifth day of November, in the year of our Lord, one thousand nine hundred and nineteen, and of the independence of the United States the one hundred and forty-fourth.

(SEAL) (Signed) "WOODROW WILSON.

"By the President:

"Robert Lansing, Secretary of State."

Nine Strikes a Day

A RECENT government report shows that there have been 11,092 strikes in the country in the past three years. In the war years 1917 and 1918, something over 7,000 strikes were recorded. During the eleven months that have elapsed since the signing of the armistice, there have been some 3,000 strikes, or about nine a day. Only a short while ago there were 300 strikes in progress in New York City at one time.

About fifty years ago, while still the industrial world was as calm as a lily pond, Seventh-day Adventists predicted, on the strength of Bible prophecies, such as is found in James 5:1-8, that within a comparatively short time, the world would be a seething sea of economic and

industrial convulsion, and that such a condition, universal and unprecedented, would infallibly tell men that Christ's second appearing was imminent.

At the time these prophecies were thus interpreted, many made light of them, saying that such a condition as the one

The command of the Founder of Christianity, spoken twenty centuries ago on Mount Olivet, has not lost its power. "Go ye into all the world, and preach the gospel to every creature," are the marching orders of every soldier of the cross; and to them he must respond in some manner, if faithful to his colors. Sailing October 18 of this year, another group of missionaries left for China, Malaysia, and India. The missionary society they represent plans the expenditure of two and a quarter millions of dollars for foreign and home missions during 1920. From left to right: Mr. and Mrs. John Oss, Mr. and Mrs. G. A. Youngberg, Pastor and Mrs. J. Mark Comer, Mrs. G. F. Enoch, Mr. and Mrs. Le Roy B. Dye.

pictured was impossible of realization, that the world was too well educated and poised ever to lose its equilibrium in any such way. But to-day we see the facts outstrip even the "wild predictions of alarmists and fanatics." Yet with every prophecy of the Bible fulfilled to date, many say that prophecy is unreliable, and is only the weird symbolization of local experiences of the times in which they were written. The great, strong lines of prophecy all focus on the second coming of Christ. We see them run true to form so far; why do we not believe that their goal will be realized in the time and manner specified?

JOHN 15:1-5; and 14:15. Commandment keeping is living in the vine; transgression is the dry root.

