

Signs of the Times

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Will Christ Come in 1920?

By ELMER L. CARDEY



HE crisis hour of human history is about to strike. Ideals which have been generations in making are being overturned before our eyes. The general unrest and uncertainty seen in political, financial, social, and religious circles make this time one of great importance, fraught with undreamed-of possibilities. The majority of people, possibly, believe that we are facing either a complete social upheaval or the second coming of Christ.

Christian people have a right to expect Christ to come again; for did He not say, "I will come again, and receive you unto Myself; that where I am, there ye may be also"? John 14: 3. And did not the angels promise the church, through the disciples, at the hour of His ascension, "This same Jesus, which is taken up from you into heaven, shall so come in

like manner as ye have seen Him go into heaven"? Acts 1: 9-11.

However, in teaching about the second coming of Jesus, there are two general mistakes usually made. One is, to set a time—day or year—for Him to come; and the other, to leave the matter so vague and uncertain as to eliminate it almost entirely from the realm of intelligent consideration.

One mistake is quite as serious as the other. Time setting will always lead to disappointment; and as before stated, the teaching that He may come to-day and may not come for five thousand years is so very vague as to place the entire subject of the second advent in the distant background.

Christ plainly taught that the exact time of His return was not to be revealed to the church. The disciples asked Him, before His crucifixion, for a sign of His

second coming and the end of the world; and after mentioning different signs, He said, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36. After His resurrection, they pressed Him again for an answer as to the exact time of the setting up of His kingdom; and He told them, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1: 6, 7. Evidently, then, for the good of all, both the church and the world, the exact time of His second appearing is kept a secret. Time setting is out of order, and will only bring disappointment to those who teach or believe in it.

On the other hand, let us not swing to the other extreme, and say that because He has not revealed the exact hour, or day of His coming, therefore we have no right to look for and hope for the near

approach of that glorious event. On the same occasion when He said that none but the Father knew the time of the end, He definitely complied with the disciples' request for a sign of His coming.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 7-14.

Inasmuch as He gave signs by which the church could judge of the approach of His coming, He evidently intended to make the nearing of that event sufficiently clear that His people might make special preparation for it. In concluding His instruction on this point, He said:

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24: 32, 33.

Here is a call to every man and woman to note and consider the signs which mark the approach of Christ in power and great glory. "Blessed is that servant, whom his Lord when He cometh shall find so doing." Matthew 24: 46. "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

Having seen that it is not only right, but positively a duty laid upon the Chris-

tian church, to watch for the day of His coming, we now come to the question, Have we a right to expect that He will come in the near future? Have any of the signs been fulfilled that point to His return and the end of the world?

PEACE NOT ABIDING

For the following reasons, I believe we are rapidly nearing the day of His personal, visible coming:

First, the general political situation in the entire world. As a sign of His return, Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21: 25. What words can better fit the present world situation than this Bible expression, "distress of nations, with perplexity"! When the world was passing through the valley of the four years of war, we felt that our cup of sorrow was well-nigh running over. Yet at that time, in spite of the hammer blows of the engines of destruction, order largely reigned internally among the nations. But with the return of peace, elements of revolution have broken out in nearly all nations. Swords are not beaten into pruning hooks, nor is there any likelihood that they will be.

There have been efforts many times in the past to establish amity among the nations; but never in the annals of human history has the question of a league for peace been the paramount question among nations, even superseding commercial and social arrangements. Such a league in itself is entirely laudable, but because of perversity in the human heart, is unattainable as a permanent institution.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they

shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thessalonians 5: 1-3, 6.

The apostle connects the peace cry with the second advent of Jesus. There is abundance of evidence to indicate that "sudden destruction" is preparing behind the curtain. The world's political outlook is dark, but it gives promise of the glorious morning of Christ's appearing.

PROFITEERING AND PESTILENCES

Secondly, I believe that His coming is near, because of the situation now existing in financial and labor circles. The controversy between capital and labor has become the pressing question in all civilized nations. Will a revolution sweep the world, and a new form of government, or no government at all, take the place of the institutions in which we have so long trusted? What the immediate changes may be we cannot see; but we may know the significance of present conditions. "Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." James 5: 3, A. R. V.

The apostle also gives us the remedy and the outcome: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8.

Thirdly, I believe in the near coming of Christ, because of the prevalence of earthquakes, plagues, and famines. Jesus said, there should be "famines, and pestilences, and earthquakes, in divers places" (Matthew 24: 7), as signs of His return. Destructive earthquakes and volcanic outbreaks are of frequent occurrence. A world famine is very possible, we have suddenly learned. The recent influenza plague, sweeping away more people than the great war did in four years, is not a common occurrence. "The curse causeless shall not come." Proverbs 26: 2.

THEN THE END

Fourthly, I believe in the soon coming of Jesus, because of the remarkable fulfillment of the Saviour's prophecy, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. A century ago this prophecy seemed as far from fulfillment as it was on the day when it was spoken; but as the gospel went to the Roman world before the end of the Jewish nation, in A. D. 70, so the past half century has brought about the great missionary campaigns in nearly every nation of the world.

One hundred years ago, enemies of the Bible were predicting the final and complete overthrow of this blessed book before the dawn of the twentieth century. What a surprise they would get if they could come to life to-day! Instead of the Bible's being a bygone book, it has a wider circulation than all other books put

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THE Christian, we believe, must actively take his stand for every movement toward social, moral, and intellectual uplift. It is in keeping with the teachings of Jesus Christ to be a community welfare enthusiast. Better housing conditions for the poor, better sanitation, better food and clothing at minimum prices, better health, and better education, are a part of pure and undefiled religion.

The Christian is an optimist. He will not fold his hands, and say, "The world is going to the dogs anyway, and the sooner it does, the better for me." If not actively opposing wrong and injustice, we are for them. Shall we "do evil, that good may come"? God forbid!

The same principle is applicable to international affairs. We may warmly support any measure which makes for international peace and security, knowing, however, at the same time, that ultimately such efforts must fail because of their very antagonism to national aspiration and the wickedness of the natural heart. We may know that many will be misled by false security in civic or religious reforms, and will thus fail in preparation to meet their God; meanwhile we endeavor by all means in our power to promote true peace in individual and national life. True Christianity is not fatalistic, neither is it blindly optimistic. Call it syncretism if you wish. There is a middle road between the extremes.

THE EDITORS.

Is This the Millennium?

"Many have an idea the world will grow better and better until the coming of the millennium, and everybody will be converted, and you hear that stuff preached, but the Bible does not teach any such trash."—Billy Sunday.

By Richard F. Farley

ARE we in the millennium? The person who reads the Bible and understands it according to the ordinary rules of language must answer "No!"

Has Jesus come visibly in the clouds of heaven with all His angels? Has every one seen Him? Have the good people from the time of Adam been raised from the dead? Has immortality been granted to the saints? Have the unrepentant all been slain? Are the righteous in heaven? Is the earth a desolate wilderness? When we can answer all these questions in the affirmative, we can answer the first question in the affirmative, for these are the conditions that will prevail during that thousand-year period. We might define the millennium as the thousand years the Lord uses to set up His kingdom on the earth.

THE LORD'S DAY

It is often referred to in the Scriptures as "the day of the Lord." During this time, the earth will really enjoy its sabbath for the first time since the introduction of sin, when mankind turned away from the observation of God's holy day. The Lord will let the earth lie waste for a thousand years, to make up for all the time during which the Sabbath has been trampled under man's feet. God gives as the reason for thus desolating the earth: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah 24: 5, 6.

It will be noticed that some beings are to be left on the earth as inhabitants during that period of a thousand years. Satan and his angels cannot then leave this earth. They will be in a kind of solitary confinement. Since the fall of Adam, this wicked angel has been so busy that there has been no opportunity for remorse over his great wickedness. He boasted of his ability to establish a government superior to any that God could set up. During the millennium, he will behold the results of his rebellion against heaven—desolation, ruin, death.

All interpreters of the Bible are agreed that Satan will then in some way be prevented from any longer deceiving the nations. The world will be released from his control. But sad to relate, these

same nations and people who were deceived by the archenemy before the millennium, will be deceived by him again at its close, when he is released.

DEVOLUTION NOT EVOLUTION

To say that we are now in the millennium is to ignore completely the plain statements of the Bible with reference to the setting up of God's kingdom. The second chapter of Daniel makes it very clear that the kingdom will not be set up by any gradual readjustment or reorganization of social conditions in the present nations. The initial act will not be a rearrangement of world politics. These nations will be crushed out of existence by the great stone that shall fill the whole earth. For many years, people have advocated the idea of social evolution. They have contended that the world is improving socially as well as in every other way. No one can really face the facts and maintain such a theory; for facts give abundant proof that degeneracy rather than progress toward perfection is the order of the day. For instance, no one affirms that genuine piety is on the increase. It is on the decrease. Everything indicates retrogression.

The first act in the setting up of God's kingdom will be the most tremendous crash and devastation ever witnessed on this planet. This is true because the millennium is introduced by the second advent of our Lord and Saviour, Jesus Christ, and the consummation of "that blessed hope." Until this event, wars will continue just as they are in all parts of the world to-day; but then war will be made to cease, not by the conversion

of the world, but by the annihilation of the warriors—and the nations. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Psalm 46: 9.

That this is literal language, no one can doubt; for similar language is used repeatedly. For instance, read Jeremiah 25: 32, 33: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

THE FIRST RESURRECTION

The righteous will be removed at the coming of Christ. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede, in going to heaven] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 15-17.

This is a direct fulfillment of what we are led to expect from the promise which Jesus Himself left with the disciples and with the church. He gave assurance that He would return to get them, and take them to the mansions He was go-



ing to prepare. The apostle John (Revelation 20: 4) saw them in heaven, sitting on thrones during the millennium, judging the lost. To them will be accorded the privilege of verifying the doom which God pronounces on the ungodly, by seeing with their own eyes the life record of each, even to the thoughts and intents of the heart. God's justice will thus be fully vindicated. Thereafter no question will ever arise in the minds of any of the saved, as to why certain of their loved ones are not found among the redeemed.

A description of the events to take place at the time of the coming of Christ shows that the earth will then be devastated by the overpowering glory of Christ and His angels. The prophet Joel pictures the angels as they are sent out to gather God's people: "A great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind

them a desolate wilderness; yea, and nothing shall escape them." Joel 2: 2, 3.

As sinners see Jesus in the clouds of heaven—for it is written, "Behold, He cometh with clouds; and every eye shall see Him" (Revelation 1: 7)—they will be horror-stricken. Some have refused to obey Christ, for fear of losing their social standing; some, because of relatives or friends; others, for financial reasons. They have been worshiping gods of their own making. "The idols shall utterly pass away. And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth. In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; to go into the caverns of the rocks, and into the clefts of the ragged rocks, from before the terror of Jehovah, and from the glory of His majesty, when He ariseth to shake mightily the earth." Isaiah 2: 18-21, A. R. V.



Behind the Purdah

THE following description of conditions as found behind the purdah of the Mohammedan zenana was not intended for publication, but is taken from a personal letter to the writer. It gives a candid statement of conditions under which the average Mohammedan woman exists. Surely the Christian women who devote themselves to carrying sunshine, sanitation, health, and above all, the Bible and its Christ, to these shut-in women, deserve our support and our prayers.

"I am now plunged again into the whirlpool of tragedies and catastrophes, into the cesspool of vice, sin, degradation, filth, corroding misery, burning jealousies, fearful disease and suffering, and all that goes to make up life in the heart of a big heathen city. It is hot, steamy, odoriferous, and unhealthy in the unsanitary zenanas." "In the three months that I have been away, there have been great changes, and many deaths from cholera and fever. A morose silence seems to fill the city. The women, for the most part, are ill and languid. For them, the chariot wheels

of life drag heavily. They are either lying down or sitting up looking straight in front without seeming to see anything. Many have cried till they can cry no more. They have no interest in anything; and their hearts seem so hard and incrustured with misery, that no influence can be brought to bear upon them.

"Just at present, my work consists principally in going from one house of mourning or distress to another, quietly sharing their sorrow, gently sympathizing, watching for the least opportunity to bring Jesus to them, to draw their hearts out to that comfort which alone is real comfort. It is a terrible strain on the nerves to be day after day in the midst of such scenes, especially in the present condition of climate; but God gives strength for each day, and many bright beams of hope and comfort. Then there are the glorious promises before us, and we are every day drawing nearer their fulfillment. Just a little while longer to labor and be faithful, and then—rest."

H. C. MENKEL.

No wonder, then, that it is said Satan will be bound for a thousand years. Since the time of the first advent, he has been strictly confined to this planet. Until that time, he was permitted to attend heaven's councils. Then his character was so completely unmasked, in his cruelty toward the Son of God, that he was "cast out." John 12: 31. The second advent will deprive the earth of all its inhabitants. The wicked will be dead, and the righteous will be removed beyond Satan's reach. Not only this, but, as has been shown, his home will be completely laid waste.

"I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger." Jeremiah 4: 23-26.

Satan will thus be bound by a chain of circumstances that will effectually hinder him from engaging in his present self-appointed business of getting people to sin.

END OF MILLENNIUM THE END OF SIN

The end of the millennium will be marked by the descent of the new Jerusalem (Revelation 21: 2) and the second resurrection, the resurrection of the lost (Revelation 20: 5-7). This is "the resurrection of damnation" referred to by Jesus. It is exclusively for those doomed to the lake of fire. This coming to life of "the rest of the dead" will give Satan his subjects again. He will be "loosed out of his prison." And he will begin immediately his work of deceiving.

"When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them." "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." Revelation 20: 7-9, 14, 15.

The record continues: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

"And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true." Revelation 21: 1-5.

The Apocalypse of the Old and New Testaments

By
Daniel H. Kress

"Revelation is the seal of the whole Bible, the completion of the canon. Scripture is one organic whole, its books, though ranging over 1,500 years in their date of composition, being mutually connected. The end is the necessary sequence of the middle; the middle, of the beginning. Genesis represents man in innocence and bliss, followed by man's fall through Satan's cunning, and man's consequent dooming to death and exclusion from Paradise and its tree of life and delightful rivers. Revelation represents in reverse order man first sinning and dying, then conquering sin and death through the blood of the Lamb; the first Adam and Eve represented by the second Adam, Christ, and the church His spotless bride in Paradise, with access to the tree of life, and the crystal waters of life flowing from the throne of God. As Genesis foretold the bruising of the serpent's head by the woman's Seed, so Revelation declares the accomplishment of that prophecy."—Canon Fausset.



IT is difficult to make a distinction between books of the Bible, and say that one is more important than another. Yet there are books that meant more to people of the past than they mean to those of the present. The warning of a coming flood, urging men and women to seek the ark for refuge, is a matter of history to us; but to the people of that day, it meant life or death. In each period of this earth's history, special messages have come, to correct existing wrongs. We have a record of these. They contain lessons of value to us, in that they reveal the tendencies of the human heart, and how little reliance there is to be placed in it.

In reading how people of the past related themselves to messages of warning, we naturally say, "If we had lived in the days of our fathers," we would have done differently. Let us not be too sure. Human nature has not changed. "The heart is deceitful above all things, and desperately wicked: who can know it?" The men who said—and meant what they said, when they said it—"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," were at that moment planning to kill the greatest of all prophets—Jesus Christ—who stood in their midst. And the danger of our rejecting the message for these days is as great as was their danger of rejecting the message for their day. This should lead us to place less confidence in the flesh than did they, and to study the Word of God more prayerfully. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isaiah 66: 2.

There are scriptures which have to do with the days in which we now live.

These are of special importance to us. The way the masses related themselves to important messages of the past should lead to a prayerful study of God's pronouncements for our time.

The two books, above all others, that have to do with our day, are Daniel and the Revelation. It seems strange, does it not, that less is known about these books than about any others? Very few persons even attempt to study them. Many are of the opinion that they cannot be understood. If Satan can succeed in keeping us in ignorance of the great truths therein revealed, he can eventually lead us to do as did the Jews in Christ's time—reject the message, and put to death the messengers.

Had they known, they would not have crucified Him. Jesus, when on the cross, said, "Father, forgive them; for they know not what they do;" and Paul said, "Had they known it, they would not have crucified the Lord of glory."

DIDN'T STUDY THEIR BIBLES

In addressing those who crucified the Saviour, Peter said: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3: 14-17.

Had they known the prophecies pertaining to Christ's first advent, they would have recognized Him; but as it was, "He came unto His own, and His own received Him not."

Had they understood what Daniel the prophet said about Christ, they would not have rejected Him when He came. (See Daniel 9: 24-27.) The book of Daniel stated very clearly the time when Jesus would enter upon His public minis-

try and become the Anointed of God. It also foretold the crucifixion.

This is why Jesus, in referring to the book of Daniel, said to them, "Whoso readeth, let him understand." Matthew 24: 15. There is in this book much that they could not understand, for it applies chiefly to our time. This portion was to them a sealed book. Yet there was much they should have understood.

To the prophet Daniel was given a revelation of events that would occur in the closing days of earth's history. The angel said that at the time of the end, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12: 10. Some will understand, and some will not. At the time of the end, the book of Daniel will be understood by the wise. It will be an unsealed or open book to them. The wicked will not understand. We shall belong to one of these two classes, the wise or the wicked, they that understand or they that will not. If we understand, it is because we have studied. It is of the utmost importance that we study the book of Daniel.

NEVER BEEN SEALED

As far as the book of Revelation is concerned, it never has been a sealed book. John was told to "seal not the sayings of the prophecy of this book: for the time is at hand." Revelation 22: 10. The book of Revelation was to be read and understood by the church from the day the messages came from Patmos, to the end. Some of the messages in Revelation had a special application to the people of the past, while some apply in a special sense to our time.

That an understanding of this book is important, may be seen from the fact that at the very beginning of the book, we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1: 3. And the closing words of the book are: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." Revelation 22: 18-20.

Concerning the book of Daniel, Jesus said, "Whoso readeth, let him understand." And of the Apocalypse He said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

AN EXPLANATION OF DANIEL

In the book of Revelation, we have an unfolding of the book of Daniel. It bears the same relation to it that the New Testament bears to the Old. Through the Revelation is revealed much that before was sealed to the reader of the book of Daniel. This is why it is termed the Revelation.

In the Apocalypse is brought to view a mighty angel coming down from heaven, clothed with a cloud, whose face was as the sun. The seer to whom this vision

was given, said, "He had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth," "and sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Revelation 10: 2, 6.

When the time came for the book of Daniel to be unsealed, this mighty angel came down from heaven, holding "in his hand a little book open." From that time forth, the book of Daniel was to be studied in a special sense; for things which before had perplexed students of prophecy, were to be explained and made plain. Especially were the prophecies pertaining to time to be made known.

FORETOLD MISSIONARY CAMPAIGNS

The angel had commanded, "Shut up the words, and seal the book, even to the time of the end." Daniel 12: 4. The words were to be understood at a definite time, here termed "the time of the end," meaning a short period before the end, or when the prophecies given in the book are meeting their fulfillment. At that time, the book was to be studied and understood by the wise. Said the angel to Daniel, "Many shall run to and fro, and knowledge shall be increased."

As the commentator Barnes interprets: "Many shall pass up and down in the world, or shall go from place to place. The reference is clearly to those who should thus go to impart knowledge; to give information; to call the attention of men to great and important matters. . . . There is nothing else to which it can be so well applied as to the labors of Christian missionaries, and ministers of the gospel, and others who, in the cause of Christian truth, go about to rouse the attention of men to the great subjects of religion; and the natural application of the language is to refer it to the time when the gospel would be preached to the world at large. The angel seems to mean that in this way there would be an advance in knowledge on all the subjects of religion, and particularly on the points to which he had referred. This would be one of the characteristics of these times, and this would be the means by which it would be accomplished."

Within the past one hundred years, the modern mission movement had its rise. Wonderful revivals began. In speaking of these, the Rev. Delavan L. Leonard, in his work "The Story of Oberlin," says: "These seasons of refreshing which first made their appearance in 1798-1803 were of frequent occurrence for two decades throughout the Eastern and Middle States. In 1825-45 they were well nigh continuous, and extended to the west and south. In 1826-30 some two hundred thousand converts joined the leading denominations, sixty thousand of whom were young men. It is estimated that in five months following February 1, 1831, as many as fifteen hundred towns were profoundly stirred by the Spirit of God. . . . Not far from one million one hundred thousand were added to four leading churches during the period 1800-1830."

Theological seminaries sprang into being. Tract and Sunday school societies and private publishers began to furnish religious tracts and books by the millions.

Fruits of War



MANY there were who predicted great moral reforms following the war, when the men came home; but conditions and manifestations everywhere in evidence demonstrate that war is the same teacher as in the past, and the same fruitage on a larger scale follows his tutelage.

First, we have the national mob spirit seen in European countries, the Bolshevism and constant revolutions, revolts, conspiracies, continually cropping up expectedly and unexpectedly from the Rhine eastward, and conditions westward are anything but stable.

Secondly, regardless of humanity's needs or the rights of the people, the profiteering trusts are seeking to control all the necessities of life on a scale never dreamed of in the past.

Thirdly, the mob spirit and race hatred witnessed of late in various centers of population—the lust to kill—seems to a great extent to be bred of the war. Men innocent of any crime, so far as the mob knows, are victims of the blood lust. For instance, we read of "an unidentified negro" about twenty-five years of age dragged from his bicycle in Chicago, shot sixteen times, gasoline poured upon him, and the body set fire and nearly consumed before the police reached the scene.

Fourthly, the crime wave in the midst of plenty, when the demands for laborers cannot be filled. Every form of killing that men can devise is recorded. Says a newspaper heading, "British Crime Wave Is Growing Larger; Bigamy Declared as Casual as Dinner Invitation;" and we are told that "well-known criminal authorities attribute the crime wave to the low regard in which life has been held by some persons since the war."

War is and always has been an evil, devilish teacher. His pupils know no law but impulse. Truly the Word of God speaks: "Evil men and seducers shall wax worse and worse." "This know also, that in the last days perilous times shall come." 2 Timothy 3: 13, 1.

There is one warfare, however, in which every man ought to engage with all the heart and soul, in the strength of Christ; and that is the warfare against all the hatred and enmity and jealousy, covetousness and lasciviousness and base degeneracy, of the human heart, the center of which is found in his own soul. That is warfare against sin, not the sinner. "Fight the good fight of faith."

MILTON C. WILCOX.

Practically every country has since been entered with the gospel.

It is "the time of the end" predicted by Daniel, when knowledge is to be increased, and the book of Daniel is to be unsealed. Soon "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then," said Jesus, "shall the end come." Matthew 24: 14.

For over one hundred years, we have been living in "the time of the end." It is important that a careful and prayerful study be made of the books of Daniel and the Revelation, for they locate the mileposts, and enable us to recognize them as we pass them one by one.

Conquering for the Race

IN order to defeat Christ, Satan undertook to undermine His faith in His sonship with God. The testing of Jesus' faith in His eternal sonship with the Father was likewise a test of His faith in the certainty of His resurrection from the dead, for the latter depended upon the former. In facing death, Jesus rested His faith in the certainty of His resurrection, upon the prophetic promises of God's Word, and upon the divine assurance that He was the Son of God. The promise of His resurrection and the fact of His sonship with God are both prophetically set forth in Psalm 16: 10: "Thou [God] wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thine Holy One to see corruption."

Upon the fact of Jesus' sonship with God, which fact was miraculously proved by His resurrection from the dead (Romans 1: 4), depends the resurrection to life of every son and daughter of Adam's race. This is the significance of Christ's response to Peter's declaration, "Thou art the Christ, the Son of the living God." The Saviour's response to that declaration was, "Upon this rock I will build My church; and the gates of hell [the grave] shall not prevail against it."

G. W. REASER.

Will Christ Come in 1920?

(Continued from page 2)

together, and is printed in languages in which no other book is printed. The word of God is read in nearly six hundred languages. No longer need we ask, "To what nations has the gospel gone?" but we ask, "To what nations has it not gone?"

There awaits only the fullness of the proclamation of this gospel of the risen and returning Christ, and then Jesus will come "to gather His loved ones home."

A cloud is rising in the eastern horizon, filled with hope and glory. The din of war, the cry of the mob, the distress of pestilence and famine, cannot eclipse the light shed from the hope of soon seeing Him who gave His own worthy life that you and I, unworthy as we are, might be saved. And if we have chosen Him as our friend, we can heartily join in the song:

*"Soon He comes, with clouds descending.
All His saints entombed arise.
The redeemed, in anthems blending,
Shout their victory through the skies.
O, we long for Thine appearing!
Come, O Saviour, quickly come!
Blessed hope, our spirits cheering!
Take Thy ransomed children home."*

LAWS of LIFE and Death

Writing on Stone Confirmed by Writing on Hearts

By
EMMETT J. HIBBARD

THOUGH the five books of Moses are often designated in Scripture as "the law," in contrast to later writings known as "the prophets," or "the prophets and the psalms," yet, separate and as it were cut loose from all other holy writings, stand the ten words of the Almighty—the only portion of Holy Scripture written by the hand of the Deity.

"Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even the Ten Commandments; and He wrote them upon two tables of stone." Deuteronomy 4: 12, 13.

"These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them upon two tables of stone, and gave them unto me."—Moses, Deuteronomy 5: 22.

This holy instrument is the epitome of all righteous law found either in the Bible or elsewhere in the universe of God; for it is a transcript of the character of Jehovah. And this document engraved upon tablets of stone is itself called "a law," distinct from all other holy writings; for thus it is written:

"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.

Apart from the house of its Author's professed friends, the writer, during his threescore years, has never heard objection raised to this holy instrument.

WHY THEY DISLIKE IT

Men of the world—statesmen, students, scholars, even infidels or agnostics—never are heard caviling at this one heaven-delivered message. Only certain pulpits, and portions of the religious press, make war upon Jehovah and upon His Anointed—unwittingly, albeit—through their insistent and persistent antipathies to God's ten words, forgetting, no doubt, that only "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.

With this introduction, I think we should now study 2 Corinthians 3: 7, with

sufficient preceding and following to make sure we have arrived at the true sense of this scripture, as interpreted by the Holy Spirit, its Author. The scripture follows:

"Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; *not in tables of stone, but in tables that are hearts of flesh.* And such confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life. But if the *ministration of death*, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the Spirit be with glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory,



much more that which remaineth is in glory." 2 Corinthians 3: 3-11.

I take space for all this in order that the searcher for truth may comprehend the setting in which verse 7 is found. You will perceive that the apostle, guided by the Holy Spirit, is here only contrasting two kinds of *ministration*; thus:

(1) "God . . . made us sufficient as ministers of a new covenant;

(2) not [ministers] of the letter, but

(3) [ministers] of the spirit: for

(4) the [ministration of the] letter killeth, but

(5) [the ministration of] the spirit giveth life.

(6) But [verse 7] if the *ministration of death*, written, and engraven on stones, came with glory, . . .

(7) how shall not rather the *ministration of the Spirit* be with glory?

(8) For if the ministration of *condemnation* hath glory,

(9) much rather doth the ministration of *righteousness* exceed in glory.

(10) For verily that which hath been made glorious hath *not* been made glorious in this respect, by reason of the glory that surpasseth.

(11) For if that which passeth away was with glory, much more

(12) that which remaineth is in glory."

Thus:

Ministers of a new covenant.

Ministers of the Spirit.

The ministration of the Spirit gives life.

The ministration of the Spirit shall be with glory.

The ministration of *righteousness* exceeds in glory.

The glory surpasses.

That ministry which remains is in glory.

Not:

Ministers of the letter.

The ministration of the letter kills.

The ministration of *death* in stones.

The ministration of *condemnation*.

This ministration or ministry passes away.

The two ways of ministering, here so clearly contrasted, are, as we have seen in the two papers preceding, simply the two covenants in operation.

TRANSFERRED TO HEARTS

In the provisions of the *old* covenant, there being no Saviour and no atonement for sin, there was consequently no forgiveness of sin, and no gift of the Holy Spirit to minister righteousness and save from sin.

In the time of Jesus and Paul, the Jewish world, as well as the heathen, was resting wholly on self-salvation—salvation by law, by works of self.

To minister the Ten Commandments

on this plan—that of “obey and live,” or “disobey and die”—was to minister only condemnation and spiritual death; but—

To minister this same law in and through a crucified and risen Saviour is to minister the Spirit to all who believe—to minister righteousness, to minister life. Therefore that which was written in letters on tables of stone, or transferred with ink to the written scroll (for all that was engraved in stone was also rewritten with ink in Exodus 20 and Deuteronomy 5),—this same holy law is by the new covenant promise transferred to the fleshly tables of the heart. For—

“Ye are our epistle, . . . written not with ink, but with the Spirit of the living God; *not in tables of stone, but in fleshly tables of the heart.*”

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them.” Ezekiel 36: 26, 27.

And this is just what happened, and still happens, to all who believe and

trust in Jesus—the Saviour who *saves* from sin, from transgressing God’s holy law.

This truly is what Paul is speaking of in 2 Corinthians 3: 3: “Epistle of Christ, . . . written . . . with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.”

FULFILLS THE LAW

The very first fruit of the Spirit is “love.” Galatians 5: 22. Also, “The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.” Romans 5: 5. And, “Love therefore is the fulfillment of the law.” Romans 13: 10. Also, against the fruits of the Spirit “there is no law.” Galatians 5: 23. This shows *conclusively* that the work of the Holy Spirit *within all who are redeemed* from sin through the atonement of Christ Jesus, is the implanting, the *establishing*, of God’s holy law in their hearts and minds—their inner life. For, who cannot see that the law is against all acts, words, and thoughts which contravene its principles? And since no divine law exists which is *against* the fruits of the Spirit,

it follows inexorably that all fruits of the Holy Spirit are in harmony *with*, a fulfillment *of*, that holy law of ten commandments.

It is the law which reveals sin, and without which, Paul says, he “had not known lust,” or coveting. Romans 7: 7. Also it is the same law which “witnesses” to the righteousness of God that comes to us through Christ, and quite apart from the action of law.

The law, then, is not man’s saviour, but it points out his sins, showing his need of the Saviour; and when conversion is claimed, it witnesses to its genuineness. If the righteousness I practice is in any particular a transgression of God’s law, it is not a fruit of the Holy Spirit, and therefore is not the righteousness of our Christ.

“Do we then make the law of none effect through faith? God forbid: nay, we establish the law.” Romans 3: 31.

MANY people prefer to believe what men say about the Bible rather than what the Bible says about men.

M. A. HOLLISTER.

The LAW OF JESUS

“*Bear ye one another’s
burdens, and so fulfil
the law of Christ.*”

Galatians 6: 2.

By

William P. Pearce



THE Golden Rule—love in action—is the law of Jesus: “Whatsoever ye would that men should do to you, do ye even so to them.” Matthew 7: 12. Read it carefully and correctly. It is not, “Whatsoever men do to you, do even so to them.” Such a “tit for tat” doctrine may be in accordance with the current standard of social morality, but it is satanic.

The Golden Rule is not, “Whatsoever men do to you, go them one better.” That is the spirit of self-superiority and inhuman cruelty.

The Golden Rule is, “Whatsoever ye would that men should do”—as you think it right for them to do—so do ye. That is Jesus-like. That is His law relating to man’s right relationship to man; and it and only it can solve the social, industrial, commercial, political, and even religious problems which confront us.

This Jesus-law works in three ways. First, “love worketh no ill to his neighbor.” Romans 13: 10. In his book on “Duty,” Samuel Smiles beautifully illustrates this truth. While Germany was engaged in war, a foraging

party of soldiers one day called on an old farmer and commanded him to conduct them to a field where they might cut down the crop for their own use, without intending in any way to recompense the owner. The honest old German led the soldiers past the field of his neighbor, though it was equally suitable for their purpose, and guided them with sublime self-sacrifice to his own inclosure.

Second, “love is the fulfilling of the law”—or the making full. (Romans 13: 10.) Read the Jesus-description in Matthew 5: 39-44. If smitten on one cheek, turn the other; if sued at court and your coat is taken, give your cloak also; if compelled to go a mile with a person, go two; if alms are asked, give; if cursed, bless; if hated, do good; if despised and persecuted, pray for the offender. No one without the love of God could or would do this.

Third, love prompts one to bear others’ burdens.

“Bear ye one another’s burdens.” Galatians 6: 2. Without this spirit, as Walter

Scott said, “the race of mankind would perish.” An old gentleman became interested in a barefoot, bright-eyed newsboy in New York City. He learned that he was supporting a lame brother who was helpless. “That makes your life hard,” said the old gentleman; “you could get along better alone.”

The boy was erect in a moment, with an indignant reply: “No, I couldn’t. Jim’s somebody to go home to; he’s lots o’ help. What would be the good of havin’ luck if ther was nobody to divide with?”

That’s the Jesus-principle, and was the Jesus-method. He forgot self in behalf of others. “He hath borne our griefs,” and “the sin of many.” (Isaiah 53: 4-12.) What He did, we must do if we would be Jesus-like.

“Through this toilsome world, alas;
Once, and only once, I pass.
If a kindness I may show,
If a good deed I may do,
To any suffering fellowman,
Let me do it while I can,
Nor delay it, for ‘tis plain
I’ll not pass this way again.”



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

The Life of the Church

It is reported that Dr. Shirley Jackson, of the Chicago divinity school, declared a belief in the cataclysmic end of the world to be an "old bogey," and that "fear of the end of the world in the last two thousand years has been a palsy on the human spirit. It has made millions of human beings exist in a sort of 'what's the use?' frame of mind, and it has been of no good to Christianity or anything else."

We dare say that Dr. Jackson never saw a mission field; for eternally connected with that command to go "into all the world, and preach the gospel to every creature," is the promise, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matthew 24:14.

It is the knowledge that "the night cometh, when no man can work," which is at the present hour hastening the messengers of the cross, and impelling others to give the millions which are now pouring into the treasuries of the various mission boards.

Although every doctrine has its spineless and fatalist professors, the earnest believer in the soon coming of his Lord does not sit with folded hands. If he has a spark of true religion in his breast, he will be out doing everything he can to warn and arouse others to a life of piety and earnest endeavor. But the man-made theory that the world is entering on a long era of peace and plenty, is lulling men to sleep.

The precious belief in the return of our Saviour, that "blessed hope" of the church, cannot be dispelled unless the Bible itself is banished from the earth. It is not alone a doctrine of Revelation. Every reference to "the day of the Lord" in the prophecies of the Old Testament, in the teachings of our Lord, in the letters of the apostles, brings to view cataclysmic changes in the physical world, in civil governments, and in society, at the second advent.

Far from its being a "fear," we are told to "comfort one another with these words" regarding the glorified appearing of Christ, the resurrection of the righteous dead, and the translation of the living Christians who "wait for Him." "Perfect love casteth out fear."

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation."

"He hath swallowed up death forever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of His people will He take away from off all the earth: for Jehovah hath spoken it." Isaiah 25:9, 8.

R. B.

The Coming One Is with Us

THE close relationship, the intimate touch, of the Lord Jesus Christ with His followers has been in every age an inspiration, a comfort, and a solacing joy. To the believer in God in that trying wilderness experience anciently, there came this assuring announcement and promise: "Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before him, and hearken unto his voice; provoke him not; for he will not pardon your transgression: for My name is in him. But if thou shalt indeed hearken unto his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite: and I will cut them off." Exodus 23:20-23.

"An angel" shall go "before thee, to keep thee by the way, and to bring thee into the place which I have prepared." And again we find the statement, "Mine angel shall go before thee."

The apostle Paul gives us the assurance that the angel who accompanied and kept the Israelites in their wilderness wandering, was none other than the Lord Jesus Christ Himself; for we read: "I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink

the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." 1 Corinthians 10:1-4.

The "spiritual rock that followed them," or, as expressed in the Syriac translation, the "spiritual rock that attended them," was the Christ Himself.

Then we may know that in the pillar of cloud that led ancient Israel by day, and in the pillar of fire that led them by night, there was the Lord Jesus Christ, the Author of our salvation, superintending and directing His great work of redemption. The Israel of that wilderness wandering of old were daily offering sacrifices that pointed forward to the Christ who was to be crucified for them upon the cross of Calvary. Those sacrifices were offered by divine appointment. They were given to prefigure Him who so loved the world that He was to lay down



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Ten Serbian girls arrived in America early in October to take up professional courses in our universities. They passed examinations in their own land, and were sent here by the International Educational Commission. They will study for four years and then return to assist in the reconstruction of their country.

His life for its redemption. Yet, while looking forward through these sacrifices to the Saviour who was to come as a babe in Bethlehem's manger, it was their exalted privilege also to know that the same One who was finally to die for them was even then living with them and among them, and working for their uplift, and building up their spiritual power.

Even so we who are living in this time may be looking forward through the prophecies to the glorious second appearing of the Christ as He will fulfill His promise to come in the clouds of heaven, attended by all His holy angels. We may be looking for the rapturous moment when we shall be immortalized to see Christ as His voice of infinite power shall raise the dead, and when He shall give to all His redeemed the crown of immortal life.

But while inspired with this indescribable hope, we are nevertheless privileged to know that in these moments of waiting and of trial, we may have with us, through the influences of the Holy Spirit, the presence of the same Christ who was with ancient Israel in the wilderness, who was crucified on the cross of Calvary, and who is coming again. For has not He Himself given the definite promise, "Lo, I am with you always, even unto the end of the world"? Matthew 28:20.

Yes, in a very real way, the Lord Jesus Christ has power through His Spirit to bring His presence into the life of His child. Do you know what it means to commune with the Lord Jesus Christ? Do you know what it means to have a realizing sense of His presence with you in your daily life? Do you know the uplifting power of this marvelous experience?

No one can fathom, neither can any one explain, the height and the depth of the infinite power and of the infinite love that make the realization of Christ's presence an actuality in the daily life. But we may know the depth of this experience for ourselves, if we but lay hold of God's Word, trust its shining promises, and receive into the heart and life the Holy Spirit, which God so freely offers, yea, urges upon each and every soul.

The Orient Facing Famine

*What Will Happen When
Asia Gets Hungry?*

By JOSEF W. HALL



Beggar boys of China. There are not just a few such boys as these in China and the Orient, but literally thousands of them. With the cost of rice advancing rapidly, what will the effect be upon others? Will they beg, or riot, or commit suicide?

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WHENEVER the word "famine" was heard, we used to think of Asia, and expect to be asked to subscribe to some fund for famine relief in the interior of China or India. It was in the spring of 1914 that various agricultural scientists informed us that the danger of famine on any large scale was nearly banished from the world. The improvement of world-wide shipping and communication facilities; the development and application of agricultural science in crop rotation, fertilization, irrigation, and drainage; and supremacy over natural disturbing factors, such as floods, would make famines impossible.

Even when the war began, it was expected that the accumulated food stocks of the nations would carry them well through the conflict, however long might be its duration. Gradually, with the war's destructive progress, famine broke out, and spread eastward through Europe to Siberia, and southward to the Persian Gulf; and the world was amazed when England had to confess herself in the pinch of hunger. It was not long until America, endeavoring to keep her allies going and feed three million non-producing soldiers, had to go on rations.

NOT ALL LAUNDRYMEN

During the time when Europe and America were on rations, the Orient, supposed to be the native abode of the famine specter, was the best fed portion of the world.

There is no question but that last year and the year before there was more food in China than in any other country on earth. The Chinese does not, as is so often pictured by wonder-tickling travelers or writers, subsist upon thirteen grains of rice and one sliver of pickled turnip daily. Ordinarily, he eats a much

smaller variety than we; but there is no deficiency in the bulk. A child is often spoken of in South China by the number of bowls of rice he can consume, and a three-bowl-to-a-meal child is a pride to his parents. A laborer, or "coolie," will often devour two quarts of solid food at a sitting. There are food shops on every corner, and venders hawking "hot-pot" meals along every street and country road. There is an impression, in certain countries outside of China, that the Chinese are all laundrymen. One coming to China might gain the impression that they are all engaged in the food-stuff business.

ABOUT THE LIMIT

It takes considerable "chow," of course, to feed four hundred million people, who consider eating as the prime necessity of life. To go without a meal is a calamity with the Chinese. The common greeting, to omit which is the most serious breach of etiquette, is not, "How do you do?" but, "Have you eaten?" The one thing that an employee will not forgive his master, is the request to go without or postpone a meal for some occasion of particular pressure. In fact, a native employer will never make such a request, no matter what loss may be involved. I have several times heard an Oriental relate, in hair-raising tones, some experience when he went hours without food; and the invariable comment of his listeners is, "How did you live through it!" Doubtless millenniums of living on the edge of starvation has ingrained these traits into the people.

The northern Chinese and Indians subsist largely upon wheat, corn, millet, and other grains, and tubers, such as sweet potatoes; while for the peoples of the south of these countries, and the Bur-

mans, the Siamese, the Indo-Chinese, and the Japanese, the staple is rice. It is the rice eaters who are now feeling the pinch which, according to an article in the October *Transpacific* of Tokyo, is the gravest tendency in the food situation of the world, eclipsing in importance even the shortage of Europe, which the writer describes as "temporary, if serious." The difficulty is that the world's capacity for the production of rice, the food-staple of the bulk of the world's population, and that section whose population is increasing with the greatest fecundity, is nearing its limit. There is no question but that Europe and America and Africa can feed themselves if they get down to business and production instead of killing. But with peace, the settled condition of the East, and great pestilences scientifically checked from decimating the population, which is able to double itself every fifty years, and agriculture in the most intensified state that the world knows, the problem of sustenance is casting its shadow over the entire Orient.

Japan, which, through the war, has become the second most prosperous nation in the world, with the standard of living increased one hundred per cent the past five years, is nevertheless on the margin of famine and consequent revolution. The price of rice has trebled in Japan, and doubled in China, within a year. A paradox results—the poorest half of humanity eat the most expensive food. This year, rice has been sold in Tokyo at a price two and a half times that of the Englishman's bread. At the same time, wages are from one third to one fifth of the London scale.

H. C. L. CAUSES MURDERS

The problem of the high cost of living has become a problem of physical existence to the Japanese people. Suicides with the difficult struggle to live left as explanation are becoming common. Recently a professional man killed his four children and his wife, and attempted to end his own life. Tried for the murder of his family, he made the plea that he had killed them out of love, being unable to provide for them properly, because of the rising cost of living, and considering it the part of mercy to end their existence rather than allow them to suffer. This surely shows a most lamentable warping of morals; but the jury were moved to tears, and let the man off with a sentence of ninety days. At the present

time, Japanese industries are held up by striking laborers demanding a living wage, with the government, which has never before tolerated such expressions, not daring to interfere.

China's situation, poorer but sounder, is better as yet. Recent prolonged dock strikes, which arrested shipping in Shanghai until the coolies received large increases in wage, and municipal soup kitchens in Hongkong feeding thousands, show, however, that she is on the verge. A government order in the latter place requests all foreigners to discontinue the use of rice, so that the supply of those who are accustomed to no other diet may be increased a bit. Japan is endeavoring, by every hook and crook, to import rice from China; but its exportation is closely watched and bitterly fought by all Chinese commercial bodies, who know that the sustenance of their own country is at stake.

Rice is cultivated in flooded fields, under a tropical or semitropical sun, and is the product of heat and moisture. It cannot be grown on dry land, nor on sloping land, unless this is artificially leveled and flooded. The value of rice and the cheapness of labor have induced the Oriental farmer to terrace the hillsides, where water can be obtained from above, to an almost incredible extent. But even with the cheapest labor, there is a limit to the economic possibilities of "erecting" rice fields.

PROBLEM OF RICE EATERS

Thirty-seven countries produce rice. Only eleven of these normally have a surplus; and only three—Burma, Siam, and Indo-China—export regularly. This margin of surplus in three small countries is all that stands between 950,000,-



Japanese laborers in the rice fields. Rice is to Japan and China what bread and wheat are to English-speaking peoples. The cost of rice is advancing far faster than are the wages of the workers of the Orient.

000 of people and scarcity. Half of the population of the world is at the mercy of a bad harvest, of a demand from outside, as at present from Europe, or of the increased consumption caused by their own multiplication.

The world's real food problem is the problem of the rice eaters. But for the war, this aspect of it might have remained submerged for some time longer; yet its appearance was inevitable, and it must in the course of a few years have far-reaching economic social and political effects.

Political, social, and economic problems, and now the problem of physical sustenance, are pushing the human race into an abyss from which there is no natural escape. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines . . . in divers places."

"When ye see all these things, know ye that He is nigh, even at the doors."

Love

It is a simple word, the definition of which can be found in any English dictionary. And many foreign languages are embellished with a word identical in meaning. Yet all these prove inadequate to describe the thrill that permeates the very being of the individual when its power enters into his life. It becomes of greater magnitude than anything with which he has to deal. Then he comprehends that its exact meaning cannot be fully defined. It must be experienced to be understood.

This great principle originated with God, and is the propelling force of all godliness. Every act of God is the outgrowth of love. His consent to give his Son to die for man emphasized this fundamental truth. "Through sufferings" (Hebrews 2: 10), that bond of sympathy and love was established between earth and heaven, the counterpart of which is not to be found outside God's own plan. Christ became the ladder (John 1: 51) by which communication between guilty man and the righteous God can be effected.

He is never angry in the sense in which we have become familiar with the term. We acknowledge the workings of wrath to be the direct opposite to those of love. It is not love, but anger, jealousy, or insanity, that prompts one man to take the life of another.

God speaks to man in the language with which man is most familiar. He declares Himself to be "a jealous God." Exodus 20: 5. Also in Revelation 14: 10, we read of "the wrath of God." As jealousy and wrath, if fully developed, move but to destroy their opponents, and as God's method of dealing with sin will be the extermination of all who cling to it, we naturally, reasoning from effect to cause, arrive at the conclusion that since the results are the same, the governing principle of the acts must be identical. This is but man's reasoning.

God emphatically declares His ways to be as far from man's ways as the heavens are from the earth. (Isaiah 55: 9.) He made provision for man's partial understanding of divinity; but it is impossible for finite minds to comprehend infinite wisdom fully. Had God's Word contained no mention of the inevitable result of spurning His love and of disobeying His commands, well might humanity re-



Chinese working his water wheel for irrigation purposes. Nowhere else in the world is intensive cultivation practiced as it is in Japan and China.

gard the coming punishment for sin as unjust; but since ample provision has been made, through the death of Christ, for the salvation of every created being who accepts His righteous life in exchange for his own sinful one, and since He plainly declares that "the wages of sin is death" (Romans 6: 23), there remains no ground for any just complaint to arise against His judgments. We do not consider a parent unjust or unloving because he inflicts merited punishment upon a child that has been duly warned of the result of persisting in a certain course.

God desires us to view His works in the correct perspective. When seen from a human viewpoint, they may appear distorted; but when, by prayer and study of God's Word, we obtain that heavenly wisdom, faith, and trust which enable us to mount the heights from which we obtain a broader view of His dealings with His earth-children, we find that His workings all unite to form a most gloriously perfected plan of love divine.

"Lord, teach me how Thy acts to read.
Nor judge by man's Thy deeds.
For he, by vilest motives led,
His passing greatness pleads;
But Thou, with purity and love,
Thy works perform'st with skill.
Those things I fail to understand
Are wrapped in beauty still."

MABEL C. CRAKER.

How about it, brother? How large a pack of troubles and worries are you carrying around? Just kneel down to-morrow morning before you start, and ask the good Lord to "tote the load" for one day. And then try helping some one else during the day to lighten his.

Next day, just do the same thing; the day after, the same—one day at a time—and see how much better you feel even physically, to say nothing of your mind. There is real health in true religion.

"Casting all your care upon Him; for He careth for you."

R. D. B.

THE UNIVERSAL REST DAY

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons for it in his writings."

BY FRANK A. COFFIN

IN these brief but expressive words, Dr. Lyman Coleman, an American educator and theological writer who, a few years ago, was professor of Latin and Greek in Lafayette College, has called the attention of the world to one of the great, undeniable proofs that the week and the Sabbath are as old as man.

The revolution of the earth marks the day; the moon's phases mark the month; the cycle of the earth, and the consequent seasons, mark the year; but there is absolutely nothing in nature to mark the week. It is a division of time not founded upon planetary revolution. The fact that nations the world over have for ages recognized it, shows that at some time something happened which has produced this uniformity. That "something" was the creation of the world in six days by Jehovah, and the sanctifying of the seventh day as the Sabbath of the Lord for the observance of mankind forever.

A POLYGLOT TERM

"One of the most striking collateral confirmations of the Mosaic history of the creation is the general adoption of the division of time into weeks, which extends from the Christian states of Europe to the remote shores of Hindustan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and northern barbarians,—nations some of whom had little or no intercourse with others, and were not even known by name to the Hebrews." Thus Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures" mentions the same fact.

Evidence of the world-wide recognition of the week in very ancient times, as well as among the modern nations, and that the seventh day of the week was early in the world's history recognized by all to be the true Sabbath of God, is found in the fact that no less than 108 languages designate the seventh day as the Sabbath, or holy day. In Latin, the seventh day of each week is called, not Saturday, but *Sabbatum*; in Spanish, it is *Sabado*; in Portuguese, *Sabbado*; in Italian, *Sabbato*; in Polish, *Sobota*; in Russian, *Subbota*; in Turkish, *Yomes-sabt*, meaning day the Sabbath; in Armenian, *Shapat*; in Arabic, *Assabt*; in Greek, *Sabbaton*; and in Hebrew, *Shabbath*.

KNOWN FROM THE BEGINNING

With such unimpeachable testimony to the existence of the Sabbath in the early dawn of human history, how can we doubt the statements of Sacred Writ in harmony therewith? The Bible, the most ancient collection of history, prophecy, and poetry existing in the world today, and by far the most widely circulated, tells us the reason for the world-wide existence of the week, and why the name "Sabbath" designates the seventh day of the weekly cycle. The very first

verse of the first chapter of the first book in this ancient volume says that "in the beginning God created the heavens and the earth." The first three verses of the next chapter tell us that the creation work was finished at the end of six days, and that on the seventh day, God rested. "And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made."

Thus it was the seventh day of the week, not the first, which God blessed and sanctified. To sanctify is, according to Webster's dictionary, "to set apart to a religious use"; and to bless is, according to the same authority, "to make holy." Thus the seventh day was set apart for a religious use, and made holy—a day different from the other days of the week.

It is a mistake to suppose that the seventh-day Sabbath was unknown until the days of Moses, or that God left man with no knowledge of the Creator's will until the days of Israel's wanderings in the wilderness. Why should God leave mankind without a moral guide for 2,500 years—from the creation of the

ments of the true God, who, centuries later, reaffirmed the law to the Hebrew people, forbidding image worship, in the first and second commandments of the Decalogue, which we find recorded in Exodus 20: 3-17.

That the Hebrews knew, even before the law was given at Mount Sinai, that Sabbath keeping was a specific, definite requirement of Jehovah, is shown by the complaint of Pharaoh to Moses. For forty years, the man of God had been in the wilderness, herding sheep. Now God had spoken to him from the burning bush, and had sent him back to Egypt to lead His people. "I have surely seen the affliction of My people which are in Egypt," said Jehovah, "and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Faithful to his trust, Moses delivered to Pharaoh the message of God, "Let My people go." The monarch's first complaint to Moses and his brother, Aaron, in refusing to grant their request, was: "Wherefore do ye, Moses and Aaron, let the people from their works? . . . Behold, the people of the land now are many, and ye make them rest from their burdens," or, as the original Hebrew has it, "Ye make them Sabbathize," or keep Sabbath.

During the seven years of famine, in the days of Joseph, the Egyptians had sold themselves to Pharaoh for bond servants, and their fields had become crown lands. The Hebrews, however, had not sold either themselves or their property. Notwithstanding, when a king arose "who knew not Joseph," they were forced into servitude. So rigorous became the oppression, that they ceased their observance of the Sabbath. Moses, upon his return to Egypt, called their attention to this requirement of God, and the people obeyed. The result of this controversy between Pharaoh and Moses was that the Israelites were compelled to make brick without straw, and were forced to gather stubble for the purpose, as we read in Exodus 5: 12.

PART OF OUR OBLIGATION

Not for Jews alone was the law given. All nations are its debtors. An American has no more right to steal than an Israelite. "God is no respecter of persons." The Decalogue is binding alike upon all mankind. Likewise, the fourth commandment, being a part of that Decalogue, requires obedience of all. "The Sabbath was made for man," said Christ; that is, for the entire human family.

The Sabbath commandment itself, as given in Exodus 20: 8-11, enjoins observance of the seventh day, not because the Israelites had lately come from Egypt, but because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." "Remember the Sabbath day, to keep it holy," is the injunction; and surely none could remember that of which he had no previous knowledge.

Assuredly, the creation of the planet upon which we live is an event worth

(Continued on page 14)

Looking Beyond

Abraham "looked for a city which hath foundations."

In childhood's morn, as children will,
We played upon the strands,
And fashioned kingdoms by the sea
With restless, artless hands.
Oh, beauteous kingdoms were they then,
Fairest in all the land;
But, ah, at night, waves coming in
Destroyed our realms of sand.

All life is like a realm of sand;
We build with thoughtful care
Kingdoms of friends, and love, and gold,
And all things wondrous fair;
But storms of circumstance descend,
And then our kingdoms rare
Are swept away as waves and tide
Sweep empires fashioned there.

Since I have found my earthly lot
Cast in these wastes of sand,
Where every kingdom that we build
Is swept by Time's rude hand,
I'll cast my eyes beyond the wrecks
That fill to full this land,
To where my Saviour beckons me
From heaven's abiding strand.
EDWARD J. URQUHART.

world to the time the law was given at Mount Sinai? Cain, the second man who lived upon the earth, violated the sixth commandment of the Decalogue, and by slaying his brother, became a murderer. Genesis 4: 7 declares that sin lay at Cain's door; and "sin is the transgression of the law," for "where no law is, there is no transgression."

Jacob, upon his return to Canaan from Padan-aram, after having fled from Laban, his father-in-law, hid the idols which in Chaldea his household had been worshipping. "Put away the strange gods that are among you," were his instructions to his family. In this, he showed that he had a knowledge of the require-

"Inasmuch"

By

Adelaide Bee Evans

"HOSPITALITY—sometimes I get tired of the word!"

Have you ever heard such a remark? Have you ever—well, perhaps not made it, but thought it, felt it, down in the inmost recesses of your being? You may have wondered sometimes if Paul did not lay a little too much stress on this grace. But have you ever gone so far as to think back over Paul's journeyings—to go with him, footsore and weary, hungry and thirsty, oppressed in spirit by the magnitude of the task to which he was "set," and longing for human sympathy and companionship, to the door of some Eastern home that opened wide to receive him, and whose owners with kindly words and willing service made him feel wanted and welcome?

Or perhaps to some home where he was not wanted, and knew it—have you thought of that? For even in those days, I suppose, there were busy women who became weary with the cares of their homes and their children, who were not unfamiliar with the perplexities of small incomes and high costs, and who thought they had "enough to do" without entertaining this earnest old man who was in the habit of making rather long visits to the groups of believers.

"Given to hospitality," "lovers of hospitality"—I like the apostle's phrases. He had a wide experience in all kinds of hospitality,—the scanty kind, the grudging kind, the kind that fed the body but left the spirit unrefreshed. And he knew well the cordial greeting, the smile of welcome that is unmistakable, the hearty handclasp, that are so much more than food and shelter. No doubt as he went hither and thither among the churches of Asia and Europe, he thought often of the words uttered by his Master concerning those who should, for His sake and the gospel's, forsake home and loved ones, and realized in his own life the blessing of the promised "hundredfold."

The opportunities for the exercise of hospitality are limitless. "That's just the trouble!" I hear more than one woman exclaim; "that's precisely the trouble. There is no end to one's social obligations—what with the children and their friends, the people who want to come to see us, those we would like to have come, and hardest of all, those we ought to have!"

AN INNER SWEETNESS

But the ideal of hospitality set forth in the Bible is far removed from the flurry of the children's parties and picnics, the holiday entertaining, and the "week-ends" of modern social life. Its whole thought and teaching is of unselfish sharing, with those who come to our homes, of such things as we have, in the spirit of love and friendliness. It means not only the open door, but the open hand also, and, often hardest of all, the open heart.

Social obligations, as we know them, may or may not have a proper place in



"I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in."

our lives. However this may be, they must never take the place of, or make impossible, the true hospitality that should be manifested among the children of God, especially toward those who are poor or sick or sorrowful. Even strangers, if they need any help that we may have it in our power to give, have by that very need a claim upon us, according to the Bible standard.

BEING A MISSIONARY

To look upon the exercise of hospitality as merely a duty is to rob it of its sweetest joy. It is like raising strawberries for their color, or flowers because the civic spirit of the hour makes it an obligation, or taking a walk through the woods merely for exercise. It is a civic duty to beautify one's surroundings with flowers and shrubs, strawberries *do* have an æsthetic appeal quite aside from their lovely way of being useful, and exercise is admittedly essential; but the rare flavor of the sun-ripe fruit, the deep inner satisfaction that comes from watching and caring for and loving growing plants, and the communion with nature that one may enjoy on a woodland walk,—these are like the sweet inner happiness that comes from following in the act and the spirit of true hospitality.

The blessings of hospitality are shared alike by those who receive and those who bestow, unless indeed it may be that the giver has the larger blessing. Whether or not this is true depends upon himself.

Not many months ago I was in our mission compound in Canton, staying for the time of a general meeting in one of our two mission homes there. This home had a sitting room and dining room and kitchen downstairs, with an office and three sleeping rooms above. The regular family consisted of father and mother and three children, the youngest a baby whose age was not yet reckoned in months. The problem of providing sleeping room for the visiting missionaries had been faced bravely; the family had

"He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Matthew 10:41, 42.

virtually crowded into one sleeping room and the kitchen. The office room was occupied by one family, the dining room by another, and the two smaller bedrooms by one family each, while the sitting room was used by all.

The house seemed full. But late one evening, word came that new and unexpected arrivals were on the way from Hongkong—a man and his wife, and a stranger whose acquaintance they had made on shipboard. A canvass of the resources discovered one single cot—and a corner to set it up in. But there were still two women to provide for. And there wasn't another bed in the mission, positively.

We were discussing it in the mother's bedroom, while she undressed the baby. The two older children, five and three, were asleep on an iron cot. "I'll take brother and sister into our bed," said the mother, laying baby in her crib, "and you can set their cot up in the parlor."

And it was all done so quietly! No complaining, no fussing, no impatience! There are people, I know, who will think this was exactly the thing this mother, being the wife of a missionary, should have done. It is rather easy to take that view—when one isn't a missionary-mother. But the fact remains that crossing an ocean and living in a "foreign field," with all its grayness and monotony of existence, its thousand and one little deprivations and makeshifts, does not make the taking on of added burdens any easier than it is at home. Strange—isn't it! And when it is done, and done so graciously, it shows the possession of that spirit of hospitality, of sharing, which is one of the first requisites of a true missionary. And that spirit may be exercised just as truly at home, remember, as abroad.

A PROPHET'S REWARD

The rewards of hospitality! When one thinks of the joy-in-service, the broadened outlook, the growth in sympathy, that accompany hospitality, one hesitates to speak of rewards. For it is so adjusted in the wonderful scheme of our lives, which were planned by One who knows all about us and every need of our natures, that the truest happiness that can ever come to the human heart comes in service.

But there are other rewards. I love the sweet old story of the prophet Elisha, who, in his goings up and down the land of Canaan, passed often by Shunem, and was invited to enter the home of a "great woman" and eat bread there. We are not told in what she was great—probably she was one of those wise women described by the mother of King Lemuel; but of her greatness of heart we have abundant evidence. She recognized in the prophet a holy man of God, and suggested to her husband that they build a little room for him, and furnish it with all the comforts that a guest enjoys today just as much as in that far-off time.

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In due course the chamber was built and furnished; and the prophet, when he was taken into it, was greatly touched and pleased—as who would not be?—at this evidence of generous and hospitable hearts.

Happiness came in double measure to this home. Heretofore it had lacked the crowning joy, a son. But in time a son was given, and in him the hopes of the fond father and mother centered. What happiness to care for this babe, to hear his childish prattle, to carry him forth in one's arms in the cool of the evening, as Oriental fathers so delight to do, to see him at last able to run about on his own sturdy little legs!

But "on a day" sorrow came also. The child went out to his father in the harvest field; perhaps the sun beat too fiercely on the little head; he moaned and complained; and his father, not knowing how ill he was, called a lad to carry him to his mother, who held him on her knees till he died.

To whom could the stricken mother turn in this dreadful hour?—The prophet! Quickly laying the child on the prophet's own bed, in the little chamber, she set off to fetch him, and would not be satisfied till he came. And it was in this room, built in love and set aside to a sacred use, that God heard the prayer of His prophet, and gave back the life of the child.

The matter of reward is mentioned in other places. "Be not forgetful to entertain strangers," we are admonished, with the reminder that some have, in so doing, entertained angels unawares. We know of the case of Abraham and Sarah, but we do not know that they are the only

ones to have been so honored. And who of us would think of inconvenience, or extra work, or "the high cost of living," even, if we knew that we might have a heavenly guest in our home?

But not angels only. For it was Jesus Himself who said, in language that is unmistakable: "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

Looking into that countenance of power and glory, how natural the question: "When, Lord?"

We know the solemn answer well: shall we live as believing it?

"Inasmuch as ye have done it unto one of the least of these *My brethren*, ye have done it unto Me."

The Universal Rest Day

(Continued from page 12)

commemorating; and the Being who can create such a wonderful sphere, who can guide it in its orbit in space with unerring regularity and accuracy, and who can bring forth from its soil food for man and beast, is worthy of adoration and homage.

In Eden, the parents of the human race observed the Sabbath in its weekly visits. The time is coming when sin and all its consequences will be banished from the universe. A new earth of magnificence and beauty will take the place of the present world of desert wastes and watery expanse, which, through the wickedness of man, has become a world of sorrow and pain and misery and death.

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This beautiful little volume by Mrs. Vesta J. Farnsworth sets forth in an interesting and instructive manner the wonders, uses, functions, etc., of the human body. The style is conversational—a mother talking with her children. Many interesting parallels are drawn, comparing, for instance, the bony structure of the body to the frame of a house, and the nervous organization to a complete telegraph system.

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Stimulants and Condiments

Is the topic of the next issue of *The Medical Evangelist*. Consideration is given to the problem in its many phases. Not only are their evil effects discussed from the standpoint of science, but the means of escape from their influence is also given.

General articles along lines of medical evangelism add interest to the journal. Below are a few items from the December issue.

"*The Whole Man for Righteousness and Life*," by Pastor M. C. Wilcox. The moral obligations of the individual.

"*The Cup That Cheers*," by Dr. D. H. Kress. An able discussion of the caffeine beverages.

"*Intemperance in Eating*," by Dr. E. H. Risley. Explaining the fundamental principles of dietetics.

"*Spices and Condiments*" by L. C. Kellogg. The basis for their use as foods.

"*The New Rheumatism*" by Dr. G. K. Abbott. (Continued from the September issue.)

"*The Medical Evangelist in China*" by Pastor I. H. Evans. A plea to meet the medical needs of China.

The circulation of *The Medical Evangelist* is rapidly increasing. You will not wish to miss the December issue. Send all orders to *Medical Evangelist*, Loma Linda, California. Price 60 cents a year.

Mere Profession Insufficient

"THE world's need of Christianity" is one of the commonest and the most oft repeated phrases of the hour.

Without any question, each individual in all this world needs Christianity. He needs the Lord Jesus Christ. But the Christianity that Christ offers cannot be forced upon men. It may be urged upon them; they may be exhorted to receive it; but unless they will accept it of their own free will, they cannot possess what the Lord has to offer.

The Saviour invites, "Come unto Me," and He says that "whosoever will," may come; but there is no clattering of religious machinery that can bring the Lord Jesus Christ into the heart of a single individual unless the soul is open to receive Him.

Multitudes of people make a profession of Christ, but know nothing whatever of His saving power. They do not know Him as a personal, transforming Redeemer: and to all this class, the Lord Jesus Himself sends this startling message: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 21-23.

In view of this soul-piercing announcement, let us insist upon genuineness and growth in our own Christian experience, so that we may understand and know that we have Christianity, and not a mere profession of it. When Christ is received into the heart by faith, a mighty miracle is performed. There is a new birth, as Christ told Nicodemus in that marvelous interview recorded in the third chapter of John. There is a new creation, as Paul tells us in Corinthians.

Merely to profess Christ, without actually receiving His life-saving power, is both a delusion and a calamity. The Lord does not desire that any individual professing His name shall at the last hear the awful sentence, "I never knew you: depart from Me, ye that work iniquity." It is the privilege of each individual to see that this does not occur in his case.

Enemies of America

No one may deny that nations have been provided by God with means of defense from enemies without and within. The state, in defending its rights against an aggressor, must declare war for self-preservation. But a study of history reveals all too clearly that the sure aftermath of international strife is an increase in crime and a general lowering of morals, due to psychological and physical effects of bloodshed and camp life. The public mind having been fed upon gruesome details of individual and wholesale butchery through the press, the movies, and other means of publicity, baser passions are aroused in the degenerate, which seek an outlet at every opportunity in deeds of violence.

It is not surprising, therefore, to see a renewal of man-hunting and killing

such as has been witnessed in Chicago, Washington, and other cities, which took the form of race riots, or lynching, the weaker race, of course, being the principal sufferer. Debasing themselves to a lower level than their wretched victims, human beings torture and mangle one of their own species, thereby setting aside the law of God, which commands, "Thou shalt not kill," and the laws of



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The remarkable recovery Germany is making, following her crushing defeat, is causing considerable anxiety to her rivals in trade. The Teutonic capacity for work may yet prove to be the undoing of some of her late enemies. President Ebert, of the German Republic, shown here with Frau Ebert, although between the Scylla of monarchism and the Charybdis of radicalism, seems thus far to be in control of the new ship of state.

their land, which provide for legal trial and execution of sentence. Moreover, it has often been found, when too late, that the innocent have been made to suffer for the guilty through such fiendish demonstrations.

Between the years 1885 and 1919, 3,807 lynchings took place in the United States. Of this number, 2,806 were negroes, and 1,001 were white persons. An unenviable record, indeed, for a civilized people!

It is time to read again the words of President Wilson:

"There have been many lynchings, and every one of them has been a blow at the heart of ordered law and humane justice. No man who loves America, no man who really cares for his family and honor and character, or who is truly loyal to her institutions, can justify mob action while the courts of justice are open and the governments of the states and the nation are ready and able to do their duty. . . .

"We proudly claim to be the champions of democracy. If we really are, in deed and in truth, let us see to it that we do not discredit our own. I say plainly that every American who takes part in the action of a mob, or gives any sort of countenance, is no true son of this great democracy. . . . How shall we commend democracy to the acceptance of other peoples if we disgrace our own by proving that it is, after all, no protection to the weak?

"I therefore very earnestly and solemnly beg that the governors of all the states, the law officers of every community, and above all, the men and women of every community in the United States, all who revere America and wish to keep her name without stain or reproach, will coöperate—not passively merely, but actively and watchfully—to make an end of this disgraceful evil. It cannot live where the community does not countenance it. . . .

"I can never accept any man as a champion of liberty, either for ourselves or for the world, who does not reverence and obey the laws of our own beloved land, those laws we ourselves have made. He has adopted the standards of the enemies of his country whom he affects to despise."

The Only Joys Worth While

THE truest joys in all this world come through appropriate and heart-rendered service. The person whose life is devoted to himself has a very narrow horizon, and knows but little of what real life and solid enjoyment mean. The one who is giving his life to selfish pleasure may meet with reverses that cause all his prospects suddenly to vanish; and then how disconsolate and hopelessly sad he becomes!

But the individual who has the definite purpose of service in his life, and who is intimately yoked up with His Lord in the earnest work of uplifting and saving men, meets no reverse or difficulty that is not an inspiration to him. He learns how to expect perplexities, hardships, difficulties, and obstacles, as a part of the great plan; and however hard his lot, he is filled with joy because he is saturated with the supreme purpose of reaching and helping other men, and he is inspired by the consciousness that One who is infinite in power and knows no defeat, and who is able to surmount all difficulties, is walking by his side, and working in and through him.

Service, helpfulness, the bringing of hope and joy to other souls, pours the indestructible bliss of heaven into the life. What a sad outlook to be living only for self through this quick fleeting life! But how the expanses and the inspirations of eternity open before the soul of him who has given his life to unstinted service in the cause of the One who so loved humanity that He cast aside every other joy while He should give His infinite powers to the saving of men!

Yield your heart without reserve to Christ, throw every energy faithfully into His service, and He will give you, all along the way, experiences of those crowning words to the faithful servant, "Enter thou into the joy of thy Lord."