

Signs of the Times

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Another effort to establish international peace was the great industrial conference that met in Washington, D. C., October 29. It was said to be the greatest gathering of industrial experts ever convened. Delegates were present from nearly every country of the world. Even India was represented. Her delegates may be seen in the middle left, wearing their peculiar hats, one of the men in a light coat.



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Seeking to Fathom the Unknown

TO fathom "the unknown" through communication with the spirits of the dead, is a striking passion of the hour. Upon this theme, and under the suggestive title, "The Uncomforting Dead," the leading editorial of the San Francisco Call of November 22 speaks as follows:

"One of the results of the war has been the revival of spiritualism. There are so many young men, dead because of the war, and voiceless. And mankind is eager to believe that they are now thronging about their living friends—moving pale, silent lips in efforts to tell what they have learned. In England the spirit messages began to come early in the war, and believers in these phenomena have amassed a great amount of what they choose to call evidence. In Germany this spiritual curiosity has taken the form of an intense interest in hypnotism. Only France, of the European countries, is still skeptical. Even in America the fascination of the unknown has taken hold. More than a year ago, O. Henry wrote a book from the grave; and now Mark Twain is writing humor through some friend of Professor Hyslop, the English investigator. And, latest of all, comes the story in a leading woman's magazine of a dying son who tapped out a message to his mother on a wireless instrument he had left at home.

"These are curious things. But, though unconvincing, they are not laughable. They witness a tender and longing quality in the human heart, seeking comfort and consolation from their friends who are dead. And yet it is a search that seems doomed to emptiness in the end. These spirit messages are usually commonplace and gossiping, or impossible to under-

EDITORIAL

stand. They tell no great secrets, reveal no divinity of mystery, give no really satisfying comfort to saddened hearts. The spirit correspondents are strangely dispassionate; they do not thank the world for having set them free from their bodies; nor do they curse that world whose only gift to them was death. And, most important of all, they are telling no secrets and revealing no wisdom, these dead men who should know everything now.

"Psychic research (as they call it) seems one more futile attempt of the human race to fathom mystery. And those who are not so sensitive are beginning to lose faith in its value."

This editorial writer is disposed to treat the experiments and the experiences of the spiritualist seriously; but he finds them "unconvincing," "doomed to emptiness"; they are "usually commonplace and gossiping, or impossible to understand," and furthermore, to use again the words of the writer, "they tell no great secrets, reveal no divinity of mystery, give no really satisfying comfort to saddened hearts." "And, most important of all, they are telling no secrets and revealing no wisdom, these dead men who should know everything now."

God has provided at infinite sacrifice a divine personality who fully satisfies every longing of mankind and completely answers all the questions concerning "the great unknown." Men for millennium after millennium have been trying to solve the riddle of life and to unravel the mysteries of "the beyond," apart from Christ; but their accomplishments to-day are just as unsatisfying and unsuccessful as they were when their futile efforts began, some six thousand years ago. In soul-piercing words, the apostle Peter said of Christ to the people

of his generation, that "He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4: 11, 12.

Many of the builders of this time are seeking to set aside the great chief corner stone, not seeming to recognize that "in none other is there salvation;" not seeming to sense the fact that there is no other "name under heaven, that is given among men, wherein we must be saved."

On another occasion, the same apostle spoke these words concerning the ever living Christ, the Saviour of men: "He charged us to preach unto the people, and to testify that this is He who is ordained of God to be the Judge of the living and the dead. To Him bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins." Acts 10: 42, 43.

It is Jesus Christ who is to judge both the living and the dead; and "all the prophets witness" that "every one" may have "remission of sins" through His all-powerful name. When this great, this all-sufficient Teacher was here in person, He spoke these living words: "Verily, verily, I say unto you, I am the door of the sheep. All that came before Me are thieves and robbers: but the sheep did not hear them. I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." John 10: 7-9.

If we come to God through Jesus Christ, we may "go in and go out, and shall find pasture." We shall learn by a definite, realistic experience that Jesus Christ is the door to eternal life, and that there is no "dark beyond" while we are living and trusting in Him.

He who is the only door into the sheep-fold, He through whom alone men may be saved, makes it very plain, in all His teachings, that dead men are in an unconscious slumber, from which nothing but the resurrection will arouse them. Upon this theme, the following very interesting bit of conversation took place between Christ and His apostles: "These things spake He: and after this He saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto Him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that He spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead." John 11: 11-14.

The Master affirms that Lazarus "is fallen asleep." His disciples mistake His meaning; and then He "said unto them plainly, Lazarus is dead." To God, all the dead are merely asleep, because it is in His plan to give them a literal resurrection. But men who are asleep are wholly oblivious to what is passing around them. They are not able, while asleep, to converse intelligently with their fellow men. The psalmist utters

the admonition: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

When man's "breath goeth forth, he returneth to his earth," and the inspired record is that "in that very day his thoughts [or "purposes," margin] perish." The Bible being our infallible and all-sufficient guide, we must recognize the great truth that the dead are unconsciously asleep, awaiting the resurrection. It is utterly impossible for them to communicate with the living either in this world or in any other.

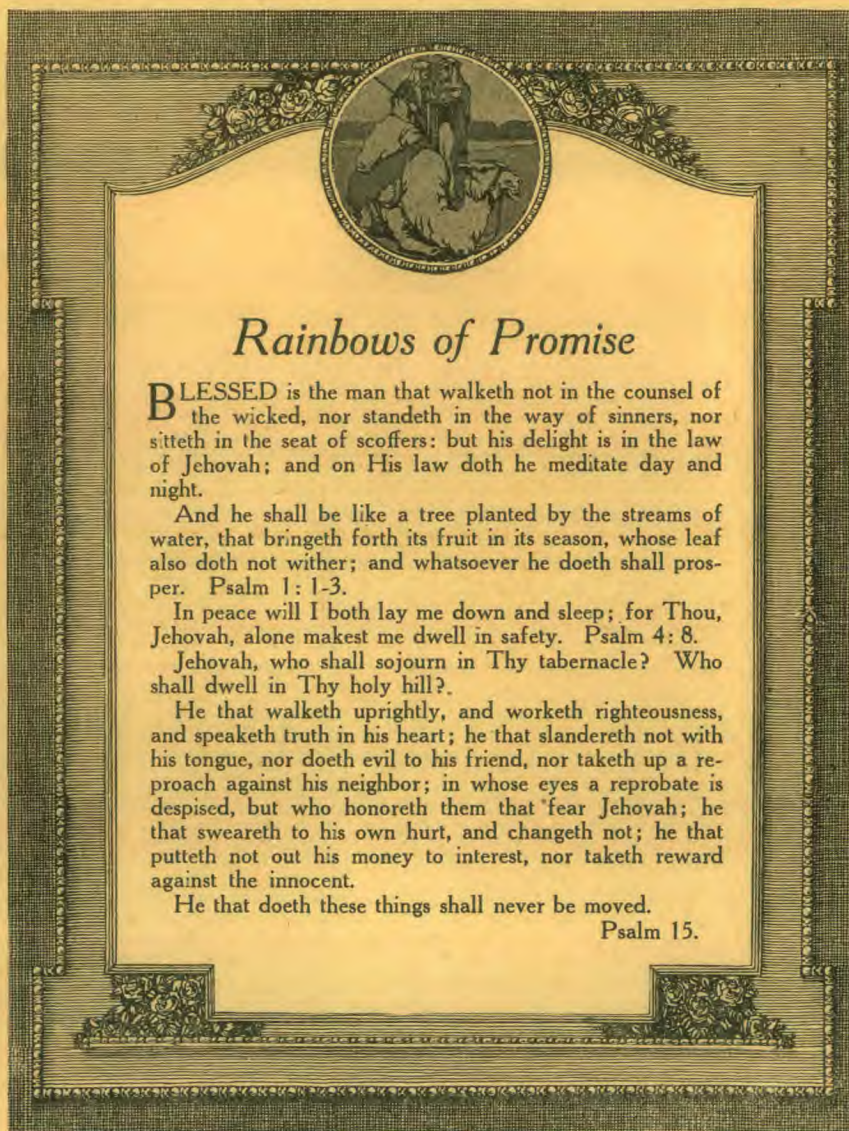
But you will ask: Does not actual spiritistic experience reveal the fact that there are unseen forces all around us? And can there be any doubt that there is some power which comes at the call of the spirit medium to communicate with those engaged in the séance? Unquestionably there is a reality to all these things; but this does not prove that these spirits which communicate are the spirits of our departed dead. The Bible is replete with accounts of angels both good and bad. That angels constantly attend us is one of the most prominent teachings of the Bible. The good angels are working under the

ministration of the Lord Jesus Christ for our salvation; the evil angels are working under the banner of the prince of darkness, seeking our eternal destruction. And the very fact, as suggested by the editor of the *Call*, that the spirits that come to the séance cannot give us any satisfactory help, should be sufficient evidence in itself to show the source from which they come.

In view of what is urged and taught on the subject of spiritualism, we should read with thoughtful care the following tremendous and soul-stirring warning from the inspired Book: "The mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because

they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 7-12.

The text shows that Satan works with ever increasing power. God's power is manifested more and more to meet it, until finally the supreme climax is reached in the second coming of Christ. We should stand firmly upon the foundations of Biblical truth. We should trust our cases wholly in the hand of Him who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."



Rainbows of Promise

BLESSED is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on His law doth he meditate day and night.

And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper. Psalm 1: 1-3.

In peace will I both lay me down and sleep; for Thou, Jehovah, alone makest me dwell in safety. Psalm 4: 8.

Jehovah, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; he that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor; in whose eyes a reprobate is despised, but who honoreth them that fear Jehovah; he that sweareth to his own hurt, and changeth not; he that putteth not out his money to interest, nor taketh reward against the innocent.

He that doeth these things shall never be moved.

Psalm 15.



Does Omnipresence Forbid a Personal Return?

"More marvelous than the scenes at Pentecost, more startling than the fall of Jerusalem, more blessed than the indwelling of the Spirit or the departure to be with the Lord, will be the literal, visible, bodily return of Christ. No event may seem less probable to unaided human reason; no event is more certain in the light of the inspired Scripture."—Charles R. Erdman.

THERE is an old saying that "handsome is as handsome does." We may fall in love with a personality by the knowledge of the person's deeds; but this only produces a deeper desire to meet personally the one we love. And thus it is that the apostle Peter exclaims, speaking of Jesus, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1: 8. Throughout the passing centuries, those who spiritually have learned to know Christ and deeply love Him, have repeatedly breathed the prayer of Revelation 22: 20. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." They have wondered how far beyond their wildest dreams His personal presence will be since such joy has crowned their walk on earth with Him.

A PLAN OF SATAN

Satan knows that his time is short. This expiring time marks the conclusion of one period and the beginning of another. This terminal closes the period when the children of God enjoy only the

By
BENJAMIN G. WILKINSON

spiritual presence of Christ, and inaugurates a new era, when they shall be with Him where He is. How glad, therefore, would Satan be to steal away from saints this hope! How fortunate he would consider it, to be able to induce the believing church to think that a personal, visible return of Christ in the clouds of heaven unnecessary, on the ground that the spiritual presence of Jesus is all-sufficient! But the second coming of Christ is as surely promised in the Scriptures as was the first coming. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

At the time of His first advent, as He was to present Himself to His people in the character of a *promised Redeemer*, certain marks of an external nature were necessary in order that those who looked for Him should know that He who was to come was already here. In matters

of such importance, men were not to be left to grope their way to the truth by the help merely of internal expressions or of general characteristics. It would therefore have been disappointing, as were the subtle Pharisaical distinctions, if the spiritual aspirations for a visible and personal presence had been declared unreal, and the spiritual life which produced them, all-sufficient in itself. Likewise now it is contrary both to the spiritual strength of believers and to the plain, direct promises of the Scriptures, to assert that the Christian hope revolves about itself, with no shadow of a chance to consummate itself in the glorious externals that surround and culminate in the still more glorious person of a returning Jesus.

A BODILY TRANSFORMATION

The apostle Paul says, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall *change our vile body*, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." This is

the first of the great changes that will be made in the externals of man by the revelation of the Son of God from heaven. By what application of power He will transform this vile flesh into a glorious body, we do not know; but we do know His purpose. This transformation does not contemplate an obliteration of the visible; it does not in any sense plan the creation of invisible beings. Christ ascended in a form visible to the sorrowing disciples; He appeared to John the revelator in a body so glorified that His countenance shone as the sun; and we are admonished to believe that "it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Another great change that will be wrought by the second coming of Christ is the resurrection of the dead. To deny the glorious, personal, visible return of Christ, or to affirm that His spiritual presence can fulfill those predictions, is utterly inconsistent with the mighty transformations surrounding that solemn hour, as foretold in the Bible. The events fulfilling the prophecies will correspond to them as the person corresponds to the photograph. The sleeping dead are raised by the audible voice of the Son of God.

The third great change that will accompany the return of the Lord Jesus Christ in the clouds of heaven is recorded in the unfolding of the sixth seal: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Revelation 6:14. Christ as the Creator is known as the Alpha; but He must also be known as the Omega. He is the Creator; He will also be the transformer. By inspiration, the psalmist declared this three thousand years ago; and one thousand years later the apostle uttered them again in the book of Hebrews: "Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest."

"THEN FACE TO FACE"

The second coming of Christ will occur amid the convulsions of nature. To belittle it by comparing it with the ordinary rise and fall of kingdoms, or human commonplaces of to-day, is a burlesque upon the mighty scenes of the second advent depicted with strong strokes by the pen of inspiration. Any diligent student who will put together the magnificent utterances of the prophets and of the apostles concerning the glorious, visible return of Christ, will find himself contemplating an event of unusual magnitude,—every department of nature trembling, the heavens rolling together as a scroll, the thunder reverberating, and the great day of God aflame with outbursts of fire like volcanoes emitting suns. All these scenes are incompatible with the interpretation which declares that the spiritual presence of Christ is a sufficient substitute for His personal return.

When man sinned, he was driven from the Garden of Eden, and the gates were shut. Material loss was imposed in order

to make us feel the loss of the divine presence. Repentance from sin is followed by spiritual blessings. But only the restitution of all things will mark the return both of the presence and of a new heavens and a new earth.

In the transfiguration scene, the disciples saw mortal put on immortality, corruption put on incorruptibility. No less than so great a change in every living being at the second coming of Christ is contemplated by God. Those who say in their hearts, "My Lord delayeth His coming," or who are among the scoffers, saying, "Where is the promise of His

MODERN JONAH'S

THE queer craft, steered by neither sail nor oar,
Bears back the fugitive, who paid his fare
To Tarshish, forced three awful days to bear
Dire trials, half-buried in warm finny gore.
Meanwhile he speeds once more toward Asia's
shore,
Sometimes borne upward to the azure air,
Again submerged deep down afar to where
The isles are welded to the salt sea floor.
Ah, we who censure erring Jonah's sin,
And heartily applaud the punishment
That purged his conscience, do we disobey
The urgent call to cry aloud within
The Ninevehs of now, where God has meant
Our voice should warn them of the Judgment
Day?

DELWIN REES BUCKNER.

coming?"—these all will undergo indescribable sufferings of spirit when they behold the glories of the second advent, which they might have had, but which are then forever lost to them.

A hundred years from to-day, things will look a great deal different from to-day. He that has, to him shall be given; he that has not, from him shall be taken away that which he already has. The providences of God back up the predictions of His Word. Do not be deceived. No human theory can stay the realities of Christ's second coming; it can deprive those who are deceived by it, of the high estate they now enjoy. Their loss will thus be double,—what they now have, and what they might have had.

God gave us the living pictures of Christ's second coming, that we might meditate on them, be aroused, and be transformed. But if we neglect our preparation for that event, what shall we say when we are called to give an answer? Let us not drift, blind and deceived, calling light darkness, and darkness light, making of minor issues matters of supreme importance, until, to our horror, we awaken in that day of days, unfit, unprepared, and hopelessly belated.

Changing the Bait

ON a recent visit in the Southern Shan States, Burma, I was interested in watching some little Shan boys fish with hook and line. I saw them chasing through the meadow catching grasshoppers, which they used for bait. They seemed to go about their work skillfully. Finding a deep hole in the mountain stream, they quietly dropped in the baited hook, and sticking the handle end of the rod deep into the mud bank, they stepped back out of sight and watched patiently for results. But they seemed to have at

first poor success. For some reason, the fish did not bite. The stream was swollen and turbid from recent rains, and this was perhaps the reason the fish needed special coaxing.

After trying patiently to land some fish, and failing, the boys were not discouraged. All at once, off they darted across the little bridge and up the hill to a certain place where, with the handle ends of their fish rods, they commenced to dig angleworms. They meant to change the bait. They had studied the tastes of fish, and thought as the fish did not care for the light diet of grasshoppers in the cold, rainy weather, they probably would take angleworms.

There is a lesson here, although not a new one. Jesus said to His disciples that they were fishers of men, and He taught them that if they could not find fish on one side of the ship, they should try the other. Paul also said that he caught men with guile. We are therefore to study this great work of saving men, for that is what our fishing means. We are, of course, like the little Shan boys, to keep out of sight. Let the gospel hook or net do its work. Here is perhaps where many fail. And what bait can we use?—Not always the same thing. We can change our methods. If we would win souls, we must be wise. Let us exhibit the wisdom of these Shan boys, who, when they found that one bait did not work, had wisdom to try another.

J. E. FULTON.

"Swallowed Up of Life"

As we look upon members of our human family who have succumbed to death, we naturally reason: "What was the design of the Creator in bringing humanity into existence? Was it worth while to create beings of such perfect form, such wonderful powers of intellect, such capabilities for happiness under proper conditions, yet suddenly let life flash out, and body and brain lose all their powers and molder to dust?"

We have divine assurance that God did not design and create the wonderful human organism for the purpose of a brief existence, then to cease forever; nor all the hopes and aspirations and capabilities for happiness which we possess, that they might be snuffed out of existence, but rather "that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest [the assurance] of the Spirit." 2 Corinthians 5:4, 5.

Meditating upon the thought that God did not create man for a brief period of life, Job said concerning the matter of himself resting for a time in the grave, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:15. The Author of our being dispels all doubt as to the future of the sons and daughters of God, by saying, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:28, 29. And this is the ultimate purpose of the gospel. G. W. REASER.

WHY the Law of God?

"But before faith came we were shut up in prison, in ward under the law, in preparation for the faith which should afterwards be revealed. Thus, even as the slave who leads a child to the house of the schoolmaster; so the law has led us to (our teacher) Christ, that by faith we might be justified; but now that faith is come, we are under the slave's care no longer." Galatians 3: 23-25 according to Conybeare and Howson.

By
EMMETT J. HIBBARD



God's law, the Ten Commandments, is for all mankind; as truly for the world to-day as for the children of Israel when it was brought down from the mount. But the law that convicts the transgressor, cannot justify or pardon him.

"THROUGH heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works, lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin." "Desire of Ages," pages 35, 36.

This is the error which the apostle Paul was combating throughout his letter to the Romans, and especially in the one to the Galatians. And he did this by presenting in contrast the pure gospel of righteousness by faith alone in Jesus Christ.

It matters not what the substitute for Christ may be; there is no "other name [or thing or principle] under heaven, that is given among men, wherein we must be saved." Anything substituted for Christ, and made a means or a condition of salvation, perverts, reverses, annuls, annihilates the entire gospel of Jesus Christ. It at once becomes "another gospel," and "though we, or an angel from heaven," be guilty of preaching it, "let him be anathema." This is the pronouncement of the great apostle to the gentiles.

ALL INCLUDED

It is true, the Jewish people had substituted for Christ the law which points out sin, which convicts of sin, as their savior from sin; that the principle is the same as if they had substituted an idol. It was self-salvation. Man had

become his own savior. The law which reveals sin, cannot also cleanse from sin.

"Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because out of works of law [A. R. V., margin] shall no flesh be justified." Why?—"For through law [margin] cometh the knowledge of sin." Romans 3: 19, 20.

Two important truths are here emphasized: first, that God's law, the ten commands (for this is the apostle's theme from chapter 2, verse 17, to the close of chapter 3), is for all mankind, convinces the whole world of sin, stops every mouth, that "all the world may be brought under the judgment of God;" secondly, that as in human courts, the law which convicts the transgressor, can never justify or pardon him.

Every one in the whole world, being convicted by this law as a transgressor, must turn elsewhere for justification, pardon, and regeneration from sin. And just here is seen the need for the Saviour from sin—Jesus, the Christ.

ONLY TRUE CHRISTIANS CAN KEEP IT

Or, in the words of inspiration: "Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith [Habakkuk 2: 4]; and the law is not of faith; but, He that doeth them shall live in them." Galatians 3: 11, 12.

But since the law is spiritual and man is carnal, no man, before being made spiritual through the new birth, through regeneration, through the recreating in Jesus Christ, can possibly keep the law. But after this holy work is accomplished, and the law, because of

this, is written in one's heart and mind, thus fulfilling the new covenant promise, this child of God, abiding in Jesus, his Saviour, can and does keep "the righteousness" of the law. Hence the keeping of God's law is always a direct result of what we know as conversion, but is never the cause of conversion. The law is not man's savior from sin.

No one can earn the promised inheritance by works done in conformity to law. The inheritance promised to the redeemed of Christ is a gift, and therefore cannot be earned. Christ is the gift that makes all other gifts possible. Without intelligent acceptance of Him, no dependent gift can possibly be realized.

GIVEN BECAUSE MEN SINNED

1. Christ is the gift of God to each sinner. (John 3: 16.)

2. The Holy Spirit is also a gift to all who receive, by faith, the gift of Christ. Ephesians 1: 13; Acts 8: 18-20.

3. God's righteousness is a gift. Romans 5: 17.

4. And, lastly, the everlasting inheritance promised to Abraham and his seed is a free gift to each one who has previously received Christ and the Holy Spirit.

But when the apostle Paul was writing these letters, every Jew out of Christ sought righteousness, and the inheritance promised to Abraham, by works. Naturally, then, to the Jew, who had always supposed he was to earn both righteousness and the inheritance by law, the question would rise concerning the purpose of the law, "Wherefore [for what purpose] then serveth the law?" Or (A. R. V.), "What then is the law?"

Paul anticipates the question, and makes immediate answer: "It was added

[it entered] because of transgression, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. . . . Is the law then *against* the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." Galatians 3: 19-22.

"But *before faith came*, we were kept in ward [in prison] under the law, shut up unto the faith which should afterwards be revealed. So that the law is *become* our tutor to bring us unto Christ, that we might be justified by faith. But now that *faith* is come, we are no longer under a tutor." Verses 23-25.

"And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Verse 29.

It is now proper to analyze what we have quoted, for it all belongs together. The question of the inheritance—through what or by what means it is to be received—seems here the main subject of

discussion, from verses 18 to 29 inclusive.

1. God gave it to Abraham by promise.

2. It is therefore not of the law—cannot be earned by works.

3. "If ye are Christ's, then are ye Abraham's seed, heirs according to promise."

4. "Is the law then *against* the promises of God? God forbid."

5. Jews as well as gentiles are sinners before God; for "the scripture hath concluded all under sin ["shut up all things under sin," A. R. V.], that the promise by faith of Jesus Christ might be given to them that believe."

6. "But *before faith came*"—not before Christ came to earth, but before *faith*, saving faith, dawned upon the minds and hearts of such as before had been trusting in self—"we were kept in ward under the law."

7. "So that the law is *become*," now, at this present time, "our tutor," "our *paidagogos*," "child conductor," to bring us individually to Christ, "that we might be justified by faith." Thank the Lord!

8. So the law which "entered," "was spoken," "was added," because of trans-

gression, must remain so long as the *cause* remains—a child conductor, to bring each sinner to Christ, that he "might be justified by faith."

9. And without this "tutor" to show us our need of Christ, I do not see how a single person could ever find his way hither. Do you?

10. But it was added because of transgression, only until the seed should come to whom the promise was made! Yes, surely; and that seed is not all "come" until the last sinner who can be saved, is brought to Christ. For "if ye be Christ's, then are ye Abraham's seed."

11. Then the law (for revealing sin, and bringing sinners to Christ, that they might be justified by faith) was added, or entered, *because* of sin, to operate in bringing sinners to Christ, "till the seed should come to whom the promise was made." And that time will not have come until the last sinner who can be saved, is saved. Then and not until then, will this purpose of the law be fulfilled.

But after that, so long as the Infinite One shall live, the principles of His law must abide; for they are only an expression of His character.

THE TRUTH OF JESUS

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

By WILLIAM P. PEARCE

WHAT a word of beauty, nobility, and significance is "truth"! It is the "eureka" of Archimedes; the "immortal" of Wordsworth; the "fair jewel" of Thompson; the "summit of being" to Emerson; and the twin virtue of grace. For, said John, "Grace and truth came by Jesus Christ." John 1: 17.

Pilate asked Jesus, "What is truth?" John 18: 38. To know what it is, let us first consider what it is not. Truth is not *opinion*. Many opinions are unwise and misleading. To crystallize them into action would mean strife and destruction.

Truth is not *belief*. Truth may be incorporated in belief, but many beliefs are opposite to facts. Christian Science believes there is no pain, no sorrow, no death. Experience and observation prove the falsity of such a belief.

Truth is not *creed*. There is truth in creeds, but many creeds are mere appendages and are musty with age. They will not and cannot measure up to divine standards.

Truth is not *religion*. There is religious truth, but much of religion is tradition.

Truth is that which corresponds to the real. It is that which throws off radiations of light, without shadows. Truth—divine truth—can always be read, not by the mere process of the mind, nor by the methods of human science, but by according with Christ, whose eternal verities are changeless, fixed, inflexible. The discoverer of divine truth is not always the profound thinker, but more often the humble investigator who loves God's Word and God's presence.

The truth of Jesus may be taken for the *veracity of His declarations*. What He says, is so. "Heaven and earth shall pass away," said Jesus, "but My words shall



not pass away." Mark 13: 31. There is eternity in His utterances. Other men have shaded or shaved truth in more or less a degree; but with all the trumped-up charges, no one has challenged Jesus with "white lies" or deliberate falsehood. His word is His bond. "I am . . . the truth." John 14: 6.

The truth of Jesus may be taken for the *summary of doctrines given in the Gospels*—not what we read *into* them, but what we read *in* them. He taught the sinfulness and destructiveness of sin; repentance and forgiveness through faith in Him; new birth and preservation to the Christ-seeker; baptism by burial in water; commemoration of His death and second advent in the supper; perseverance and sanctification through the truth; and the resurrection and glorification of the believer. The Gospels are a unique summary of the

principles of Christianity, which emanated from Christ Himself.

This truth of Jesus *emancipates*. "Ye shall know the truth," said He, "and the truth shall make you free" (John 8: 32)—free from erroneous ideas; free from besetting sins; free from bad appetites, passions, and habits. There is not one questionable thing to which we are servant, but we can be delivered by truth.

"He is the free man whom the truth sets free,
And all are slaves besides."

Many professed Christians, however, are far from being free. Many are slaves to superstition, false ideas, and contaminating habits, through ignorance. Truth sets free only as soul intellectuality takes hold of one's real personality. "Ye shall know." The reason many church members do questionable and wicked things, is because they do not know God's truth. Some do not want to know. They are joined to their idols. A desire to know leads to knowing, and knowing liberates.

This truth of Jesus, however, must be *internal* to be *eternal* in our characters. Paul said, "The truth of Christ is in me"—not in the Book, nor in the church, nor in others, but in me; in my *mind*, that I might know and understand it; in my *heart*, that I might feel and love it; in my *life*, that I might experience and demonstrate it. The motto of the Guthrie family was, "Stand for the truth." A better one is, "Live the truth." The need of the hour is living expositors of the truth of Christ—walking, transparent Bibles.

"We believe Thy Word,
Though dim our faith may be;
Whate'er for Thine we do, O Lord,
We do it unto Thee."

The Great Day of the Lord



Chiliasm Weighed in the Balances of Truth

THE word "millennium" occurs nowhere in the Bible, but is derived from two Latin words,—*mille*, a thousand, and *annus*, a year. Many religionists maintain that the thousand years mentioned in Revelation 20 will constitute a millennium of universal peace.

Some of the early Christians, it is said, held that Christ's mission to earth would be the introduction of a Sabbath of restful joyousness, in fulfillment of a creative type; that as six days were employed in creation, and the seventh in rest, so at the end of six thousand years of disquieting existence, the whole human family would meet their returning Lord, and dwell with Him in undisturbed tranquillity throughout His earthly reign in glory.

This fanciful assumption was adopted through a mistaken notion that the reign of Christ on earth with humanity must precede the final union of God with the saints, which is to follow the final Judgment. The advocates of this idea among the early fathers were called *chiliasts*, this being an extended form of the Greek word *chilioi*, from which comes the English word for "thousand" in the New Testament.

FROM JEWISH TRADITION

Kitto suggests, as expressed in the "Cyclopedia of Biblical Literature," under the article "Millennium," that these views held by Justin Martyr, Tertullian, Irenæus, and others, were the outgrowth of a Jewish tradition, to which was added the doctrine of the rebuilding, enlarging, and adorning of Jerusalem, to be the center of spiritual joys under the temporal earthly reign of Christ.

But as other controversies arose to occupy the time and energies of the early

By JOHN O. CORLISS

church, the millennium doctrine largely faded from view. In the eighteenth century, however, some English commentators revived and somewhat revised the earlier views, which have since found some prominent supporters in various divisions of the Protestant church. But the question may properly be asked, On what ground has faith in a temporal millennium been based? Is more power seen in the gospel as a result of the advocacy of that doctrine?—Hardly; for the record of work done by Christ and His immediate disciples, who said nothing about the millennium, shows that they had more power in carrying the gospel than the last few centuries have revealed. What then? Was there any Bible statement which could be construed to support such teaching? Let the trusty Word settle that question.

The Bible very clearly reveals that the closing days of earth's history will be far from a time of general peace and good will among men. In writing a letter to the young minister Timothy, the apostle Paul said, among other things: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

A DECADENT CHURCH

It will be noticed that this scripture predicts an extremely strange state of religion for the last days, the very time when some look for a millennium of righteousness. But while many in that

time are said to have the *form*,—that is, the practice of ceremonial methods of religion,—they deny the power of it all. The text also reveals the secret of this when it says that these people are covetous, boasters, self-centered, and even blasphemous. The sure consequence is that all such will be found at Christ's appearing, as were the antediluvians, insensible to spiritual things. (Matthew 24:37-39.)

It is this class, indeed, who meet the proclamation of the coming kingdom with the scoffing cry of "Peace and safety," until there is no remedy for their condition. (1 Thessalonians 5:3; 2 Peter 3:3.) Is a temporal millennium of Christian peace possible under such conditions? Let the candid thinker answer.

Commenting on Revelation 20:3, Dr. Adam Clarke said: "Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the Day of Judgment, when, the earth having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; *righteousness alone* shall dwell in them."

A much later view is presented by Bishop Foster, in the *Northwestern Christian Advocate* of December 2, 1885. It is this: "There are some who too fondly anticipate a millennium. . . . We are not at the dawn of a millennium. . . . Before us we have a great problem—the one billion of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it. . . . We boast that we are going to conquer the world, and come from our palaces and princely farms to subscribe fifty cents a head for

(Continued on page 8)

The Mission of Modern Messengers

By sea, by land, on the water, under the water, and through the air, God will provide ways and means of rapid transit, for the accomplishment of His promises.

By JOHN W. CHRISTIAN

A JEWISH prophet, in Babylonish captivity more than twenty-five hundred years ago, declared under inspiration that as we near the end of time and the ushering in of the everlasting kingdom of the Lord Jesus, a mighty revival will take place, making possible the glorious culmination of the gospel as foretold by patriarchs and prophets. The instruction of the angel to Daniel was: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

This awakening in knowledge,—in science and in modern invention,—is not for the gratification of the natural heart or the pride of men, but as a running mate to the final triumph of the gospel as foretold by Christ, and recorded by Matthew in his Gospel, chapter 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To make possible the fulfillment of this prophecy of the heralding of the gospel of salvation to all mankind, has the power of mind and body in science and skill been awakened.

A GREAT MESSAGE GOING

John the revelator, in describing the rapidity with which the gospel is to be carried in the last days, declared: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Again John declared: "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And as the panorama still moved before his vision, he cried out again, "And the third angel followed them, saying with a loud voice," etc. Revelation 14: 6-9.

It is clear, then, as the apostle Paul declared in his letter to the Romans, that "a short work will the Lord make upon the earth."

The awakening of the church to its heaven-appointed task—the carrying of the gospel to all the world, announcing the return of Jesus as King of kings, and Lord of lords—and the unprecedented increase in all knowledge is not merely a coincidence. It is the response of God's agencies to the demands of the hour.

God's word has gone forth. The great clock of time has struck. The fullness of time has come; and all His purposes will stand, and all His counsels will be realized. Nothing can turn back His records. By sea, by land, on the water, under the water, and through the air, God will provide ways and means of rapid transit, for the accomplishment of His promises to patriarchs and prophets resting in hope, and to His people now looking for a fulfillment of His word.

PREPARED FOR THIS HOUR

Earnest, thoughtful men have linked the modern genius of the human mind as seen in present-day inventions, with the glorious climax of Christianity in its onward march throughout the earth, gathering sheaves for the kingdom from every tribe and nation under heaven, encountering successfully prejudice, superstition, and hatred engendered by false religions. In striking language do they note the union of the human and the divine in this triumph of the gospel, even as Christ has ordained that the wisdom, genius, and strength of men shall be His helping hand in passing the broken bread from the Master's hands to the needy and hungry of earth.

As far back as the seventeenth century, Peter Jurieu, in his book entitled "The Accomplishment of the Scripture Prophecies," on page 13, says:

"Why did God reserve the invention of the sea compass to these last times? Why was it not known, three or four hundred years ago, what it was to sail upon the ocean far from the shore? Was there less curiosity, covetousness, or industry among men formerly than now? For what reason would God that one half of the world should live in ignorance of the other for so long a time? Why hath God in these latter days more visibly favored the designs which men have always had, to enrich themselves by commerce and trade, going in pursuit of riches to the end of the world? For my own part, I cannot but look upon this as a work of a most wise Providence, discovering to us unknown people, whose conversion He intends to bring about within a short time."

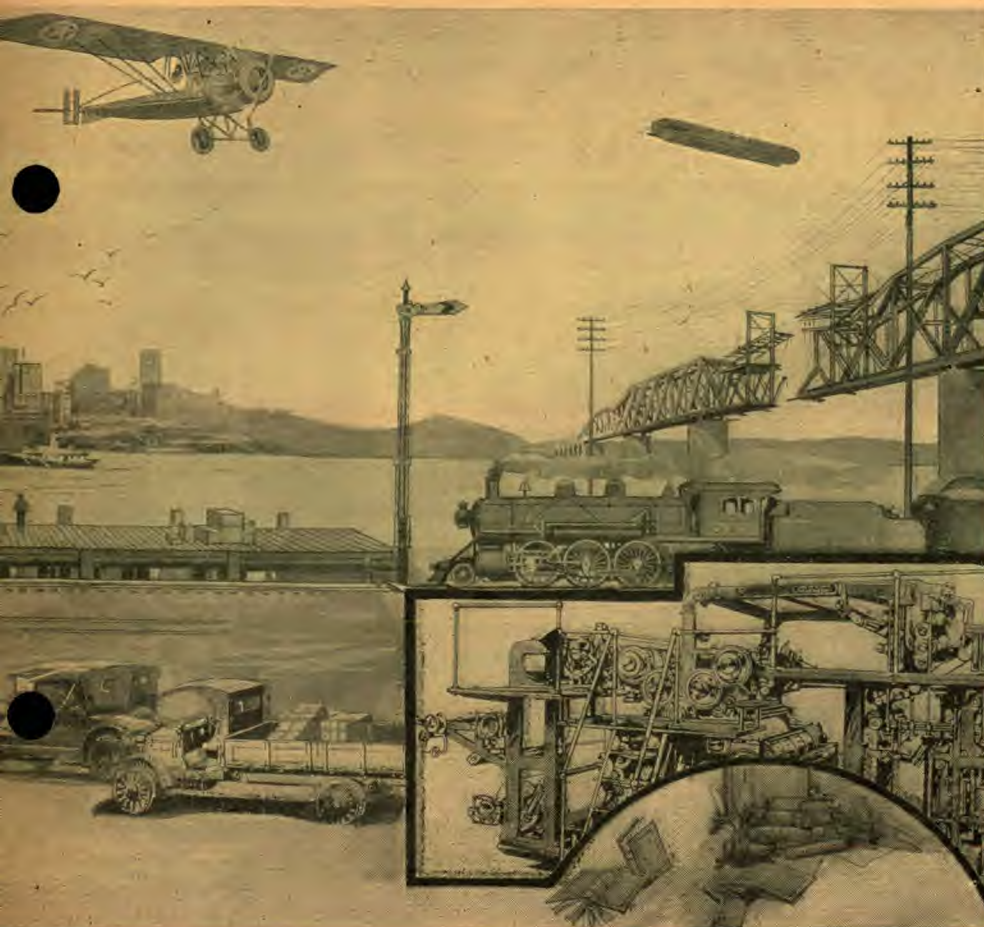
A NEW AGE

Again, the late Arthur T. Pierson, in his book "The Modern Mission Century," page 24, bears this testimony: "One very remarkable feature of this day of God defies adequate description. We might call it acceleration, concentration, condensation: but there is no fit word for it.



Centuries are practically crowded into years, and years into days. Travel is so rapid that what would have taken months one hundred years ago, is now easily accomplished in weeks, perhaps in days. We keep in touch, day by day, with the whole world, so that, in the morning papers, we read the news from Japan and China, India and Africa, as naturally as from London and Dublin, New York and Chicago. So much can be done, in a brief space of time, and over a vast space of territory, that practically time and space are annihilated, and nothing seems any longer impossible to human achievement. The last fifty years have brought to the race an absolutely new era and epoch, abundant illustrations of which it would be easy to adduce."

In commenting upon the advantages of the steamship and the steam railroad over the primitive modes of travel, Dr. Edward Lawrence, in his book "Introduction to Foreign Missions," page 20, employs this striking language: "There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Greco-Roman empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young



men at Williamstown (Massachusetts) were praying and studying about missions, that Robert Fulton was making the first trip of the Clermont from New York to Albany."

The past century has to all practical purposes witnessed a mighty shrinkage in the size of the world. In a few moments' time, a message of sadness or of joy can be flashed from one country to another, across continent and over sea. We know to-day what our brothers on the other side of the world are doing. Their activities come under the scrutiny of our eyes as rapidly as performed. The actions of statesmen and governments are lauded or censured by the peoples of other countries at the identical time the constituency they represent passes judgment upon them. Day and night, heat and cold, distance and proximity, are no longer factors hindering or accelerating the missions of men. Can we for a moment think that God has no purpose at all in the mighty inventions that have suddenly sprung into activity in the last century? They are a mighty voice calling the church of the living God to action, challenging every believer to cast his lot, through personal effort and financial support, for the finishing of the work of the gospel, putting an end to sin, and ushering in the eternal hour of peace.

ULTIMATELY, we might say, might is right; because the greatest might is God, and God is right. It is this uncircumventable might that checks up the abortive attempts of men, organizations, or devils to impose their might upon the earth, and ordains that nothing is ever settled until it is settled right.

J. W. H.

The Great Day of the Lord

(Continued from page 7)

the undertaking! It is a burning disgrace that excites pity and disgust."

The Rev. T. De Witt Talmage, speaking on the same theme, said that the churches in civilized lands averaged *less than two conversions a year each*. In contrast with this, he said, there had been an average of four deaths annually. He then forcibly expressed himself thus: "How soon, at that rate, will the world be brought to God? We gain two; we lose four. Eternal God! What will this come to?"

And who can say that the first two decades of the twentieth century average any better? This, however, does not mean that missions have been greatly neglected; but it is a well-known fact that the annual birth rate among heathens is largely in excess of the converts to Christianity.

TO SIT ON THRONES

If converts to Christianity were to reach one hundred thousand a year, that would greatly exceed all calculations. But even then, the excess of births over the converts would be more than twelve million each year. At that rate, the prospect of converting the world before the coming of Christ, so that all shall know Him, "from the least unto the greatest," is certainly not flattering.

We may safely depend on the statement of the apostle Paul that "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 will 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." 1 Thessalonians 4:16, 17. It seems hardly necessary to call attention to the fact that this text reveals that only the *dead in Christ* are raised to meet the Lord at His coming, and join the living righteous in the heavenly ascent. But why take these to heaven?—To fulfill what the Saviour had before said, that in leaving His disciples at the time of His first advent, He went to prepare a home for them in His Father's house. (John 14:2, 3.)

It is therefore unmistakable that only saints are received by the Lord when He comes, and that these are taken with Him to heaven direct. Moreover, we learn, on the other hand, that the wicked of earth will be destroyed by the brightness of that coming which redeems the saints. (2 Thessalonians 2:8.) This, of course, will leave the earth deserted and desolate. (2 Thessalonians 1:7, 8; Jeremiah 4:25.)

But the promise of the Saviour is that overcomers shall sit with Him on His throne, as surely as He now sits with the Father on His throne. (Revelation 3:21.) Hence we are justified in looking for them in that exalted position. And under the direction of the seer of Patmos, we find them in their rightful place. After pointing out Satan, the deceiver, sentenced to bondage for a thousand years, he tells that he will be released for "a little season" at its termination. (Revelation 20:2, 3.)

Yet the prophet says that during this same thousand years of Satan's confinement, thrones are in evidence, and are occupied by those to whom judgment is intrusted. With the assurance that the saints shall judge the world, and even angels (1 Corinthians 6:1-3), the query may well arise as to whether the scene here presented is not that of the discharge of this high trust. Divine injunction requires that none judge others while in the present life. (Matthew 7:1.) Again, the mandate insists that in this matter, all wait until the Lord comes, when everything will appear in its true light, and no mistakes will be made. (1 Corinthians 4:5.) Then He will set the saints on His throne in heaven to judge the world and wicked angels.

THE MILLENNIUM ENDED

Scrutiny of the scripture referring to the one thousand years reveals that those sitting on the thrones were once dead, some having been beheaded for the faith of Jesus. It is then registered of these that "they lived and reigned with Christ a thousand years." The record also says that the rest of the dead—those not taken up in the first resurrection—lived not until the thousand years ended; but that those living, and on the thrones, could not be hurt by the second death.

None of the wicked come up in the first resurrection, because that is "the resurrection of the just," when all the righteous are recompensed. (Luke 14:14.) The wicked must wait for the end of the thousand years, when the judgment for their wrong deeds has been rendered. (Revelation 20:4, 5.) During their waiting in the chambers of the dead, the earth is desolate and chaotic. (Jeremiah 4:23, 24.) No one being alive on earth for Satan to assail with temptation, his occupation will be gone for the time, and this fact will place him in bonds. He

will be a prisoner in the place of his former conquests, to behold the desolation he has wrought.

When the thousand years are ended, however, and the second resurrection brings up the millions of depraved characters, Satan will thus be loosed, to take his place at their head. In his hatred for Christ and all that savors of heavenly

worth, he will incite the nations then permitted briefly to live, to assist in the capture of the heavenly city, then just descended, in which will be those who have been on the thrones of judgment to pronounce sentence against them. As the deceived, rebellious ones, with their furious leader, surround the city, fire from heaven will descend to devour them.

But as it was not thus in the beginning, neither will it be thus when the long reign of sin is past, and the perfection of the beginning is restored and beautified a hundredfold in the glorious future of the restoration.

Listen to the apostle Peter: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

In ringing tones Isaiah had centuries before voiced the precious promise of Jehovah: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create." He adds: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65: 17, 18, 25. Again he declares: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 6-9.

Come, blessed day when confidence shall take the place of distrust in man and beast; when love shall replace hatred; when error shall bow to triumphant truth; when the gold that damns the soul of the greedy on earth shall pave the streets of the poor in spirit; when rivers of blood shall give place to the river of life; when chariots of war shall give place to the chariots of those who have overcome sin; and where slaying, suffering, and death shall be no more.

Give Jesus a Few Moments

In this age of speed and haste, we are so busy with the cares and pleasures of life, that we are prone to neglect talking to Jesus, our best friend.

From morning till night, it is hurry, hurry, no matter what we do. In our business, we wish the days were twice as long; in school, students often skim or cram, any way to get through; and Jesus is left till some more convenient time, which never comes.

Of course, we shall never find time, but it must be taken from something else, to present our wants and our needs before God, so that He can cooperate with us in accomplishing our work, whatever it may be.

The best time to begin is early in the morning, before we have met the busy world, and before we begin the tasks of the day. Here we can learn a lesson from the Master Teacher. He slipped away to the mountain before the break of day, to pour out His heart to God. If Jesus, a sinless being, needed to do this, how much more should we, who are so sinful, take time for prayer!

Let a few moments each day be kept sacred for Him, that He may give in return many days of peace and trust in Him.

MAGGIE M. MCCOY.

"They Shall Not Hurt nor Destroy"

The Land of Perfect Peace

By

B. M. GRANDY

IT was in a lonely station in an out-of-the-way town, where I was awaiting the belated arrival of an afternoon train, that I fell into conversation with a fellow traveler—I was about to say fellow sufferer, for to wait weary hours for a late train surely borders on suffering.

The occasional click! click! click! clickety-click! of the telegraph instrument serves only to intensify the monotony that fills the air and holds within its silent embrace the scowling agent, who sits humped over the cluttered desk in the grimy office, and seems to rebuke the impatient inquiry of the luckless traveler who is missing an important appointment because of the delay.

John Gunnoe, even under more favorable circumstances, would not have been a loquacious companion; so it is not surprising that it took some time for us to become well enough acquainted to have a worth-while conversation.

SAVING THE NATION'S RESOURCES

From his appearance, I judged him to be a mountaineer, perhaps a prospector, or a sheep herder. In the course of our conversation, however, I learned that he was a hunter and trapper—one of thirty-three employed by Uncle Sam to trap and kill predatory animals in the sister states of Oregon and Washington. An experienced hunter before, he has become an expert in bringing the wily animals to bay; and during his three years' service, he has killed more than fifteen hundred coyotes, and scores of bobcats, besides many foxes and some smaller animals. Each spring, he devotes some of his time to searching out the dens where the mother coyotes have given birth to their furry families. His success in this is evidenced by the fact that he kills from one hundred and fifty to one hundred and seventy-five coyote pups each spring. A litter of coyote pups numbers from two to nine.

Among the prized testimonials Mr. Gunnoe had stored away carefully in a pocketbook, placed safely within an inside pocket of his smoky jacket, was a typewritten copy of a letter sent by a grateful sheepman to Mr. Gunnoe's chief.



This letter said that Mr. Gunnoe had spent a few weeks hunting and trapping on the sheep range of the sheepman. As the result, at least two hundred lambs had been saved from untimely death; and, as these lambs were worth ten dollars apiece, two thousand dollars' worth of live stock had been saved for the grateful sheep owner, and Uncle Sam's supply of mutton had been preserved to the same extent.

An analysis of the stomach contents of coyotes killed during the lambing season shows that seventy-five per cent of their menu consists of spring lamb. Rather an expensive diet in these times of the high cost of living!

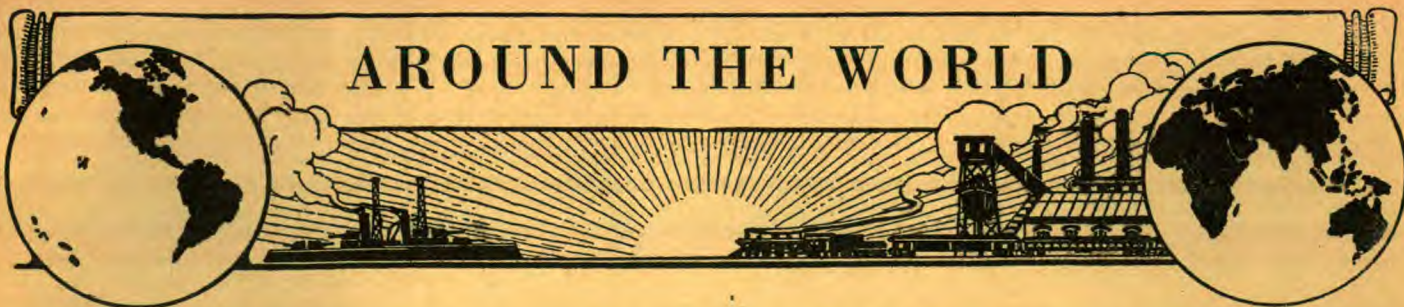
If each of the other thirty-two hunters does even half as well as Mr. Gunnoe, it is easy to see that Uncle Sam should be well pleased with their work. And during part of the season, the furs and pelts of the animals killed help materially in paying the salaries of the hunters.

THE LUST FOR BLOOD

This little story is only one of many that remind us of the enmity existing among the living creatures that inhabit the earth. Instead of being as in the beginning, when God gave to man the nuts, grain, and fruit for food, and to the beasts and fowls and creeping things the green herbs for meat, the animals of the earth, both man and beast, fowl and creeping thing, prey upon one another.

The weaker must fall victim to the stronger, and the lust for blood leads both man and beast to war against their own kind. The history of sinful men and nations is written in blood. Many heroes of this world are those who have led in the greatest slaughter of their fellow men.

AROUND THE WORLD



¶ Hay is \$100 a ton in France.

¶ Two Frenchmen have perfected a helicopter, or aéroplane whose propellers are mounted on vertical shafts, with which a vertical ascent may be made.

¶ Protestants in Poland number 500,000. Religious liberty is assured them through the influence of General Pilsudski and other officials in government circles.

¶ Czecho-Slovakia is considering the enactment of a law declaring total prohibition.

¶ The largest single disability of American troops in the war is reported to be tuberculosis of the lungs. Eighteen per cent of a total of 119,000 cases examined showed affected lungs.

¶ Internal revenue statistics indicate that fewer cigars and less smoking and chewing tobacco are being consumed by the American public, but the consumption of cigarettes is two and a half times more than in 1913.

¶ According to a newspaper dispatch, people living near volcanoes in Italy are not worrying about coal shortage this winter, for the Italian government has perfected a scheme to heat the near-by towns by steam from the furnaces of nature, of which there is a considerable supply in the peninsula.

¶ More than four hundred girls are enrolled in the Crandon Institute maintained in Italy by the Methodist Episcopal Church. This is a radical departure from the convent schools and education in the cloister.

¶ French heels are dangerous. More than half the accidents to women in a certain huge concern where more than a hundred thousand men and women are employed, were due to stumbling, slipping, falling from heights, and the like. Less than one fifth of the accidents to men were so caused.

¶ The great Skoda gun works formerly owned by Austria have been converted into machine shops for factory and agricultural implements.

¶ Reckoning according to the progressive ratio of costs in wars of the United States, Major Robert C. Cotton, U. S. A., estimates that the next war will cost the nation \$1,027,972,000,000, or four times its present wealth.

¶ Thirty states now have either full or presidential woman's suffrage. Suffrage to women was granted in the Isle of Man in 1881; New Zealand, 1893; Australia, 1902; Finland, 1906; Norway, 1907; Iceland, 1913; Denmark, 1915; Russia, 1917; Canada, Austria, England, Germany, Ireland, Poland, Scotland, and Wales, 1918; Holland and Sweden, 1919.—*Christian Statesman*.

¶ Under the new constitution of Germany, which has become effective, all

citizens of the country are to have freedom of belief and conscience, and there is to be no state church. Freedom in education is guaranteed to every citizen, and all men are to have fundamentally the same rights and duties in the state. Rank is abolished, so also are titles of nobility.—*Missionary Review*.



¶ One of the most remarkable post-war suggestions is the proposal of the English *Statist* that Great Britain's national debt be paid off through the sale of Church of England and Scotland properties, which as such are exempt from taxation. This sale would naturally include St. Paul's Cathedral, and Westminster Abbey, with its famous graves and relics. Yet, seeing that the people made the original investment, and have supported these institutions through the centuries, it is the right of the people to deal with their property as they see fit. Above is a view of the famous dome of St. Paul's.

¶ Los Angeles, California, reports 6,910 marriages in one year, and 2,460 divorce cases filed, of which 1,319 were granted, or about one failure in every three marriages.

¶ By order of the ministry of the interior of China, the following instructions have been circularized throughout the republic:

"It has been noticed that almost everybody in the country indulges in the use of cigars or cigarettes, which will become a worse curse to the nation than was opium in former days, unless some restrictions are imposed. It is hereby decided that before any measures are taken for the total prohibition of their use, the following restrictions shall be imposed: 1. No boy or girl under eighteen years of age shall be allowed to smoke cigars or cigarettes; 2. Any military or naval man using them shall be punished; 3. The use of cigars and cigarettes in government schools and colleges shall be strictly prohibited."

¶ During the first ten months of 1919, no less than 342 persons were killed by automobile accidents in the city of Chicago, Illinois.

¶ The soot daily falling on the surface of London is estimated at four and a half pounds to the acre. In one hundred years, this amounts to eighty-two tons to the acre.

¶ Dr. William J. Mayo states that since the close of the Civil War, the advances made in medicine have added fifteen years to the average length of human life. He predicts that a further ten years will be added during the next twenty years.

¶ Germany's national debt now amounts to thirty-nine billion dollars (\$39,000,000,000). Her per capita wealth is \$1,231. The per capita debt amounts to \$600, and interest charges of \$30. The German government intends to pay off this indebtedness through a gigantic lottery with drawings twice a year for eighty years. In each drawing, 2,500 prizes will be given, amounting to 25,000,000 marks. Five of these prizes at each drawing will be for one million marks.

¶ France has a debt of thirty-six billion dollars, and she also intends to raffle off her debts through one hundred and twenty million tickets at \$100 each. By this means, a new millionaire will be created each day in France for two years, and every week thereafter for twenty years. The *New York Evening World* calls these schemes "the wildest carnival of gambling the world has ever seen, . . . with national governments playing the rôle of croupier."

¶ During the world war, one in every 28 inhabitants of France was killed; in Germany, one in each 35; Great Britain, one in 66; and in Italy, one in 79.

Efficiency in Waste Elimination

By

H. S. ANDERSON

PEOPLE in general little suspect the gravity of constipation, or the readiness with which it submits to proper treatment. Many of the symptoms which cause apprehension to men and women at some time or other are often the result of constipation or auto-intoxication. To have good health, and to live long, it is necessary that the body should be kept clean within as well as without.

Constipation is recognized as the most prevalent ailment of civilized man; consequently many persons are prone to look upon the condition with indifference, contenting themselves with a certain degree of temporary relief, too often brought about by the easiest means at their disposal, namely, purgatives. That far-reaching evils result from all medicinal means of forcing the evacuation of the bowels is recognized by the most advanced physicians, and these purgatives are coming to be prescribed less and less.

The prevailing idea that physic acts upon the bowels is quite wrong. The truth of the matter is that all the organs from the stomach to the colon act upon the physic, and this means an exhausting strain upon them. The weakening effect upon the system, following the use of laxatives of various kinds, is well known to users; but the strain they impose on the kidneys and other vital organs is not realized, and when their use is carried to extremes, the whole constitution is often undermined.

TOO CIVILIZED FOODS

It is more and more evident that auto-intoxication is not sufficiently recognized by the general practitioner as the basis of a multitude of ills that afflict mankind. The average treatment given is too often purely symptomatic. Relief is sought for the patient through the treatment of whatever symptoms appear, bromides being administered for nervousness, calomel for headache, tonics for run down health, etc., whereas, in many cases, the cause of the symptom or symptoms is wholly overlooked or ignored.

Constipation, in a majority of cases, should be considered less as a disease than as a pernicious habit; and with a little care and patience, almost any one can be cured. A fact that should be more generally known is that nature provides a powerful yet harmless laxative, which, when used properly, will accomplish for the individual what no medicine can do. This laxative is plain, unrefined, undemineralized, wholesome foods as furnished by nature. The following facts are well known to the medical profession:

a. Unrefined food (whole meal breads, natural brown rice, and fresh vegetables and fruits) is a natural laxative.

b. We can have normal and natural bowel movements by an intelligent selection of food.

c. We have eliminated from our diet nearly all the laxative and bowel-stimulating properties of food.



*Causes and
Rational Remedies
for a
Pernicious
Habit*

d. The diet of almost every person in civilized communities is deficient in the very important element, *cellulose*.

e. In the process of removing the cellulose and outer coatings from grain, in making white flour and demineralized breakfast foods, and in polishing rice, the greater proportion of valuable mineral salts is lost—iron, calcium, potassium, phosphorus, etc., including the indispensable vitamins.

f. The lack of these essentials in our diet is the primary cause of the most prevalent of all diseases, constipation.

g. You can cure yourself of this if you select by preference foods that contain a high percentage of cellulose.

REJECTED PORTIONS VALUABLE

Foods as furnished by nature contain a bulky element,—the rough, indigestible particles of vegetable matter that absorb moisture and increase the volume of the bowel contents, thereby exciting the bowels to more thorough action. Besides this mechanical propulsion, there are properties in natural, unrefined foods which lubricate the bowels and stimulate peristalsis. These are acids, fats, and mineral salts.

The old way of comparing the "indigestibility" of entire wheat, unbolted corn meal, natural brown rice, etc., with the "digestibility" of white flour, white rice, refined sugars, etc., is absurd, because of the well-known fact that complete absorption means constipation. Absence of cellulose in our diet means constipation. Absence of the valuable mineral and vitamin means constipation. These outer coverings of grain, when included in the flour for bread-making, take up moisture and hold it in the intestines, thereby making the intestinal mass more elastic, and stimulating peristalsis, so necessary to the process of elimination. Drs. Geo. M. Piersol and H. H. Musser, of the University of Pennsylvania, say on this point:

"Constipation is but a symptomatic expression of some underlying disorder; and any treatment to be efficient must be directed, not to the temporary removal of the symptom, but at the cause."

"Dietetic errors are among the most frequent general causes of constipation. These consist in food which is deficient in residue (bran), by reason of which the bowel is deprived of the mechanical stim-

uli necessary to promote proper intestinal activity. A diet suitable for constipation must be one which will furnish adequate stimuli to the intestinal mucosa by means of undeposited residue, and the various chemical substances elaborated during its digestion."

POSSIBLE CANCER CURE

Diagnosticians are agreed that many of the ills that plague the human family are largely preceded by constipation. They also agree that freedom from constipation averts many ills. More and more the prevalence of constipation and its effects upon the body are studied in connection with the rapid increase of cancer. While cancer specialists are not agreed upon the cause of cancer, it is interesting to note the words of so eminent a man as Dr. Horace Packard, of Boston University. In discussing the cancer question before the Surgical and Gynecological Society of the American Institute of Homeopathy at Chicago, June, 1915, he stated that demineralized foods form a factor in the development of cancer. Here are his own words:

"A momentous fact is that the flour mills of the civilized world are busy eliminating every particle of bran, phosphorus, sodium, calcium, magnesium, chlorine, and sulphur (mineral salts) from our staple food supply, and sending out food material rich in heat units but pitifully meager in energizing and immunizing material."

"Since a critical examination of the habits of life of civilized cancer-plagued people in comparison to the habits of primitive cancer-free people shows that the main difference between them is a dietary poor in mineral salts among the cancer-plagued people and a diet rich in mineral salts among the cancer-free people, the most logical and rational course is to adopt this as a keynote to cancer treatment."

"All forms of malignant diseases are possible only because of absence of or loss of immunity. All animal life in normal state of environment and supplied with nutriment bearing all the organic ingredients necessary for the maintenance of the disease-resisting vitality, possesses in itself a protective immunity from cancer."

Hasty Eating.—When true food is eaten slowly, in proper quantity, at regu-

lar times, under cheerful conditions, and well masticated, normal digestion may be expected to follow.

Unfortunately, many people are so fully absorbed in their business and social affairs that they have but little time to spare for anything else, hence they pay little attention to their meals, and some eat almost anything, at any time and at all times of the day, and not infrequently at night. The result is that they suffer of chronic constipation and other evil consequences of dietetic indiscretions.

Irregularity.—Ignorance or indifference as to the necessity of having a regular time to empty the intestine, and anything and everything that from day to day postpones or prevents the emptying of the bowel in the time of going to stool, may be classed among the etiologic factors of constipation.

Constipated persons should be divided into two groups: (a) those seeking temporary relief, and (b) persons who wish a permanent cure. For the former, purgatives, cathartics, laxatives, and enemata may be prescribed from time to time to secure an immediate evacuation, but with the understanding that no permanent benefit is to be expected. For the latter, on the other hand, a system of therapeutic measures must be mapped out, which includes, first, the exclusion from the dietary, as far as possible, of such foods as are known to be a chief contributing cause of constipation; secondly, the regulation of the habits of life, as work, rest, and sleep, so as to assist Nature in her reconstructive work, as healing comes from within, and not from without.

When a moderate amount of food has been eaten at the usual hour, the intestinal contents will be propelled through the alimentary tract with normal rapidity, and a regular evacuation should occur at or near the same time each day.

MUST BE CORRECT DIET

Chronic cases of constipation, especially those of long standing, will not be corrected at once, for the perversion was not brought about in a day. But by avoidance of foods from which the cellulose has been removed, as white bread, white rice, bolted corn meal, pearled barley, and demineralized breakfast foods, likewise of all concentrated foods, as meat, cocoa, chocolate, candy, cheese, and fried foods, and substitution for them of entire wheat breads, green stuff, as lettuce, celery, cabbage, tomatoes, and other coarse vegetables, with an abundance of fruit, fresh or dried (when taken in right combination with each other, as grains and fruits at one meal, or fruits by themselves, the mixing of vegetables and fruits in one meal being avoided), a change for the better may be noticeable almost immediately, and in the course of a few weeks or a few months, the system will adjust itself to regularity, and a great improvement in the general health will result.

When entire wheat bread cannot be obtained, a little bran may be eaten with the meal until relief is found, and will greatly aid if used with such cereals as natural rice and ground whole corn meal, especially when supplemented with stewed prunes, figs, or raisins at the morning meal, and plenty of fresh vege-

tables at the noon meal. When bran seems distasteful, it may be used in equal quantities with rolled zwieback or crackers, or in bran biscuit or other breads.

The adding of bran by no means furnishes a substitute for entire wheat bread. Bran lacks many of the elements found in the cells and outer skin of wheat. The whole grain, with bran and germ included, nothing added and nothing excluded, when ground into flour or meal, provides honest, adequate, all-round building food. Such cereal food is rich in all the food minerals and vitamins essential to animal life, containing just the quantity of bran necessary to make constipation practically impossible.

BUY A GRISTMILL

Because the commercial flours must be kept in storage, and in order that they may not become rancid, the germ, including fat, protein, and various minerals, is eliminated, together with the bran, thus leaving principally the white, starchy particles for the consumer. Hence it is difficult to procure entire wheat flour or unbolted corn meal unless it is ground to order. Fortunately, at

the expense of a few dollars, we can obtain little grinding machines for our homes, in which to grind corn and wheat, especially for unleavened bread and for breakfast cereal.

Wonderful are the operations of Nature! But she will suffer no willful abuse. Her laws are established by a higher power than we. Consider the disease-resisting sheep or goats, how they live and thrive on the meager shrub of the mountain side; yet they seem almost immune from the ravages of disease to which "well fed" animals are too prone to give way. The cow's food is often muddled too much; and in consequence, there is hardly a dairy herd but has its quota of "reactors."

Thousands of men and women who have been cured of tuberculosis, are witnesses to the fact that the eating of natural foods containing all the organic ingredients needful to the building of healthy blood and tissue, provides anew a resistance to disease, and to a large extent, a renewal of vigor and health that was lost. New red blood that resists disease depends on food,—natural, unrefined, unbolted, non-stimulating, wholesome food.

THE BADGE OF LOYALTY

"God's blessing and sanctifying the day, meant that He separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be the worshipers of that God who made the world in six days and rested on the seventh."—"Theological Compend," the Rev. Amos Binney, page 169.

By E. K. SLADE

THE Sabbath occupies an important place in the plan of God, and its origin, nature, and purpose are clearly set forth in the Scriptures. It was not made for any one race of men alone, nor for one brief epoch of time. It had no connection with the types and ordinances that were to serve to the time of the crucifixion and then cease to be. It came not into existence because of sin, as a part of the plan of salvation, nor was it a special gift to the Jews.

The Sabbath had a definite and royal beginning and a divine Author. "The Sabbath was made for man: . . . therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. That the Son of man is Christ is understood by all. The Son of man is here declared to be Lord of the Sabbath, on the ground that He was the maker of the Sabbath. He who made the Sabbath in the beginning, took occasion to say to the men with whom He mingled and to whom He ministered while on earth, that the day which He and they recognized as the Sabbath then was that which was originally made for man. This frank and clear statement from the Author of the Sabbath makes illogical and unfair the application of the term "Lord's day" to any other day than that of which the Son of man declares Himself to be Lord.

"All things were made by Him [Christ]; and without Him was not anything made that was made." John 1:3. The Sabbath is not a man-made institution. It is not an outgrowth of ancient worship, nor is it a product of popular approval and common acceptance of an

obsolete form. It is one of the "all things" that the Creator made in the beginning. The history of the making of the Sabbath is briefly and beautifully recorded as follows: "The heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

A WEEKLY REMINDER

No one but a Creator could make the Sabbath, for an essential part of the making was the resting from the act of creation.

Three definite acts constitute the making of the Sabbath. They are His rest, His blessing, and His sanctification. Not one of these acts could be performed by a man, nor could any part of this which made the Sabbath be transferred to another day than the definite seventh day. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work."

Every future seventh day was blessed and sanctified because of His resting from the great work of creation, and became a memorial of that accomplishment. Thus the Sabbath was made; and the Sabbath principle was so vital and so valuable as to be embodied as a fundamental part of the great moral law.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and



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do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

NOT A JEWISH ORDINANCE

"The Sabbath was made for man." It was made before man had sinned, and therefore it was not instituted primarily for sinners or as a part of the gospel plan, nor could it be shifted or annulled, modified or made void, by man's fall or by the institution of the plan of redemption. It was made for the sinless pair and their posterity, to be a perpetual and eternal blessing. The fact that it was made in the beginning, before separate nations were formed, is proof that it did not belong to any one race, nation, or epoch more than to another. Many have sincerely believed that the ancient Bible Sabbath was a Jewish institution, having its beginning and ending with the beginning and ending of that nation. Such a conclusion could come only from a superficial study of the question. The Sabbath was made at least 2,500 years before there was a Jewish nation. Then, as now, it constituted a part of the eternal, moral law, the transgression of which was sin.

The proclamation of the law at Sinai was not the beginning of the law or of the Sabbath. "Until the law sin was in the world: but sin is not imputed when there is no law." Romans 5: 13. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. That Adam sinned, or transgressed this law of which the Sabbath commandment is a part, is unquestioned. Paul speaks freely of "Adam's transgression." (Romans 5: 12, 14.) From the days of Adam to the time of Moses, God's law stood as the moral standard for mankind, and His Sabbath served as a memorial of creation. It was made for man before he sinned, and it remained for the human race as a blessed memorial after sin had blighted the beautiful abode of man.

The Sabbath commandment is no more "Jewish" than the other nine precepts of the law. It is no more applicable to the typical epoch of the church than to any other age. There were yearly sabbaths that were typical in their nature, and served only until the time of Christ. The Sabbath instituted in Eden was observed by the Jewish nation; but it was not a type, nor did it constitute any part of the temporary law regulating the worship and services of that typical age.

NOBODY is persecuting any denomination now, as they once persecuted Quakers and Huguenots; and when men cease persecuting a faith, it is because it doesn't matter.—Dr. Frank Crane.

"PEACE, of all worldly blessings, is the most valuable."

"THE gospel ship sails only for one port."

The First Love

IN speaking to the Ephesian church through John on the island of Patmos, Christ commended their apostolic simplicity and fervor. The lives of these believers revealed an earnest, sincere love for the cause of Christ. "Love for Christ was the golden chain that bound them together."

This condition did not long continue, however. After a very remarkable period of activity, the zeal of the believers began to wane, and instead of the warmth of love, coldness filled the church. "I have somewhat against thee, because thou hast left thy first love," said Jesus. This declaration did not imply that the Ephesian church had apostatized. It signified the presence within the organization, of something which needed uprooting, something which, if not corrected, would cause the loss of spirituality.

In all phases of human activity, one finds strong tendencies. This is true of religious matters, which are conducive to a better life, or to a more unsettled and unsatisfactory life. When a person finds Christ for the first time, and recognizes in Him the atonement for sin, the natural and manifest tendency is toward a vigorous Christian experience. He has the love of God engendered in his heart, and it illumines and clarifies his private and public life. His Christian activity is apparently unremitting.

Satan is never more pleased than when he sees a relapse from this condition. The evil one is not discouraged because a soul accepts Christ as his personal Saviour. He recognizes the fact that many of his most cunningly devised schemes work best after conversion. Consequently his policy is, to aid the unguarded Christian in losing the love of God.

One's first love for Christ should remain constant. If asked by a friend as to the period or time of our greatest love for God, every follower of the Lord Jesus Christ should respond immediately, "The present time." Unless we are enabled to say this honestly, we have lost our first love, and a spiritual awakening is indispensable to further development.

VERNON E. HENDERSHOT.

Reduced to a Pond

WE are almost led to believe that the great Atlantic, with its waves lapping the shores of vast continents, has been reduced to a mere pond by the marvelous achievements of men in this wonderful age of inventions. A few years ago, it seemed to be almost a boundless expanse, weeks, yea, months being required to send messages across; but now it has become so small that men can speak across.

Then to cross from shore to shore took many weary weeks; but now men fly across the ocean as the crow flies over the lake that separates us from our neighbor.

But what does all this mean? Why has the world been lying dormant for nearly six thousand years, and now, suddenly, all these marvelous strides of progress and achievement? Are men endowed with so much greater intellect now than formerly? What can it mean? Where lies the cause?

To these questions, but one answer can be given: We have reached "the time of the end." We are living in the time foretold by the prophet of God 2,500 years ago, when he penned these immortal words: "O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

"The time of the end" is not the same as the end of time; but it is a short period just preceding and leading up to the end of all things. And now the finger of God has touched men, giving them a desire to search into the laws of nature and understand their workings. Others, with inventive genius, have laid hold upon the powers of nature and made them do their bidding. This is not a mere "happen-so." Behind it all stands God, who, by the touch of His hand, leads men to fulfill His purposes.

But the marvelous inventions of our day were not brought forth merely for the convenience of the human family nor to satisfy their curiosity. The Lord had in mind a greater purpose than this.

There is a work that must be done during "the time of the end." Said the Saviour, "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. The uttermost parts of the earth must hear the message of the coming King. That this may be accomplished in one generation, the Lord caused men to lay hold upon the forces wrapped up in nature, and make use of them. Ways and means are thus provided whereby the servants of God can swiftly carry the glad tidings to every nation, kindred, tongue, and people.

We should see the hand of God in all this. God is not limited in His resources. He may use men, as He used Cyrus of old, to fulfill His purposes, though they may not know Him. Men may harness the lightning, they may fly on the wings of the wind, they may reduce the ocean to a pond; but in it all, we should see the workings of God, fulfilling the predictions of His Word.

N. P. NEILSEN.

Signs of the Times

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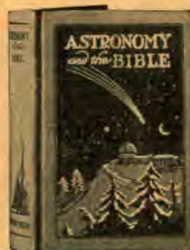
JAMES COCHRAN, Circulation Manager.

ASTRONOMY AND THE BIBLE

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



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



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

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SCIENCE AND THE BIBLE
THE CENTER OF THE UNIVERSE
THE EARTH IN SPACE
CELESTIAL MAGNITUDES
THE BANDS OF ORION

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Sheet Music

C. P. Whitford, of Orlando, Florida, has recently published a new and beautiful "present truth" song, entitled "We Are Nearing Home." We can most cordially recommend this song to all lovers of good music. It was sung at a number of camp meetings the past summer with telling effect. It can be secured by sending twenty cents to C. P. Whitford as above.

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The Soul-Bracing Knowledge of Experience

EXPERIENCE is the vital ingredient that enables the individual to know things for himself with a certainty which cannot be set aside. We may know about a great many things in a sort of historical way, and in general recognize their truth; but actual experience is demanded if we are really to know, or to become expert in, any line of human endeavor or knowledge.

We may take frequent rides on a railroad train, we may see it pass our place every day, and in a general way we may understand what the engineer is doing; but we do not have the experiences of the engineer until we lay our hand upon the throttle, turn the steam into the cylinders, and feel the thrill as the powerful locomotive carries us along with its great load. There is a sensation of power and of life which thrills the engineer, that the passenger riding carelessly in the coach knows nothing about.

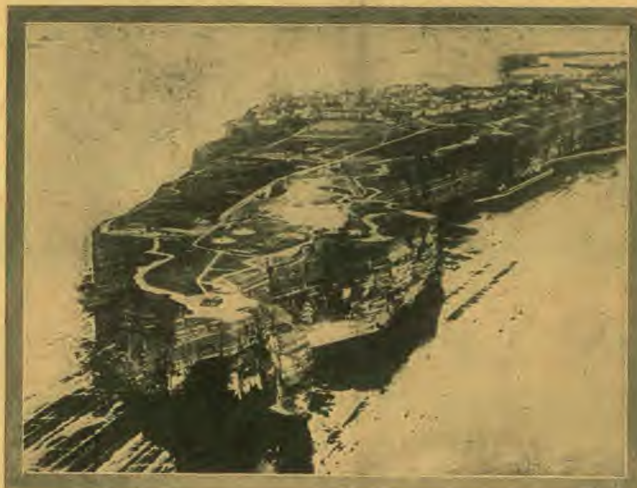
There are literally thousands of persons who are dozing along in the man-constructed coaches of Christianity without knowing anything as a matter of experience in regard to the vital life and power of the Christ Himself. They may be very particular about attending to certain religious duties, such as going to church and hearing sermons at specified times; but they do not study God's living Word for themselves, they do not know its life-giving streams of power, they are not in touch with the divine, and therefore they are wholly oblivious to the incalculable consolations and blessings that come to the one who is feeding day by day upon the words of the living God.

To the soul who has had experience with God, and who knows in his own life the vital power of the inspired Word, what comfort and inspiration come from such texts as the following: "I will make mention of the loving-kindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely, they are My people, children that will not deal falsely: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isaiah 63: 7-10.

"The loving-kindnesses of Jehovah"! How that expression thrills the soul of the one who is resting upon his God! Kindness that has love as its great mainspring comes from God alone. God's great goodness and all His mercies are bestowed upon His children, and the whole human family are the objects of His heart's desire. How expressive is the statement, "the multitude of His

loving-kindnesses"! God's kindness, saturated with His infinite love, comes to us in a great multitude of ways. In all of our affliction, He is afflicted, and "the angel of His presence" is constantly with us to save us. Both His love and His pity are ever about us as He seeks to redeem us. How these sentiments thrill the soul that is in touch with God! What joy, what courage, what hope they bring into the life! Every perplexity is dissolved in the presence of Him who fills our hearts with "loving-kindnesses"!

But we must have actual experiences with our heavenly Father if we would know these things. We must not depend



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Ceded to Germany by Great Britain in 1890, with little thought of the strategical position the island occupied, little Helgoland speedily proved to be an uncomfortable neighbor when Germany decided that her future lay on the sea and proceeded to make the rock a second Gibraltar. According to the peace terms, the fortifications are to be razed and Helgoland left to its civilian population.

upon hearsay or mere historical knowledge. "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren." "We know that we have passed out of death into life, because we love the brethren." 1 John 3: 16, 14.

An Unseen Hand at Work

A PRESS dispatch informs us that the Methodists and the Baptists, by government order, are to be permitted hereafter to worship openly in their own church edifices in the city of Vienna. Heretofore all Protestant services had to be conducted with at least semi-secrecy.

There is a mighty hand moving to give a little period wherein there shall be freedom of discussion, so that every individual in all the world may have opportunity to hear the glorious news that Jesus is soon coming.

Prophecy in the book of Revelation and elsewhere states that every creature, of every kindred, tongue, and tribe, in all the nations, shall be apprised of the great event. We should not allow ourselves to be so appalled by the workings of the forces of evil that we fail to recognize the mightier workings of the hand of Omnipotent Power as the world is being prepared for the termination of all sin and suffering, in the supreme event of the second coming of Christ.

The Frenzy of Greed

FORMER Secretary of the Treasury William G. McAdoo protests against any increase in the price of bituminous coal, on the grounds that the operators now are receiving profits that are "shocking and indefensible." He affirms that when he was secretary of the treasury, in 1918, through his investigations, he found operators that were making as high as 2,000 per cent. In other words, the investment of each and every dollar of the operator, was yielding him an income of \$2,000 a year. Mr. McAdoo furthermore states that the "income tax returns showed that earnings of one hundred to three hundred per cent on capital stock were not uncommon."

Facts of this character are the principal ingredients of the unrest of this time. What can be the state of mind of the man who will receive a profit of 2,000 per cent at the peril of his nation and of his generation? Of course, this larger profit was a bit exceptional; but then, profits of one hundred to three hundred per cent, which certainly are sufficiently exorbitant, "were not uncommon."

The men of this time are intoxicated, crazed, blinded, by greed. There is an insane scramble for money, that is as wild and satanic as the rushing of the Gadarene swine down the precipice into the sea.

Jesus of Nazareth inspired one of His greatest apostles to say: "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Timothy 3: 1, 2. "Grievous times" "in the last days" are the words of inspiration. And we are to "know this"—in other words, we are to be certain about it; for the love of self and the love of money will be so apparent that we can make no mistake if we are following the light of the inspired Word. Men ought to be able to see that the mad exhibitions of greed and selfishness now so pronounced in our world must soon reach an inglorious climax.

However, there is just before us the chiefest joy of all the ages, if we are prepared to receive it. That joy is brought to us through the second coming of Christ when He returns to redeem those who are longing for the ways of righteousness, and who have learned, through the influences of heaven, to sense the repulsiveness of the greed and selfishness so characteristic of our days.

"Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10: 9, 10.