

Signs of the Times

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By Lewis Mumford

The Hour of Opportunity

The Opening Gates and Their Obligations

By Raymond D. Brishin



AMONG the strongest evidences supporting the Christian faith and the historicity and divinity of its Founder are the providences to be seen fulfilling the words of our Saviour concerning the preaching of the gospel in all the world. Only one hundred and twenty-seven years ago, at the birth of modern missions, scarcely a country in the world was open to the missionary. Africa was unknown save on its borders; China was closed; Japan, after an experience with Jesuit Christianity, shut her doors tighter than ever; South America, though nominally Christian in parts, was intolerant to evangelicals; southern Asia, with the exception of India, was untouched; Malaysia, Polynesia, and other islands of the seven seas were given over to every religion but Christianity.

Yet, when the evangelical bodies of Europe and America awakened to their responsibilities, the gates to forbidden areas began to open faster than they could be entered; and where conservative elements have prevented the entrance of the gospel, revolution and conquest have been allowed to blast aside the barriers.

China is but one example of many. The Manchu dynasty and its hatred of all foreigners and their religions, which finally terminated in the Boxer rebellion, was overthrown, and three hundred fifty millions of people were made accessible to

missionary effort. The warships of Commodore Perry knocked at the portals of Japan, and Western civilization carried into the empire that rising Sun from the East which lightens every man who comes into the world.

Africa fell under the sway of Great Britain, Germany, and France, whose missionaries blazed the trail for the education and uplift of millions in the deepest savagery.

Scores of new island worlds came under European authority, not that their peoples might be exploited, but that the way might be prepared for the gospel, which would be preached for a witness to all nations.

At the present time, after the terrible shaking up of every nation by the world war, when commercial firms are struggling for first place during the period of reconstruction, and diplomats are endeavoring to maintain their respective countries' sphere of influence in various strategic centers, it is indeed interesting to note what unparalleled opportunities are now offered to the dispensers of salvation's wares and the ambassadors of the kingdom.

In Russia, where reactionary officials and bigoted ecclesiastics too often found excuse for sending the heterodox to the frozen steppes of Siberia or the vile dungeons of some fortress, and every religious meeting other than those allowed by law was held under the surveillance of innumerable spies and ac-

cording to the whims of police officials, a revolution, bloody and awful though it may be, has loosened the bonds of them who have suffered for conscience' sake, and given bigots something else to think about than the persecution of dissenters. Although in the throes of anarchy, wholesale massacres, and pestilence, the individual Russian may now worship according to his belief, with little fear of persecution. One missionary society has doubled its membership since the overturn of the old régime.

Austria-Hungary, the last stronghold of papal autocracy in Europe, is no more. The disciple of John Huss in Czechoslovakia may now read his Bible without fear of arrest or of having his goods confiscated. Serbia, Montenegro, and other provinces are no more under the iron yoke of a hierarchy. In Vienna itself, evangelical meetings may be held with no restraint; and only they who have been in the country know how much that freedom means.

Mission work is now unhampered on the Bosphorus. Arabia has been penetrated by military officers of the allies in large numbers. We may confidently expect the missionary to follow, although the gospel and the Word have prepared the way for coöperation between the children of Ishmael and Englishmen.

Some politicians seem to be worrying considerably because England has acquired so much territory through the war. No missionary who has ever lived for any time under the Union Jack is thus disturbed. He knows that the government behind that flag, although neutral in religious matters, stands for justice to all, and unqualified religious freedom. He knows there is a Providence that allows such a large portion of the earth to be under the jurisdiction of Great Britain. He knows that, although some portions of that vast empire may be preparing for self government, which is the only just ultimate, yet home rule at the present time would mean the usurpation of power by fanatical religionists and radical politicians whose antipathy to the religion of Jesus Christ has already been declared, and who would soon silence all religious opposition by mob violence and the sword. Christianity is not dependent upon force for its power, and never will be; but the Creator of heaven and earth undoubtedly overrules in the affairs of men and nations, to the intent that they who would serve Him may learn His love and will without intimidation.

Tibet is now open on all her borders. We may expect that as a result of the continued trouble



Have We No Room for Jesus?

Had we lived in Bethlehem that day, how different would the story be! The holy virgin would not have sought, weary, worn, and travel-stained, the rude shelter of that Oriental stable for the Prince of heaven. That hallowed baby head would not have been cradled with the beasts of the stall—had we been there!

But last night I saw His star lighting again the heavens over the sleeping folds, and His angel heralds inquiring once more at the doors of our homes. Not where gifts were being prepared for interchange for something of equal or greater value; not where the tables were heaped high with rich and superfluous foods, or where the wine glasses sparkled with intoxicating beverages, and proud display of wealth and voluptuous beauty held sway—no; they did not tarry there.

From home after home they turned sadly away. Great cities, nations, peoples, professing their knowledge of His name and character, yet all intent upon themselves, their homes, their children, their friends, their equals, their superiors, mad pleasure in cabaret, dance hall, and theater, but no place for the Lord!

Did you say He is here? Where is He? Bring Him in.

Ah, He is out there in the cold night. He is down in the slums. He is the innocent in the city jail to-night. He is the poor beggar we turned away at nightfall with a poor crust and a harder word. He is that wandering boy and girl we failed to protect yesterday, now in the dens of sin. He is that heartbroken mother. He is that suffering family we turned out of a home last week.

"Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

"But, Lord, we did not recognize You."

"Neither did the Jews of Bethlehem. Inasmuch as ye did it not unto one of these least, ye did it not unto Me."

Is not this the Christmas feast "that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; and Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

on the northwest frontier of India, some of the intolerant tribesmen of Baluchistan and Afghanistan will learn of the peace "which passeth all understanding." Mesopotamia, whence came the father of the faithful, where the children of Israel were sent for seventy years to spread the knowledge of the true God, and in whose desert wastes the early Christians found asylum from persecution, is once more receiving the everlasting gospel.

This is the hour of opportunity for the Christian church. To-morrow is uncertain. The night in which no man can work swiftly approaches. With nearly every country awaiting the written and spoken Word, the responsibility rests now upon every professor of the Name. Our marching orders are, "Go ye into all the world, and preach the gospel to the whole creation." No soldier of the cross can dare to disobey. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that doth not take his cross and follow after Me, it not worthy of Me."

As we pause for a moment at the close of this year, look backward to the past, and peer anxiously into the shadows of the future, we see nothing in this world but the transient, nothing in selfish gratification which will provide protection, a refuge, a final reward for our labor.

In Jesus Christ alone, in His service, our peace of mind is found, our certainty of the great beyond. It means the great renunciation, Gethsemane, the cross, in this life; but with Him. "Lo, I am with you always, even unto the end of the world."

"And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life."

There is much truth in the words of Governor Frank O. Lowden of Illinois, who recently said:

"If the spirit of the Bible were to enter and to hold the hearts of men for a single day, a divine restfulness would succeed the unrest which now menaces civilization. In the presence of eternal verities, strife and discord disappear. Without faith in the fatherhood of God, the brotherhood of man is an idle dream."

It is good to hear such words as these from men in official positions. The old-fashioned faith in God and His Word has by no means perished from the earth.

THE doctrine of the Lord's coming has much prominence in the Bible. Inspired men have steadily viewed that event as the end of earth's conflicts, and the crowning time of faith. Enoch, only seventh in line from Adam, predicted it, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

When under dire affliction, ancient Job looked for consolation in the return of his Master to earth. The presence of would-be comforters could not assuage his grief; but his trust was firm in his God, and the final victory of righteousness. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself." Job 19: 25-27. In line with this remarkable case was the hope of Israel's sweet singer. When considering the wicked attempts of his enemies to end his life, he comforted his heart with the thought that such scenes of strife would sometime end; and he said, as though addressing his infinite Protector: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17: 15. He looked forward to a resurrection from the dead, as the time when he should see his Master's face.

Viewing the wearying toils and the final death struggles of earth's dwellers, Isaiah found expression for his hope in these words of prophetic eloquence: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25: 8, 9.

Then, too, in his wonderful vision of earth's closing scenes, the "greatly beloved" Daniel spoke of a definite period, saying: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: . . . and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12: 1, 2. Without doubt, this is a portrayal of the final resurrection. Michael the Prince, who is thus to stand up in His future reign, is Christ, as is clearly revealed by a comparison, in the following order, of Jude 9; 1 Thessalonians 4: 16; and John 5: 28, 29.

Coming to the New Testament, we find the testimony of the Lord Jesus very explicit on this theme. He even describes the splendor of the event, and points to it as the time of general reward. These are His words: "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16: 27. The fact that the Saviour makes the time of His coming to earth the occasion for awarding to every human his just due, at once and forever settles the problem of future existence.

INSPIRATION OF APOSTLES

Nor did this lesson of the Saviour fall upon listless ears; for Peter follows the same trend of thought when exhorting to faithfulness the pastors of the churches. As an incentive to constant watchfulness, he points to the Master's return, and says, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

The great apostle Paul seemed never to tire of the theme. Sixty-five times he mentions it as the consummation of his hope in God. At the very last, when he was about to drop into a martyr's grave, he trustingly declared that he had "fought

THE GREATEST QUESTION IN THE WORLD

Will Christ Come to Earth Again?

By
JOHN O. CORLISS



by all the holy angels. This expression, however, was quite obscure to their minds, they having never seen anything that would convey its significance to them. So to stimulate their mental vision, He took Peter, James, and John, who formed the inner circle of His fellowship, into the mount of transfiguration, there to witness a miniature representation of His coming in glory.

A TYPE OF FUTURE GLORY

Arriving there, with amazement they beheld, while He prayed, the Saviour's face glow as with the brightness of the sun. They saw, too, the Master's travel-stained garments change color, and become "white as the light." Moses and Elijah—the former a subject of death and resurrection, and the latter having been taken to heaven without tasting death—both appeared on the scene as representatives of those to be changed "in the twinkling of an eye, at the last trump," and also as witnesses to the voice of God in the proclamation of His own Son. (Matthew 17: 1-8.)

Although, prior to the transfiguration scene, the Saviour, in preparation for that experience, had assured the disciples that they should not meet death before seeing Him come in His kingdom (Matthew 16: 28), yet the mountain experience was to them, for a long time, a profound mystery. But some years after, when writing his epistles to the church, Peter told what it all meant. He said that in teaching the Lord's return to earth, he had not dealt in fanciful imaginings, for he had been a personal eyewitness of the Saviour's glorious kingship. He then explains that his view of the great event was furnished when he was with the Saviour "in the holy mount," and heard God proclaim His Son's royalty. (2 Peter 1: 16-18.)

Forty days after the Lord's resurrection, He led His disciples out to Olivet, whence He was suddenly parted from them, and ascended on a cloud out of their sight. While they gazed in the direction in which He had gone, two beings in shining garments appeared, and said to them, "Why do you thus stand gazing upward?" "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 6-11.

"This same Jesus," said the angels. Borne away in a cloud, He will return the same way. Said the voice from Patmos, in confirmation of this, "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1: 7. He will come in glory, but not in His own alone; He will (Continued on page 14)

a good fight," and had "kept the faith." Because of this consciousness, he was sure that "a crown of righteousness" was laid up for him, which he should receive from the Lord in the day of His appearing. (2 Timothy 4: 7, 8.)

Yet another precious testimony comes down through the ages to us, from the sacred isle of Patmos. The beloved John was permitted to review in holy vision the future checkered history of the church. As the scene was closing, he heard the Saviour say, "Surely I come quickly." Being nearly overwhelmed by his knowledge of what the church must endure prior to her final deliverance, the prophet fervently responded: "Amen. Even so, come, Lord Jesus." Revelation 22: 20.

After three years of consecrated fellowship with His disciples, as the time drew near when the Saviour must enter upon His heavenly ministry, He ventured cautiously to open the subject to His loved associates. The thought of His departure filled them with inexpressible sorrow. The Master attempted to comfort them by saying, "I will come again." But *when* and *how* that promise would be fulfilled, was the troubling question. They had been informed before that the Master was finally to come in the glory of His Father, accompanied

GOD'S MEMORIAL DAY

"Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13.

By ELMER K. SLADE

A MEMORIAL is "anything intended to preserve the memory of a person, an occurrence, or the like; something which serves to keep something else in remembrance; a monument."—Webster.

To perpetuate the memory of their passing over the river Jordan dry-shod into the promised land, the Israelites were instructed to rear a monument of stones taken from the bed of the river. These stones were to be "for a memorial unto the children of Israel forever." Joshua 4:7. We have in this a material monument, so located and constructed as to serve as an effective memorial for that event.

As a time memorial, the following will serve as an illustration: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Exodus 12:14. This was a periodical memorial, to be observed on the fourteenth day of each first month, to keep in mind Israel's deliverance from Egyptian bondage.

A UNIQUE REMINDER

An event vastly more vital to the welfare of mankind than any local occurrence that has affected any race or nation subsequent to that time, is that of creation week. An appropriate memorial is required to perpetuate the memory of that event. A local monument or a material memorial would not serve the purpose, inasmuch as time is so much involved in the work of creation, and the reminder is needed all the time and everywhere.

The works of God should everywhere and all the time point the minds of men to the Maker. "He hath made His wonderful works to be remembered." Psalm 111:4. "All Thy works shall praise Thee, O Lord." Psalm 145:10. "The heavens declare the glory of God." Psalm 19:1. The Maker is magnified in the minds of men who see in nature the "glory" of God, and are moved to say, "O Lord, how great are Thy works! and Thy thoughts are very deep." Faith is inspired, hope is awakened, and loving obedience is prompted in the lives of those who observe in creation the love, power, and wisdom of a personal God.

For this reason, the eternal memorial of Jehovah was provided at the time of creation. It is so vital in the plan of God as to have a place in the very bosom of the law of God's kingdom. It reads:

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

The memorial of creation might have been made to come monthly or yearly, in conformity to natural divisions of time, had that been pleasing to the Maker; but instead of that, we have it coming every seventh day, wholly independent of all natural measurements of time. Thus the week is made. This arbitrary cycle of seven days has ever stood, and will always stand, although it fails to fit any part of the great yearly cycle of time governed by nature.

The Sabbath is God's perpetual memorial. Its frequent recurrence is need-

The Lord's Day

THERE is a spirit in the air we breathe,
A living presence that proclaims the day,
An influence that softly comes to wreath
About us many symbols, that we may
Perceive pervading all the myriad forms
Of nature. In the grass, the trees, the sky,
It speaks to us, lest we should pass it by
Unheeding. As the golden sunbeam warms
The buttercup, as fragrance rises from
Beneath the tresses of the waving reeds,
We hear the sacred music of a psalm
Within our knowing hearts, unmade of
creeds,
Declaring this to be a day of rest,—
The holy Sabbath which the Lord has blessed.
EUGENE ALTON.

ful. The command, "Remember," is that it may fulfill its first function, that of perpetuating the memory of the true God, the Creator. It has been the object of the enemy's wrath from the beginning; for he well knows that a true Sabbath keeper can never be led to trust or recognize as God, one who cannot embody in his title, "Creator of the heavens and the earth." "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5.

With the purpose and importance of God's memorial in mind, we can more easily understand why the fourth commandment of the law has been made the chief point of attack by the enemy of God and His truth. As pointed out in the prophecy of Daniel 7, an apostate power has thought to change the law of Jehovah by taking from it the part that served as a memorial of creation.

If that part of the law is the object of the devil's greatest wrath, it should be the portion most loved by the Christian church. If it is the most detrimental to the enemy's cause, it must be the most needful to the cause of Christianity. The standing appeal to mankind is, "Remember thy Creator." The constant effort of the enemy of souls is to turn the minds of men away from the true God and Creator. Paul states it in these words: "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Romans 1:25.

Parallel with the plan of the enemy to remove God's name and memorial from the law, was the launching of false theories regarding the origin of matter, and the work and week of creation. The term "evolution" was adopted as a name for the theory that in matter and in man, as well as in all living things, there is an inherent force and life capable of existence, growth, and reproduction. This theory is carried so far as to reach the conclusion that there is no God except that which this life and force represent, the god that is in nature. The existence of a personal God, possessing power to create and love to redeem, is denied, and the record of creation is rejected. In such theories, no place is found for God's memorial, because it would have no function to perform.

If such theories be true, we do well to submit willingly to the removal of the memorial from the law of God, and to count the Sabbath of the commandment as of no value. But these theories are not true. There is to-day the same need for the memorial as existed when it was made, with the added necessity of the reminder now that the Creator has become our Redeemer, and that redemption is to be accomplished by creative power.

It is not true, as one has recently taught, "that every man has a savior within, and is able to work out his own salvation without aid from without." The Sabbath that was made for man before he sinned is doubly important to him in the work of redemption. The "new creature" and the "new heart," as well as the "new Jerusalem" and the "new earth," promised and provided in the gospel plan, are brought forth by Him who has promised, "Behold, I make all things new." Revelation 21:5. The memorial of creation is mentioned thus in the work of sanctification and redemption: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. The original memorial is thus seen to be of increased importance in redemption; and the words, "that ye may know that I am the Lord," show that its function remains the same.

Some men assert that redemption is more important than creation, and that the first day of the week has taken the place of God's Sabbath, as a memorial of the resurrection. As well might the claim be made that Christ's giving His life for man in His death on Friday was more important than the resurrection. Granting that to be true would not constitute Friday a Sabbath nor make it a memorial of Christ's death. Both the death and the resurrection are highly important; and it should be remembered that for each of these events, memorials were established in the Christian church, which are observed throughout Christendom.

In a sense, redemption is greater than creation; for it is creative power combined with the intensified love of God made evident in the gift of Christ in redemption. For this reason, the Sabbath as God's eternal memorial becomes proportionately more precious in this dispensation; and in all eternity, it will remain the memorial of creation and redemption.

Would You Be Great?

"Unless our age can grow men who, in spirit and mind, are as big relatively to the engines they create as were the pioneers to the simple instruments of their toil, then the inevitable end will be that men will shrink while things expand until the machine will master the man. When this happens, you have fallen back into the relations and dimensions of savagery. A man may build a palace; but if, when the palace is finished, the man is enslaved in the effort to support it, he would be better off and more of a man in a wigwam.

"Greatness is the soul. And progress is measured by the dominion of the moral nature over the works of mind and muscle. . . .

"Jesus of Nazareth was absolutely without material instrumentalities of power. He organized no system of government; created no army; built no monument; wrote no book. He simply was. He knew that the greatness of men is to be measured only by their relationship. . . .

"To-day the Man of Nazareth stands, as He stood two thousand years ago, far in advance of the world, and He still remains the ideal toward which the spirit of man strives but never attains."—*Dr. Charles Aubrey Eaton, Leslie's Weekly, November 1, 1919.*

By

HENRY S. PRENIER

OUR Lord Jesus said, "The Son of man came not to be ministered unto, but to minister." See to what lengths men will go who are dominated by an opposite spirit, aspiring to worldly greatness and the temporary applause of men! Their reward may be a gold or a bronze medal or a mere iron cross. Jesus says, "It shall not be so among you." Hear Jeremiah: "Seekest thou great things for thyself? Seek them not." Jeremiah 45: 5.

The strife for the highest place is the outworking of that same spirit which was the beginning of the great controversy, and which brought Christ from heaven to sacrifice Himself.

Lucifer—proud, haughty, covetous—desired equal honor with Christ. The seed then sown germinated. It sprang forth in the life of Adam: he desired to be as the gods. It has since budded, blossomed, and borne its fruit, down through the ages.

Beside this plant of human aspiration, exaltation, and fame, God planted the seed of true greatness. It too has budded and blossomed, and its fruit is revealed in the ennobled lives of those who through Christ came into the world not to wield, but to yield; not to exercise authority, but love; not to be served, but to serve.

Both kinds of greatness were revealed in the life of Nebuchadnezzar, king of Babylon. He was a monarch of universal empire, and his rule dominated the remotest corners of the known world. Around him was amassed the greatest wealth that earth could produce; splendor and pomp had reached their zenith under his reign.



We see Nebuchadnezzar walking on the top of his palace, intoxicated by his own greatness, and complimenting himself on his own achievements, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" At once, although standing on the pinnacle of fame and power, the king is stricken by that dread disease lycanthropy, becoming degraded to the level of the beasts, as was predicted.

After seven years of humiliation, he is once more restored to dominion and excellence. The lessons he has learned during this time lead him to say from the abundance of a converted heart, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." What a contrast!

ETERNAL WORTH

In the eighth chapter of Daniel, we have Medo-Persia, Grecia, and Rome mentioned successively as "great," "very great," and "exceeding great." And how?—They were great against God, cast the truth to the ground, trod the sanctuary underfoot, killed the Prince of the host, and made war against the saints. Theirs was greatness minus Christian character. Jesus, speaking to His disciples, said, "It shall not be so among you."

Over the triple doorway of the cathedral of Milan are three sculptured designs. One is a beautiful wreath of roses, with the inscription, "That which only pleases is but for a moment." An-

other is a crown of thorns, with the words, "That which troubles is but for a moment." But over the stately doorway of the grand entrance that leads to the middle aisle is a cross, above which we read, "That only is important which is eternal." Wouldst thou be great? That greatness is truly great which is eternal.

You may visit Paris and see the tomb of Napoleon, look down on the sarcophagus of that great general and emperor, the hero of a hundred battles—Austerlitz, Jena, Marengo, and Waterloo. Great military strategy and knowledge were his. He was the personification of world greatness. But his was martial renown arrayed against moral excellence.

"Wolfe, the conqueror of Quebec, facing the French empire in Canada, was a successful soldier, cradled in war. There, looming away in the skies, were the precipitous steeps which conduct to the heights of the strongest fortress on the American continent. Wolfe, guiding and encouraging the firmness of his troops in unaccustomed difficulties; on, on he fights until under the walls, fighting in deadly conflict, wounded, stretched upon the grass, faint with loss of blood—with sight already dimmed, his life ebbing fast, cheered at last by the sudden cry of victory, and then his dying breath mingling with shouts. On the same day, on his way to the battle, he was heard to repeat to himself Gray's 'Elegy in a Country Churchyard.' A strange prelude to a battle! When he had finished the recitation, he said in a low but earnest tone, that he 'would rather be the author of that poem than take Quebec.'

And surely he was right. The glory of that victory is already dying out; the true glory of the poem still shines with star-bright, immortal beauty."—Charles Sumner.

What a striking commentary on the shallowness of martial renown and the endurance of moral excellence!

From the Bible, we have wonderful examples in lives of whom one hears but little.

JONATHAN THE FAITHFUL

The story of Jonathan is a striking one. His father, King Saul, was a failure, and his campaign against the Philistines was failing. Saul went to the suburbs of a town in his home district, and sat down in the shade of a pomegranate tree, waiting to be ministered to. Although great as the world counts greatness, Saul lay there consoling himself, and being consoled, excusing himself, and being excused. Meanwhile Jonathan said to his armor-bearer, "Come, let us go over to the Philistine garrison."

Jonathan breathed a prayer to Heaven, and immediately a trembling fell upon the enemy. The whole chapter of his life shows the secret of a Christian's success—trust in God, though others slept in carnal security; faith to say, in the face of a multitude of the enemy, "There is no restraint to Jehovah to save by many or by few;" faithfulness to the Lord's anointed, David. Although Jonathan was crown prince himself, by inheritance a king, he was willing to give way to the shepherd boy, willing "not to be ministered unto, but to minister." Jonathan was truly great.

GREATNESS IN MEEKNESS

Gabriel, the greatest angel in heaven, foretold of John, "He shall be great." Yet no man humbled himself before men as did John. He was the greatest prophet the world had ever seen. Christ Himself said so: "Among those that are born of women there is not a greater prophet than John." Yet his work was done out in the desert. He was not surrounded by worldly greatness at any time. We have no record of his receiving any honor or reward. Aside from Christ, he is the greatest example of humility—diametrically opposite to the greatness of his day. He came not to wield, but to yield; not to exercise authority, but to manifest love; not to be served, but to serve.

He possessed an unswerving loyalty to God and Christ, and to the message of preparation for the first advent; strong adherence to principle, with no desire for prestige, position, or power. Christ could say of him, "Did you come out to see a reed shaken by the wind?" Nay, he was like a mighty cedar of the Lebanon hills.

It demanded courage to be different from all Jewry in dress, diet, and theology. It demanded steadfastness to be ever pointing to the Lamb of God. When John's disciples came to him, jealous and envious of Christ's success and following, he could say, "Does not the 'best man' rejoice in the joy of the bridegroom?" In spite of the heavy pressure from all sides, he could still persist, "He must increase—He whose shoes I am unworthy to unlatch—He must increase, but I must decrease."

In the face of imprisonment and violent death, he stood before Herod and

Herodias, and faithfully witnessed against sin in the high courts of the Roman governors. Finally he perished alone in a dungeon. John the Baptist was truly great.

"THY GENTLENESS HATH MADE ME GREAT"

Christ, our great example, defined true greatness: "The Son of man came not to be ministered unto, but to minister."

The circumstance that called forth this remark was the indignation of the ten disciples against the two who, with their mother, had asked for the chief places next to Christ.

Christ had just been revealing again His great mission, His suffering, His humiliation, His sacrifice, His great



"He comes not an infant in Bethlehem born;

He comes not to lie in a manger;

He comes not again to be treated with scorn;

He comes not a shelterless stranger.

He comes not to Gethsemane,

To weep and sweat blood in the garden;

He comes not to die on the tree,

To purchase for rebels a pardon;

Oh, no! Glory, bright glory environs Him now."

service for mankind. But it was all so contrary to their cherished hopes and ideas! To them, greatness meant exaltation, fame, honor.

On the eve of the greatest triumph of all time, of all the universe, He stooped to wash the feet of those disciples, and urged them ever to do likewise, and thus eradicate that spirit of self-seeking.

These were days of Christ's greatest concern—the time of crisis. All the universe was at stake; the redemption or the doom of the world hung in the balance. Yet uppermost in the minds of the disciples of Christ was selfishness, aggrandizement, political scheming, policy, flattery, and anger that two had taken advantage of ten.

Christ could sympathize with them; He inherited the same tendency. Christ could overcome Satan and his angels in heaven; but when He had to conquer Himself, He sweat great drops of blood.

His was the super-greatness; for He was willing to yield, not wield; to exercise love rather than imperial authority; to minister instead of being ministered to; willing to humble Himself, even to the death on the cross. We see our Lord, hanging on the cross, the personification

of greatness; suspended between heaven and earth, He was greater than all the kings of the world. All nature testified to His true greatness. The sun was darkened at noonday. An earthquake shook Golgotha to its very foundations. The lightning flashed. The faces of the rabble gathered blackness. Multitudes beat their breasts. High priests, Roman officials, temple dignitaries, all forgot their greatness eclipsed by the true greatness of the One who could say, "Father, forgive them; for they know not what they do."

Are you willing to be great? Mr. Bouck White, in his article entitled "The Fear of Being Great," says: "Sounds a bit odd, doesn't it? The fear of being great! Why, bless you, you exclaim, we're not afraid of being great, we're afraid we won't be great."

Nothing of the sort. You're afraid to be great. That's what is the matter with you. And as long as that fear has right of way in the organization of you, you won't be great.

THE PRICE TO BE PAID

But I can't be harsh with you. There are excuses for this fear of yours. To be great is to suffer greatly, to be greatly misunderstood, greatly embattled, greatly aloof and alone. To be great is to have one's visage "marred more than any man," and one's form "more than the sons of men." I hardly can blame you for not wishing to pay the price. Washington paid it; and Lincoln. Both were great, because greatly beset and buffeted. Read the letters of Hamilton entreating Washington to accept the presidency, when that Greatheart shrank from the task. The dark days of the war—defeats, impoverishments, disloyalties, domestic treason, and foreign levy—had worn him down so that now he cried out for ease from the burden. Nor were they cries without cause. No president than he was ever so savagely vilified.

And Lincoln—man of sorrows, man acquainted with grief! His countenance witnesses for him in the matter. Costly the price he paid! His deep, sorrowful eyes and his stricken face tell the story. It is known of all.

Yes, you're afraid to be great; afraid to stand alone. You choose to be like others—to float with the tide; to go with the crowd, a gregarious nonentity! That's the herding instinct, which deteriorates men. "It's the easiest way, and it will keep your soul scrawny forever."

A CHRISTIAN missionary of many years' experience remarked to an Adventist that she considered the teaching of the second coming of Christ with glory and power such that "every eye shall see Him" a primitive conception and a scientific impossibility. Later a non-Christian whom she was trying to win remarked to this missionary that he considered the teaching of the first coming of Christ "born of a virgin" a primitive conception and a scientific impossibility. Denial of the second coming leads with uncontrovertible logic to denial of the first. Many present-day Christians are stronger on logic than on Bible.

J. W. H.

"AM I willing to go to the heathen myself?"



When Heaven Came to Earth

By Arthur S. Maxwell

CHRISTMAS! Here again with its happy associations and tender memories of days long past! Welcome! Ah, how glad we are for those little Elms in wilderness! How our hearts return to them, with their family reunions, their yuletide cheeriness, their evenings round the old log fire, and their retelling of the old, old story!

Christmas! And why do we keep it?—Just from custom. We have, as one might say, “got the habit of it” from our fathers. But where did our fathers “get the habit”? That opens an interesting question.

History reveals the fact that the Christmas institution is a relic of old-time paganism. The supreme religion—if religion it may be called—of all heathen tribes was sun worship; and while one day a week—Sun-day—was set apart by them for special festivities in honor of the sun, one day a year, late in December, was devoted to the celebration of the birth of that orb of day, it being at this time of the year that the sun, “after the winter solstice, breaks the growing power of darkness and begins anew his heroic career.” (See Schaff’s “Church History,” volume 1, section 77.)

When paganism united with Christianity in the early centuries after Christ, the half converted heathen brought with them into the church a variety of their own ancient customs. Thus Sunday displaced the true seventh-day Sabbath of God; Easter, a pagan festival celebrating the return of spring, was made to fit in with the time of the passion of Christ; and the twenty-fifth of December was chosen to celebrate at once the birth of the material sun

and that of “the Sun of righteousness.” As there was no reliable information as to the day or month when Christ was born, this could easily take place.

Neither Scripture nor history furnishes the least assurance that the twenty-fifth of December marks the exact date of that event. Nevertheless, there can be no reason why we should not all spend some time at this season of the year in contemplation of that wonderful birth, which has meant so much to our world.

There have been many momentous birthdays since the human family began its course. Great statesmen, generals, and other leaders of men, whose names make familiar music even in ears most untutored, have each made one day especially renowned—when they first saw the light. The birthdays of leading characters in the world’s history will always stand out in figures of fire as days when a new force began to act in the shaping of destiny.

GOD CAME CLOSE TO MANKIND

BUT there has been one birthday that has eclipsed all others in the magnitude of its consequences. On that day was born at once the greatest of all statesmen, the most successful of all generals, the most capable of all physicians, the ablest lawyer of all time, and the most efficient “justice of the peace” ever known. Wrapped up in that tiny bit of humanity were mighty potentialities, which in later years would move the world, and attract the attention and captivate the admiration of a thousand million souls.

It is to this day of days, the birthday of the Christ, when God enfolded Himself in a little bundle of human flesh, that our minds are directed at this time.

Excepting only, perhaps, the day of the crucifixion, that day was the supreme one in the history of the universe. All heaven looked on with wondering interest as Christ, having left the glory that He had with the Father before the world was, started on His earthly pilgrimage from the manger to the cross.

It is impossible to comprehend all that that day has meant to the world. Picture for a moment what would happen if that event could be blotted from the page of history—if it never had happened. Look around you. The church spires are tottering. Christian institutions are dissolving into air. The Bible is no more. The New Testament has faded away, and the Old is only to be found secluded in Jewish synagogues. There are no missions in heathen lands; indeed, heathenism is everywhere supreme. Wild and horrible customs associated with idolatry are perpetrated all around. The wonderful scientific inventions of recent years, without doubt largely due to the Bible-fostered Reformation, have disappeared. The tyranny and barbarism of ancient, unsoftened, gospel-less times have returned. Worse than all, the only hope of heaven and final restoration has faded from every heart.

Ah, thank God for that wonderful birthday! Praise Him that He so loved the world as to allow it! The picture of what our world would be had that birth never taken place is too frightful to contemplate. All the real happiness in the world to-day springs from that one supreme event. Every blessing of justice, liberty, and civilization has de-

pended on that threefold miracle, the birth and life and death of Christ.

But more. A wonderful power began to operate on that wonderful birthday. Confined at first to the humble home of the mother, it was soon felt in and around the little village where the Child was reared. Expanding and irrepressible, it presently made impression on the doctors in the temple. Gathering force, it soon sent a magic thrill through Palestine, and thousands of tiny "filings," were drawn to the mighty magnet. Its range of influence widened, and ere long the Roman empire had felt its transforming might. Spreading ever farther, the power waves swept on till every tribe on earth had been reached and blessed.

HE WILL PULL DOWN YOUR SIN FORTS

There have been other men from whom a power to influence others has gone forth. Thousands have been attracted by Buddha, Mahomet, and Confucius; but the power that emanated from these men was vastly different from that which flowed from Christ. When a man came within touch of Jesus, and allowed His mysterious influence to grip and master him, he was invariably uplifted and ennobled. He became a changed being, a new creature. Old, evil habits were given up; degrading sins were discontinued; ignorance was exchanged for knowledge; a barbarous nature became meek, docile, and refined.

It is a blessed thought that that stream of wonder-working force has never decreased in volume or potency from that miraculous birthday to the present hour. In Jesus Christ there is still an infinite, inex- (Continued on page 11)

THE KNOWLEDGE OF JESUS

By

William P. Pearce

"I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ." Philippians 3:8.

JESUS was a very intelligent man. Though He may not have had a scholastic training, as did Paul, who was enriched with the treasures of Eastern and classic lore, yet He was not without a good education.

Jesus could read and write. Entering the synagogue, He took the scroll of Isaiah, and read the prophecy relating to His own ministry. (Luke 4:16-20.) And when the scribes and Pharisees accused a woman of gross wickedness, John says, "He stooped down, and wrote on the ground." John 8:8.

Jesus was well versed in the sacred writings. Doubtless He had been carefully instructed in the Mosaic and prophetic Scriptures, and had a more natural taste for them than most Jewish boys. He often quoted them. Canon Farrar contends that He was familiar with the Hagiographa (sacred writings) and the uncanonical Jewish books. "The profound and ready knowledge of the Scriptures," said he, "gave more point to the half indignant question, so often repeated, 'Have ye not read?'"

Jesus may have been a linguist. At any rate, He must have been conversant with several languages. His native tongue was probably Aramaic; but the language He commonly spoke was Greek. Hebrew in which the scrolls were written, among the masses was a dead language, and was only acquired by hard study. He may have had an insight into Latin, for the Romans

talked it. In Judea there were many native Romans who conversed in this tongue. Latin was also inscribed on the coins in ordinary use; and when Jesus died, Pilate wrote the cross inscription in Latin. (Luke 23:38.) It was spoken in the towns near His home—Caesarea and Tiberias,—and was a common medium of intercourse in Palestine. "Without it," as Dean Farrar has said, "Jesus could have had no conversation with strangers—with the centurion whose servant he healed, or with Pilate, or with the Greeks who desired an interview with Him in the last week of His life."

The intellectual life of Jesus was extraordinary. As a boy, He confounded the doctors of the law. As a teacher, He so surprised the learned and philosophic men that they asked: "How knoweth this Man letters?" (John 7:15.) "Whence hath this Man this wisdom?" (Matthew 13:54.) The woman at the well spoke of Him as one who "told me all things that ever I did." (John 4:29.) The lawyers were amazed at His insight into character—the quick penetration of motive and impulse. And the apostle Paul, summing up His gigantic intellect, declared that in Him was hidden "all the treasures of wisdom and knowledge." (Colossians 2:3.)

The intellectual life of Jesus was transcendently extraordinary. He did not wholly rely on reason or the senses. Truths come through both, but those of the rea-

son are more certain than those which come through the senses. "All knowledge," said Immanuel Kant, "begins with sensible experience, but all does not come from experience."

There are some things only divinely imparted. Much of the Christ-knowledge—knowledge of things before the world was, and knowledge of things to come after the world is not—is God-revealed. He could say of what He knew, as well as of what He said, "I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10.

This knowledge of Jesus is for the fruition of the Christian. After summing up the Christian graces, Peter said to those who possessed them, "They make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:8.

Our Jesus is protecting. There is no discount to this truth; but following His knowledge—"the excellency" of this knowledge (Philippians 3:8)—we shall enter His intellectual life, which will rouse the dormant gifts of the soul, and make the individual a blessing to the corporate life of society.

"According to His Word

Now be His grace revealed,

And with the knowledge of the Lord,

Let all the earth be filled."



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Christ Has Promised No Such Thing

WHAT to do with this old world of ours has come to be a paramount question everywhere. There comes to us from the Far East a paper with this paragraph at the opening of its leading editorial:

"Though the great contention on the battle field for physical mastery has subsided, fields for strife have multiplied whose contentions involve every precious interest and every individual of the human race. The former question, 'Why did not the Christian church prevent the war?' has given place to others, viz.: 'Why did not the church prevent Christendom from slipping from the welter of war into the slimy wallow of civil contention, where the advantage of one involves the peril of

war of the great day of God, the Almighty." Revelation 16: 13, 14.

Then, in the light of such clear predictions from the divine Author of Christianity, is it not clear that instead of the great war's showing that Christianity has broken down, it merely verifies the truth of Christianity, and shows that the Lord knew in advance what humanity would be doing?

And concerning the troublous conditions that will intertwine themselves with the last great wars, the Author of Christianity inspired the prophet Daniel to say: "At that time shall Michael stand up, the great Prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12: 1, 2.

At the time when Michael, the great Christ, shall stand up, and many of them that sleep in the dust of the earth shall awake from the dead, we are forewarned that there will be a time of trouble such as never was since there was a nation. Now every one who knows the Lord Jesus Christ as his personal Saviour, every one whose heart has been touched by the tender love of the infinite Father, knows perfectly well that They would have saved the world from all of this trouble and distress. But men have chosen instead to cling to their injustice, to their selfish, grasping greed, to their vices, and their crimes of every kind and hue; and therefore God and Christ are forced to withdraw Their protection, so that the portion of humanity that refuses to renounce its sinful course is left to reap the harvest of sin.

How can Christians, knowing the actual conditions in the world, fail to see that these are a most literal fulfillment of the predictions in the inspired Word? Let the fact be repeated over and over again, that it is not that God would have matters thus, but He foreknew and forewarned us that they would be so. And let every Christian voice, then, throughout the world, in the strongest possible tones, raise the warning in regard to the inevitable meaning of world conditions.

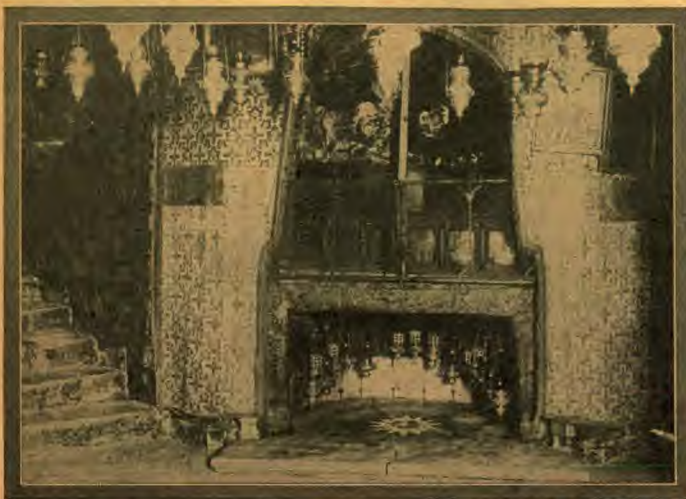
Let it be told everywhere that Jesus Christ saves to-day as ever in the past; and let it be known with unquestioning clearness that He has foretold all the things we see about us, and also has made clear their meaning. The greatest possible evidence of the truth of Christianity is shown in world conditions to-day, and most strikingly do they proclaim that the prophecies of the Bible are infallibly correct.

His Messengers

THE greatest messengers of the gospel are undoubtedly the Bible societies that are publishing the books which contain the good news of life and a Saviour's love. Planted by God in adversity and tribulation, watered with the means and prayers of saints, sometimes with the blood of the colporteurs, they now are refreshing the great continents of the southland with their shadow of peace, and warming the frozen north with comfort and hope in Christ, and spreading abroad their leaves for the healing of the nations.

During the dark days of strife, many a learner came to sit at the feet of the only Teacher who could strengthen their souls as they entered the shadow of death. To many who waited through weary months and years in the prison camps for release there came the pardon from sin. An approximate calculation of copies issued by the British and Foreign Bible Society to prisoners of war alone gives a total of 1,760,000 copies. Of these, 60,000 were Bibles; 500,000 New Testaments; and 1,200,000 portions. "These have included 650,000 copies in Russian; 140,000 in French; 100,000 in Roumanian; 85,000 in Serbian; 68,000 in Polish; 50,000 in Ruthenian; 38,000 in English; 28,000 in Italian; 8,000 in Lettish; 6,000 in Lithuanian; 5,000 in Judæo-German; 4,000 in Estonian; 2,000 in Finnish; 1,500 in Flemish; and 1,200 in modern Greek, besides smaller totals in German, Bohemian, Croatian, Hebrew, Slovak, Slovenian, Hungarian, and other languages."

Thank God for the Bible societies.



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The supposed birthplace of Christ as it is to-day is a grotto under the Church of the Nativity, which was built by the empress Helena, mother of Constantine the Great, over one thousand and five hundred years ago. The walls of the cave are covered with the most costly tapestries, and the lamps seen hanging in the chamber are of gold and silver. The traditional site of the nativity is the spot indicated by a star of inlaid gems and precious metals.

his fellow? Why did not the church lead us safely past the morass, or disclose to us the stepping-stones for its safe passage to the highway of reconstruction, and on to the heights of truth where every precious thing for which millions of brave men died might be conserved? These questions have been evaded by many and ignored by more, from whom answers might have been expected, while the multitude without has jumped to the conclusion that Christianity is a failure."

Has the Author of Christianity ever promised any such things as are called for in the foregoing editorial paragraph? Where has the Lord Jesus Christ ever said that He would keep the world out of war? Or where has He ever promised that, the world having plunged into war, He would especially guide it in reconstruction, so that it would not be plunged into the conditions of anarchy and revolution that we see everywhere prevalent to-day?

All through His Word, God shows plainly that He would gladly have kept the world out of war and strife, if the human agent would have permitted it; but He who knew what the hearts of men would be, regardless of what they ought to be, has forewarned us that when "ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail." Matthew 24: 6-8.

Another one of the Lord's great prophecies on the subject of war reads: "I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the

Our Undisputable Lord

"Reared in a carpenter shop, with no knowledge of literature save Bible literature, with no acquaintance with philosophers living or with the writings of sages dead, when only about thirty years old He gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; His disciples were scattered and many of them put to death; His claims were disputed, His resurrection denied, and His followers persecuted; and yet from this beginning His religion spread until hundreds of millions have taken His name with reverence upon their lips and millions have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him? Here is the greatest fact of history; here is One who has with increasing power, for nineteen hundred years, molded the hearts, the thoughts, and the lives of men, and He exerts more influence to-day than ever before."—W. J. Bryan.

By

WILLIAM M. HEALEY



THAT Jesus Christ is truly the Son of God, and worthy of our belief and acceptance, is a matter very easily demonstrated. The Christian faith, from its beginning to the kingdom of glory, is not a creature of the imagination, nor a hallucination. It is not like a changeable dream. The Christian's faith reaches out beyond sight, but it is based upon the most solid facts in the universe.

God warned the first man that if he sinned, in that day he should die. (Genesis 2:17.) Adam expected to die the day he sinned; and when he heard the voice of the Lord, he hid himself, because he thought the Lord had come to execute the sentence.

But Christ, who visited Adam and Eve in Eden, had not come to kill them, but to take upon Himself the death penalty which otherwise would have fallen upon them. Revelation 13:8 reads that Christ is "the Lamb slain from the foundation of the world." How was Christ slain then, when He did not die until four thousand years after that, according to the Christian faith? True, His death on Calvary's cross was four thousand years later; but before the fall, He had foreseen the evil, and provided for it. He gave Himself for man before Eden, and stepped down from His throne of glory. He emptied Himself of His power, and gave it all into the hands of His Father. As God, He died.

To the Lord's question, "Hast thou eaten of the tree, whereof I commanded

thee that thou shouldest not eat?" Adam replied, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Thus Adam laid upon Eve's Creator the blame for his sin.

To the woman Christ said, "What is this that thou hast done?" to which she replied, "The serpent beguiled me, and I did eat." In other words, You made a serpent, and it led me into sin. This charge, that Christ was the cause of their transgression, though untrue and unjust, the Lord did not deny. "He opened not His mouth" (Isaiah 53:7), but took upon Himself the penalty for the sin.

THE PROMISED DELIVERER

To the tempter He said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Cain was born, Eve thought the Redeemer had come. She said, "I have gotten a man from the Lord." Genesis 4:1. Adam and Eve soon realized the power of the evil one, for all about them was death and decay.

Christ did not come at once to die as a man, because He wanted men to have the proof, when He should come, that He was indeed the Promised One. So for four thousand years, God spoke through His servants the prophets, and foretold many events that should take place in the life of Christ. In the Old Testament Scriptures are to be found about one hundred and fifty prophetic utterances

concerning Christ, all of which were fulfilled in Him, and are surer than our eyes and ears. (2 Peter 1:16, 19.)

More than seven hundred years before Christ came, His birthplace was pointed out by the prophet Micah. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. Thousands of more important places than Bethlehem were to be found in Judea, but God selected that little city as the place where Christ should be born. The Jewish leaders understood this prophecy, and quoted it to Herod and the wise men, who were inquiring where Christ should be born. (Matthew 2:4, 6.) The year of Christ's baptism was given several centuries in advance. (Daniel 9:24-27.)

AN UNTAINTED LIFE

Christ's life without sin from infancy proves Him more than human. He said, "Which of you convinceth Me of sin?" John 8:46. They had known Him from a child. (Matthew 13:54-56.) But they were unable to recall a single wrong thing in His life.

Overwhelming proof is found in His resurrection, whereby God "hath offered faith unto all men." Acts 17:31, margin. He said to the Jews, "Destroy this temple, and in three days I will raise it up." The Scripture says He spoke of the tem-

ple of His body. They pretended they did not understand Him; but after He was crucified and laid in Joseph's new tomb, the "rich man's" grave (Isaiah 53: 9), they showed that they did understand Him, and feared that His words would come true. So they said to Pilate: "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch."

A LYING REPORT

That night one hundred men, a centurion's company, were placed on guard to watch the sepulcher. A great stone was rolled to the mouth of it, and sealed with the king's seal. It was death for any person to break that seal; and in the Roman army, it was death for any man to sleep on duty. These one hundred men, according to custom, were divided into three bands, thirty-three each for the first and the second watch, and thirty-four for the third, or morning watch.

These are the admitted facts. This man who claimed to be Jesus, the Son of God, was crucified, and put into a sepulcher, and heavily guarded; but somehow He disappeared from it. The question is, How did that dead body leave that tomb?

There are those who say His disciples stole Him away. I have seen many very foolish men, but I cannot conceive of those disciples as being so foolish as to try to steal that body from that sepulcher. To suppose that this frightened band would attempt so hazardous a task as rolling away that stone, thereby breaking the king's seal, in the attempt to remove the body from that rock-hewn tomb, while thirty-three soldiers stood guard, and sixty-seven more were within call, ready to kill the first man who approached, is preposterous.

One says, "Perhaps the Roman guard stole Him, or connived with somebody else to steal Him." Why would they steal Him? Of what use was that body to them? There was no reason to expect that His friends or His enemies would give any reward for it.

HE IS RISEN

But on the third day, He was not in the tomb. What would the soldiers say? They said about the only thing they could say, unless they told the truth. They said, "His disciples came by night, and stole Him away." How could they steal Him away? Why, they "stole Him away while we slept." The chief priests and elders of the Jews put these words into the soldiers' mouths, giving them large sums of money, and assuring them that "if this come to the governor's ears, we will persuade him, and secure you."

Suppose I own an automobile, and some morning it is missing. Then I swear out a complaint, and have you arrested for stealing it, and bring you into court. The judge says to me, "What is

your evidence that this man stole your automobile?" I reply, "My automobile is gone." "What is your evidence that this person took it?" "Well, judge, while I was sound asleep, this man came and stole my automobile." What wonderful testimony to bring into court! When I was sound asleep, how would I know who stole my automobile? If those Roman soldiers were asleep, how did they know it was the disciples who stole the body of Christ?

But the disciples did not steal the body. They believed in the resurrection of Christ. They knew it to be true. They

saw Him and talked with Him. All of them except John died martyrs for their faith. If they had stolen the body from the tomb, do you suppose they would willingly have died for their faith in His resurrection?

With boldness, on the Day of Pentecost, Peter said to thousands, "You have crucified the Lord's Christ." Suppose the Roman soldiers had stolen the body, and while Peter was telling how the Lord of glory had arisen from the grave, and had appeared to them, and talked with them, and instructed them, and they had seen Him ascend to heaven, some men had elbowed through the crowd, bearing Christ's body, and had said, "Here, Peter, is your risen Lord!" The priests would have paid a great deal more for the body than they paid Judas to betray his Lord. But it was not to be had.

Christianity would have died at Pentecost if they could have disproved the resurrection of Christ. The people to whom Peter spoke, recognized that every precaution had been taken to keep the body in the tomb, that every human effort had been made, that the body could not be found, and that the Lord had indeed risen. The evidence was convincing. Three thousand gave themselves to the Lord that day, and five thousand a few days later. Many of these stood true to their faith, even to a martyr's death.

The Christ life is an earnest of the triumph of the principles it exemplified. The serpent and his doctrines of error must be destroyed.

When Heaven Came to Earth

(Continued from page 8)

haustible reservoir of power. He is still able to transform lives. This very Christ-mastide, He is more than ready to "create a clean heart" in every one who desires it.

The very worst, the most degraded, need never despair while there is a supply of power such as this for them to draw upon for help. The power of Christ is mighty "to the pulling down of strongholds." He is able to free them from the grip of those sins which hold them now so strongly. He will do it, if they will but give Him the opportunity. And more, the power of Christ is able to "cast down imaginations." Christ can stop sin in its beginnings. His power is quicker than our power to think; it can be at hand before we decide to do wrong, "bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10: 4, 5.

Thank God for this invincible and unstinted assistance which is ours for the asking! Let us avail ourselves of it while we may!

So may our Christmas happiness be magnified and multiplied by an unprecedented inflow of that divine power which, once enwrapped in the Babe of Bethlehem, is now pouring forth from the heart of heaven's King, blessing, uplifting, transforming, and ennobling all who welcome its aid.

You may think you see plenty of the devil in your brother; but do you look for the Christ in him?

M. A. HOLLISTER.

THIS is a day of religious connoisseurs and philosophical faddists. J. W. H.



The Conflict Is Now

The close of the conflict by sages foretold
No longer awaits in the dark Future's womb.

The Future is past, and her ages have rolled
Into the corridors of Yesterday's tomb.
'Tis the conflict of Error and Faith,
'Tis the battle of Wrong against Right,
Of age-force with eternal youth,
The duel of Darkness and Light.
But the Truth and the Right and the Light
will win,
And the power of the Christ will conquer sin.

The black prince is gathering his forces to fight.
His minions of darkness—their number
is legion.
The beast and his armies with error bedight,
The demons—hell's angels from infernal regions:
He is gathering all who will yield
To error, to policy, to pelf,
And the world and the church are the field.
And the captains are Satan and Self.
But the Truth and the Light and the Right
will win,
And the power of the Christ will conquer sin.

On the other side are the armies of Right,
And to human vision they are "little flocks";
But they stand in the faith to fight the good fight,
And their faith fails not while Satan mocks.
They see above the armies of light—
Legions of God lead on to the fray.
The sword of God in glory of might
Points on to the dawn of conquering day.
For the Right and the Light and the Truth
will win,
And the faith of the Christ will conquer sin.

Yes, the warfare is present, O soul, with you,
In the world, in the church, in your own heart's cares;
And choose must you, whether in pulpit or pew,
As you must stand in that day His throne before.
'Tis the battle of Wrong and of Right.
Eternal in results is the strife.
'Tis the duel of Darkness and Light,
'Tis the battle of Death and of Life.
But the Light and the Truth and the Right
will win,
And the love of the Christ will conquer sin.

M. C. WILCOX.

THAT NONESSENTIAL SWEETNESS

BY
DANIEL H.
KRESS, M. D.



The per capita consumption of sugar has increased in America until it is now an average of ninety-three pounds. The illustration is that of a man wheeling in the sugar cane; and below, a scene in a sugar refinery.

A CENTURY ago sugar was considered as a luxury in the home. It seldom found a place on the table, and very little was employed in baking. The estimated consumption of sugar per capita annually after the Revolutionary War, was less than seven and one half pounds. In the period from 1821 to 1825, it had risen to eight and one third pounds per capita.

Before the recent world war, more was paid out by the average family for sugar than for potatoes. It is no longer a mere flavoring commodity; it is now regarded as a staple article of food, and a necessity in every home.

In the year 1917, the amount of sugar used in the United States was eighty-three pounds per capita, or ten times the amount used less than a century ago.

From figures disclosed by the Sugar Equalization Board, we find that during the first nine months of the current year, the consumption amounted to seventy pounds per capita, or ninety-three pounds annually per capita. In spite of the restrictions enforced by the government, the use of sugar is increasing tremendously.

Does this make for the betterment of the race? Is sugar essential? Sugar is not an absolute necessity in the diet of man, any more than it is in the diet of the horse. Men in the past have lived and enjoyed health without it. In fact, sugar consumption is confined almost ex-

clusively to civilized man. Sugar is an abnormal product. Nature serves a small amount of sugar in many of the foods, and some foods contain a large amount. But the sugar found in fruit is fruit sugar, not cane sugar; and nature always serves even this in a dilute form, as in figs, dates, oranges, and apples.

THE REAL FOOD

Fruit sugar does not require any special change in order to be utilized by the system in the production of heat and energy. Paul's advice to Timothy, who evidently had some aggravated form of digestion trouble, was, "Use a little wine for thy stomach's sake and thine often infirmities." He doubtless referred to unfermented grape juice, which places no tax upon the digestive organs, as it is a predigested food.

The same change takes place in the ripening of fruit, that takes place in the process of starch digestion in the alimentary canal, that is, the starch in the fruit is slowly digested, or converted into sugar. In the green state bananas are tasteless. They contain chiefly starch, and there is no taste to starch. As the bananas begin to ripen, they become sweet. The riper they become, the sweeter they are.

This is nature's way of serving her sweets; and served in this way, they are beneficial and desirable.

Cane sugar, as stated, is an abnormal product, not existing in nature as it is dispensed by the grocer. It is found chiefly in stems and roots. In its concentrated form, it is a gastrointestinal irritant. The prevalent use of sugar is one of the chief causes of intestinal catarrh, which is the forerunner of appendicitis. The prevalence of appendicitis in any country may be largely gauged by the prevalence of the use of sugar. While sugar is not exclusively responsible for this disease, undoubtedly it is one of its chief causes.

MATERIAL FOR INTERNAL STILL

Cane sugar though it is sweet, is in reality an acid. It cannot be utilized as is fruit sugar. It must be changed into fruit sugar before the system can appropriate it. This change does not take place until the sugar reaches the intestines. By that time, it is no longer sweet; it is no longer sugar. Fermentation has converted it into an abnormal product.

Alcohol and acetic acid are formed by the fermentation of sugar. This explains the contention that sugar may take the place of alcohol. By the free use of sugar, a certain degree of intoxication may be produced.

The less of sweets consumed, the sweeter will be the disposition, for sugar tends to sour the disposition, by causing irritation of the brain and nerve cells. Children that eat sweet freely, seldom have sweet dispositions. Much of the anæmia among women, and many of the pale faces of children, find an explanation here. The nervousness so prevalent in America is due in a great measure to the prevalent use of sugar.

By the use of starchy foods, as potatoes and grains, it is possible for each person to manufacture his own sugar and live independent of sugar trusts. This homemade product is in every way superior to the store-bought product.

Children can be brought up so that they will not desire sweets and pastry. Children that are reared in this manner, and live on the simple products of the soil—fruits, grains, legumes, nuts, and milk—will enjoy better health and have better dispositions than those who have been introduced to unwholesome sweets in infancy.

Should we cut down the per capita consumption of sugar to what it was a century ago—that is, to seven and a half instead of ninety-three pounds annually—the result would be, improved health, sweeter homes, and a national saving of over \$200,000,000 annually.

In the Beginning

WE read in 2 Timothy 1:10, "Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel."

Eternal life has been made possible only through the death and resurrection of the Sinless One. But Christ is a "Lamb slain from the foundation of the world." Revelation 13:8.

Therefore, when the first gospel message was preached to mankind, the bright rays of "life and immortality" burst upon the world; and they have since shone with undimmed brilliancy into the heart of every trusting child of God.

HERBERT CHRISTENSEN.

Toning Up for Cold Weather

*Nature's Tonics the Best for
Building Reserves*

By

L. A. HANSEN



Young men and boys who are used to vigorous exercise out of doors do not mind the cold. They can withstand lower temperatures than can the ordinary person, because they have hardened their bodies.

IT is not an uncommon thing in our cities to see boys and men in what is called a Marathon race, or engaging in some other contest of speed and endurance. Although the weather may be cold enough to demand overcoats and heavy wraps for other people, these racers run through the streets clad only in what looks like a suit of summer underwear. They are the picture of health, and we may be inclined to envy them, even though we may think they must feel the cold. The running keeps them warm; and this is an example of the necessity and value of exercise when one is exposed to cold.

Mere exposure of the body to cold, however, does not harden it. The effect may be just the opposite. We all know that cold contracts and heat expands. An example of intense contraction of the skin by cold is seen in "goose flesh," in which condition the skin contracts so tightly that little pimples are raised. Sudden or prolonged exposure of the body to cold produces a contraction of the surface blood vessels, driving the blood to the interior of the body. This unequal distribution of blood may cause congestion in other parts of the body, particularly of the mucous membrane of the nose, throat, and lungs, resulting in an inflammation of one or more of these parts. Then we have a "cold."

BE CAREFUL OF CHANGES

It is possible for persons to wear thin clothing in quite cold weather, and keep warm by vigorous exercise. Some can take a snow bath, or even an ice water bath, and suffer no ill effects. But heroic measures for the purpose of "hardening" one's self to cold are not advisable; in fact, they may involve great risk, for not every one can react to intense cold treatment.

But there are certain measures which, if properly used, will aid in toning up the system to withstand the cold of winter. The "toning" process is not a matter of quick change from one condition to another, but consists in the development of a vigorous, steady, well regulated blood

circulation. The use of cold baths, being out of doors, sleeping with open windows, and accustoming one's self to a room temperature of 65 to 70 degrees, help to give tone to the blood and the blood vessels.

Exposure to ordinary cold will do no harm provided sufficient exercise is taken to keep the blood in circulation and thus keep the body warmed. A man may saw wood out of doors, in his shirt sleeves, on a winter day, and be all the better for it. But if he should stop and chat with a neighbor for a while and cool off, he would very likely suffer from it, because of the blood's being driven to the interior of the body by the surface cooling.

CHILLING SURFACE CAUSES TROUBLE

Illustrations of the manner in which a disturbance of the circulation may be created, with possible unpleasant results, are some quite common practices, such as the following:

Sitting in a cold room, or in a draught, or on the damp ground; wearing wet clothes or having wet feet; standing on a street corner for some time in the cold, waiting for a car, or standing out in the open listening to an address or watching a parade; riding long in a vehicle, exposed to the cold, with insufficient clothing; getting chilled after a hot bath or treatment, because of not drying the body properly; walking about attending to various matters, as opening windows and putting things away, after disrobing; getting chilled from a cool or cold bath, spray, or shower, because of not rubbing the body enough to react.

In all these instances, the physiological change mentioned—the chilling of the superficial circulation, the blood being sent to the interior of the body—occurs in greater or lesser degree. The wearing of sufficient clothing to resist the cold, or, when possible, exercise enough to supply body heat, would prevent such effects.

While there is no benefit in getting chilled, and proper provision should be made against it, there is danger of coddling one's self by bundling up too

much, wearing heavy clothing, and scarfs and mufflers, until the blood vessels of the skin become relaxed and unable to stand any exposure. Exposure to cold is good for us if we take it right.

TRY THE HAND BATH

A simple means of training the system to cold is the use of the hand bath—sometimes called the sponge bath, though a sponge is seldom used, and is not really desirable. The bath may be taken at the bathroom washstand or with a washbowl in one's room. The idea is to give a short, brisk application of cool or cold water to the entire body, with vigorous rubbing, to cause a reaction or warming up. The operation must be performed without chilling, and a sense of warmth should follow the bath.

Most persons can take the hand bath by using care. At first, to bathe the whole body before drying, may not be advisable, because of danger of chilling. In such a case, bathe and dry only a part of the body at a time, keeping the rest covered. The area bathed at a time may be increased as one becomes accustomed to the bath. Ere long the average person should be able to bathe the entire body before drying.

The water is applied with the hand, friction being created by rubbing. The temperature of the water may be graduated to suit. Have everything in readiness before beginning the bath. The room should be warm enough to avoid chilling. It is best to let the various other toilet attentions go until after the bath taking it immediately on rising, and while warm. If one will begin taking the hand bath in warm weather, it may be the more easily carried on through cold weather.

If a shower bath is available, the same effect may be secured with that. Another method of taking a short, tonic bath is by running into the bathtub about two inches of water, and then seating one's self in it, rubbing the legs, the chest, the abdomen, and the arms, then lying down to wet the back. The whole procedure should not take more than a



YOUR CHILDREN should have GOOD FOOD

not only for their bodies, but for their minds. You strive to supply their physical needs; do you remember their spiritual? The right mental food may easily mean for them happiness and life eternal. And you know that "as the twig is bent, the tree inclines."

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Mountain View, Cal.

minute or so, at least until one gets used to it. The body should then be quickly dried, preferably with a coarse or rough bath towel.

The effect of such a bath as either of these, is beneficial to the entire system, invigorating the circulation, aiding elimination, and proving a general tonic. The reaction should be immediate. A feeling of depression or languor indicates that the bath, or the manner of taking it, was not just right.

Another tonic measure is outdoor sleeping. One should become accustomed to it during warmer weather. Warmth is essential. It may be supplied by hot water containers in the bed, by suitable clothing,—a woolen union suit, for example,—or by sufficient bedding. Blankets are preferable to comforts, on account of the weight. Too heavy bedding is uncomfortable, and taxes the strength as one turns or moves about.

If an outdoor sleeping porch is not available, then secure the tonic effect of fresh air by good ventilation. Avoid sleeping in a draught.

"Nothing Ventured, Nothing Gained"

SOME persons reason that as the Creator made beings capable of evil-doing, He is responsible for their doing evil.

In sooth, the Creator holds Himself responsible to His creatures for having brought them into existence as beings possessed of volition, and having thus subjected them to liability to failure.

But He makes possible for them a destiny so desirable as to outweigh infinitely the positive ill that comes to those who, because of the misuse of the power of choice, fall short of that destiny.

This latter assertion could not be truthfully made if those who lose in the game of life were to suffer eternal torment; for such suffering would counterbalance the happiness of the winners, and make the utter extinction of the entire race seem preferable to a continuation of those who fail.

But instead of continuing the suffering of the one class, or exterminating the other class, the benign Creator will pursue the opposite course in each case. That is, He will put an end to the existence of those who have deliberately and persistently renounced a life worth perpetuating, and He will continue eternally, and eternally augment, the happiness of those who have incorporated into their lives principles which merit perpetuation.

An illustration—though not a perfect parallel—of the dealings of the Creator with the human race, is furnished in the experience of a man who saved the lives of several persons. Had he merely rescued them, and then left them helpless, they might with a degree of reason have declared that he was responsible for any ill that came to them afterward. But he gave them opportunities which enabled some of them to succeed in life; and the fact that others of their number did not fare so well was not due to any less favorable opportunity, but rather to their irresponsible and even perverse course. Yet these latter declared that as they had not been consulted by their benefactor before he took upon himself the responsibility of prolonging their

lives, he was the one accountable for their failure.

Truly this class were not really advantaged by the efforts in their behalf; yet as they had nothing to forfeit before, they had no possible grounds for complaint, although the prolongation of life resulted in prolongation of their suffering.

The subject suggests the case of a ragged gamin to whom a charitable woman gave a good suit of clothes, but who, after speedily ruining them in his hoodlum sports, met the amazed and distressed look of his benefactress by retorting, "You had no right to give them to me."

ADELAIDE D. WELLMAN.

A Never-Setting Sun

FROM the beginning of the history of Seventh-day Adventists in 1844, till 1870, the activities of the denomination were confined almost entirely to the United States. The work was small in those days, our membership being but 5,440 in 1870. And now, though less than half a century has passed since our efforts began to extend to countries outside the United States, to be able to say that our work has been established in so many lands that the sun never sets on Seventh-day Adventist missions, is indeed a marvel in missionary annals. That a people should arise amid poverty, and in comparative obscurity, and without worldly influence, and carry its conquests into almost every land, till to-day we have between five and six thousand workers heralding the Saviour's return, is no insignificant fact. And that this people, generally poor in this world's goods, should be able to give increasingly to the extension of God's work—from \$4.66 per capita in 1870, when Seventh-day Adventist foreign missionary work began, to \$33.28 in 1917—can be explained only on the basis that as God has given a last-day message, a people have caught the spirit of it, and are arising to proclaim that message to the world.

And so to-day, with Adventists in a hundred different lands, carrying on their work in about a hundred and twenty-five different languages, it can be said truthfully that the sun never sets on the groups of these gospel messengers, as they toil in heat and cold, day and night, to help finish God's work in the earth.

J. E. FULTON.

The Greatest Question in the World

(Continued from page 3)

"come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26. His own glory is above the brightness of the sun. (Acts 26: 13.) The Father's glory can be no less; and the wondrous glory of a single angel is thus reported: "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass." Daniel 10: 6. So when Jesus comes, accompanied by ten thousand times ten thousand, and thousands of thousands, of such glittering beings, and besides, shining in all the glory of Himself and His Father, He will truly be "wrapped in a blaze of boundless glory."

How different such a coming from that which was witnessed at the Lord's first advent to earth! Then He came in weakness; now He comes in power, to scatter His enemies.

What an infinite contrast is this between the once lowly Babe of Bethlehem, and the coming King of kings, and Lord of lords! The human mind falters in any attempt to comprehend it. True, one may read that the Commander of heaven's hosts condescended to become lower than any of His subordinates (Hebrews 2:9), to take on manhood's likeness (Romans 8:3), that by so doing He might elevate degraded humanity to the same height of glory which He Himself occupied. But even then one cannot solve the problem entire of the eternal future; for it does not yet appear what we may be. We are, however, assured that those who are ready to meet Him at His coming will be transformed into His glorious image. (1 John 3:2.) Then, while in the midst of life's perils and sad disappointments, why should not one and all get such a craving to meet the Lord, that from the very depths of the heart they will call: "Come, O Author of life and joy! Shine forth, O Sun of righteousness!"

The Kingdom That Is to Be

ONE of the most valuable and at the same time one of the most interesting books issued during the year 1919 is from the pen of the late Ross C. Porter, and issued from the Gorham Press in Boston.

Mr. Porter was a ripe scholar, and one of those rarely unique characters who find their chiefest joy in mingling with men and bestowing the most kindly labors

for their happiness and uplift. He traveled extensively, visiting the various continents of our globe, and spending much time in the leading nations; and wherever he went, he left behind him not merely a trail of light and joy, but hosts of friends. While he was living, his articles in this paper, as well as in other journals, attracted much attention, and were popularly read.

The title of his book is "The Kingdom of God." It concisely presents the conflict waged through the ages between right and wrong, and then enters the interesting field of prophecy, to show from the prophetic pages that the conflict is soon to end in the glorious triumph of the second coming of Christ. The kingdom of God is one of the most important topics of the hour, and there is no other modern book that discusses this theme so well as this volume from our lamented friend Porter.

The Jewish nation in the time of Christ, because they had been led to imbibed wrong views upon the kingdom question, finally reached that climax of apostasy where they crucified the Lord Himself. False views upon the kingdom of God are leading the world astray to-day. You need this volume so that you may study what the sacred Book says upon this important topic. Christ as the one source of life, Christ as he so clearly presents the truth concerning His kingdom, is the living center of this volume.

The book will make a fine present for a friend, as well as a rich treasure for your own library. We would suggest that you order it from the widow, Mrs. Hattie Irene Porter, Battle Creek, Michigan. The price is \$1.50 postpaid.

Signs of the Times

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

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JAMES COCHRAN, *Circulation Manager.*

How to Find Things in Mrs. White's Writings

MANY of the readers of this paper are deeply interested in the writings of the late Mrs. E. G. White, and have numerous of her various volumes on their library shelves. You have doubtless felt the need of a work that would enable you to find readily what Mrs. White has said on different important topics of Christian faith, practice, and doctrine. The winter months are here, with their increased opportunities for reading, and you are perhaps feeling the need of this literary help in a special way just now. You will be glad to know that such a helpful little volume has been prepared by Prof. Clifton L. Taylor, of the Alberta Academy, Lacombe, Alberta.

As the result of some outline studies by Professor Taylor in the Lake Union Conference several years ago, an earnest request was made for his matter to be brought out in printed form. Two editions of his little book were very quickly taken by interested readers, and now a third and much improved and enlarged edition is ready for circulation. The little volume has something like one hundred twenty-seven topics, such as, "The Impending Conflict," "Spiritualism," "The Time of Trouble," "The Plan of Redemption," "Prayer," "Christian Cheerfulness," "Character Building," etc. There is also appended a copious Scriptural index, giving references to the various volumes of Mrs. White where she comments on Scripture texts. The price of the volume is \$1.00 postpaid; and orders will be received through our various tract societies in the usual way, or by the author, Clifton L. Taylor, Lacombe, Alberta; or through his brother, A. G. Taylor, College View, Nebraska.

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Boot-Strap Lifters

DR. CHARLES AUBREY EATON, in *Leslie's Weekly* of November 1, 1919, gives in a few striking paragraphs his diagnosis of social and industrial unrest. Coming from such a man, and published in a magazine of so wide a circulation, his statement of causes is indeed worthy of earnest consideration. He says in part:

"I venture to call attention to the fact that human life is spiritual, in origin, essence, process, and destiny. Its troubles originate in the spirit and are cured there, and I believe that the human spirit is sick to-day and in sore need of healing. . . .

"Our one supreme need is consciousness of God; belief in His purpose for the world and surrender to His rule. Man is divided against his neighbor, class against class, nation against nation, race against race. We can never bridge this abysmal gulf, except we lift individuals, classes, nations, and races up into a larger unity which is to be found in their consciousness of a common origin.

"It is folly to expect that men will be brothers unless they believe that they are sons of one father."

We heartily agree with these words. Social service has come to mean for many the sole duty of man. It is only half.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."

Evolutionary theories, spiritualism, and other subtleties are destroying the faith of man in his Creator and his Saviour. He turns therefore to the uplift of the race for his salvation. He tugs away at his boot straps to elevate himself to a higher plane. He endeavors to develop a superman, to build another tower of Babel, without the guidance or knowledge of God, to prevent his extinction.

Dr. Eaton says further: "Looking out upon a world distraught, and tortured by all the unleashed passions of fear and greed and hate, one asks the question, What next? Shall we surrender to depression and despair? Must we believe that the race of man has run its course and is now about to sink into irretrievable ruin and failure? Having exhausted our resources in war, can we now survive the trials of peace? Is the present unrest a passing phase which in time will burn itself out and leave the nations the better for the testing through which they came?"

"My own belief is that this is the supreme testing time of history. And it is possible for the race of men to make a choice within the next few years which shall determine the destiny of the world, either forward to such transcendent achievement as shall usher in the kingdom of God on earth, or downward to the bottomless abyss of moral chaos and ruin."

"It is distasteful to pride, but the first step toward the light will be to admit that the soul of man has fallen into eclipse under the cold shadow of material achievements. We have created a Frankenstein which threatens to destroy us. Civilization is too much for us to carry.

We are tottering under its sheer bulk and complexity. The machine has become too big for the engine to drive.

"We lack the spiritual strength to support the weight of the vast social organization which has been created by scientific mastery of the forces of nature. The work of our hands has outgrown the rule of the soul within us. Men are being destroyed by things. We have denied and forgotten the eternal truth that man does not live by bread alone. Unless we can slow down on the side of material organi-



© International

At the suggestion of the allied commission in Constantinople, the sultan of Turkey is enjoying a vacation in Asia Minor pending the settlement of his country's status quo. The upper photograph shows the sultan's yacht arriving at Galata from Constantinople, whence he took the royal train for the interior. The pier was literally covered with valuable rugs. The lower picture shows the sultan arriving at the foreign office.

zation, and speed up on the side of spiritual development, we shall suffer the fate of a man afflicted with a cancer.

"The first proof of this is to be found in the nervous exhaustion and collapse which is taking such frightful toll of our leaders, and in the excessive nervous irritability which afflicts the masses of men."

Stripped of the Word may know that man cannot progress upward, because he rejects God as their Father. Man's natural course is ever downward spiritually, and may "within the next few years" sink "to the bottomless abyss of moral chaos and ruin."

He Who Foreknows Offers Rest

GEORGE PARISH has recently contributed an article to the *London Contemporary Review*, in which he points out that Europe, to use the words of the *Wall Street Journal*, "is in a condition more appalling, more dangerous to civilization, than when the war was on." The situation is briefly summarized by the *Journal* in this paragraph:

"France and Italy, deeply in debt and with paralyzed industries, are waiting for reparations and indemnities from Germany and Austria with which to rebuild their factories. But this writer claims that such hopes are a delusion, for Germany and Austria are deprived of the means of getting any credit, without which they cannot produce or pay. Meanwhile, France and Italy sink deeper into the morass of debt and suffering."

Unless Europe can be relieved with adequate credit with which to obtain food and raw materials, Sir George holds that the consequences "will be appalling."

Ten years ago men and women were very jubilant over the idea that our civilization had reached a position that had rendered wars utterly impossible; but all the time, Jesus of Nazareth, who knows perfectly the condition of the human heart, had been forewarning us that "there shall be wars and rumors of wars." And again, after the worst war in all the ages had stopped for a rest through the armistice of November 11, 1918, we were again told that the war had given such an awful lesson to humanity that we would all readily unite in establishing conditions that would make future wars impossible.

Still Jesus, who knows the hearts of men, and who reads the future as an open book, kept right on, through the prophecies of His Word, telling us of the calamitous conditions that would deluge the earth.

Now men are again gradually awakening from these latest dreams to a realization of the fact that the selfishness and greed of mankind are so intense that there appears no relief from the entanglements and calamitous conditions produced by that awfully destructive war. But the blessed Christ, who knew how to point out in advance these despairing conditions, is also holding open before us a door of hope into the city of refuge that has eternally secure foundations. Jesus of Nazareth is the one and the only hope of the world to-day, and entreatingly He bids us:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

Prohibition Benefits

FACTS continue to accumulate demonstrating the benefits of prohibition. Deer Island, Boston, reports less than 400 prisoners in place of the usual 1,500. The *Toronto Globe* gives similar testimonies. In Camden, New Jersey, the municipal workhouse, operated by habitual drunkards, has been forced to close because there were no new offenders. In Philadelphia, not long ago, not one prisoner was brought in from 10 o'clock Saturday night until Monday morning. The police say it is the first time in the history of the city that any such thing has occurred. They can only account for it by the fact of war-time prohibition, especially as Saturday night has been a period prolific of raids, fights, and brawls. There are usually from fifty to one hundred arrests in that time.