

Signs of the Times

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Undoubtedly many persons eight years ago would have given all their wealth, reputation, and even their own souls, to obtain the throne of Germany. "What shall it profit a man?" is asked to-day when the erstwhile emperor lives as an exile, despised alike by the world and by his own people, and a possible trial and banishment hanging like the sword of Damocles over his head. Having become too much of a burden to his host at Amerongen, he has moved to the ancient estate of Doorn, Holland. Walls ten feet high are being built about the entire grounds, that the curious may not add to his cup of bitterness. This view shows the first vans of his belongings about to be unloaded at the new home.

Losing Touch with God

Divine nature gave the fields, human art built the cities.—Varro.



HE Christian world is rapidly becoming alarmed at the desertion of its ranks. Many leaders of the church are vying with each other in spectacular efforts to arrest and win the attention of the world. One minister will bake and serve pancakes to his congregation, another will engage a jazz band to liven up his services, and a third will allow a smoker while he preaches. Sad commentaries of the times on the dwindling power of the church! If the world will not come to the church, she must go to the world!

Many thinkers are asserting that mankind have outgrown their need of Christianity; that there was a time when its tenets were vital to the evolution of humanity, but that now it is fit only to be cast aside like a worn garment. Yet as we look about in the world we see plenty of opportunities for the application of

By KAY M. ADAMS

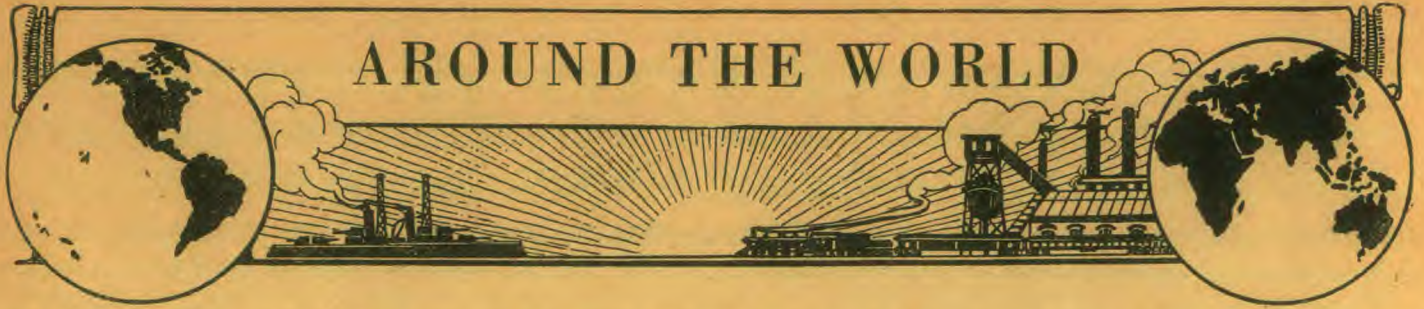
Christianity. The depredations of profiteers, the waves of crime that sweep through our large cities, and the doctrines that are promulgated by the Bolsheviks, do not indicate that the world has no further need of practical Christianity. No, the need has never before been so great; but the great question is, Why has Christianity all but failed to grapple with the stupendous problems that confront the world to-day? There is no doubt that the fault lies in large measure at the door of the church itself, but there is another factor that is all-important.

Civilization, with all its trappings, leads a man not toward but away from God. Unquestionably the many marvelous inventions of the modern world have ministered to the wants of man. The

cable and wireless telegraphy bring news from the opposite side of the world to his breakfast table. Cold storage and swift ships and trains furnish delicacies from all the world for his dinner. The luxuries of electric light, steam heat, porcelain bath, limousine, and elevator all pander to his wants. As he goes out into the streets of the city, he sees the towering skyscrapers, the rushing trains and street cars. In the harbors, he sees the huge ships that brave the storms of the sea. At night, his mind is carried away with scenes at the movies or the theater, and his ear is delighted with music. All that he sees or hears is man-made. There is nothing to lift his thoughts and heart to God. Small wonder, then that modern man, in self-complacency, surrounded by all the comforts of civilization, should forget that there is a God in heaven above. Only when some awful catastro-

(Continued on page 14.)

AROUND THE WORLD



¶ Taxes on soft drinks for the year 1919 in the United States are expected to amount to \$80,000,000.

¶ M. J. McCarthy, secretary of the Illinois Liquor Dealers' Protective Association, announces that 4,000 of Chicago's five thousand saloons closed their doors or went into other business on January of this year. Long live prohibition!

¶ Preventive measures by the medical corps of the United States army saved 135,000 lives the last fiscal year, says Surgeon General Ireland in his annual report. This was made possible because the entire medical profession of the country was in the army. 115,000 men were discharged from the ranks for physical disability, tuberculosis being first and neurasthenia second among causes.

¶ The American Bible Society announces that a new translation of the Bible has been completed for the Chinese, the culmination of the efforts of many workers, both Chinese and foreign, during more than a quarter of a century. It will be known as the "Revised Mandarin Bible." This version will be available for more human beings than any other translation of the Bible that has ever been made. Over one fourth of the world's inhabitants live in the Republic of China, which has long been in great need of this translation, as it is in the national language of the Chinese people. The work has been done by the ablest missionary linguists, in collaboration with Chinese scholars of the first rank, and the new version will therefore be the most accurate translation of the Holy Scriptures the Chinese have ever had. The initial cost of translation and preparation of manuscript, outside of all printing costs, will approach \$100,000.

¶ The world now owes America a sum sufficient to give \$100 to every citizen in the United States, government reports show. The debt is placed at a minimum of \$11,000,000,000. The money is due in part to the government and in part to American business men, mostly as a result of war transactions. The creditors include Germany, Japan, India, Iceland, Borneo, and practically every country in the world. From the countries allied with America in the war, an annual interest of \$500,000,000 is due on their debts.

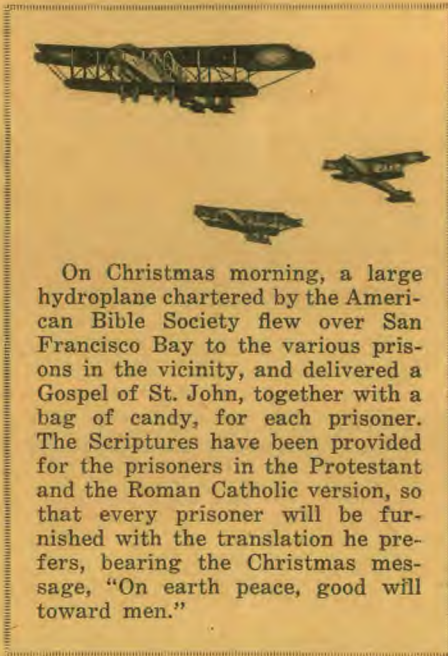
¶ *The King's Business* tells us that the importation of all spirits into the British West African colonies has been prohibited for the present, save under licenses issued by the colonial government and based on the imports for 1918, and that licenses are not to be granted for the importation of "trade spirits." According to the "Edinburgh Report," about 35,000,000 within the pagan area of Africa are utterly beyond the reach of the present distribution and operation of Protestant missions.

¶ Professor John Oliver Arnold, a high metallurgical authority of England, has discovered a new way of hardening steel, which he is positively forbidden to use, to let any one else use, or even to tell how it is made. These restrictions are imposed because the new steel can in some way be used to make warfare even more deadly than it now is. The inventor has been allowed to have it confidentially patented in this country, however, where it will be accessible to the American government.

¶ Intoxicating liquors will not be sold on steamers plying between New York and South America, it has been announced. Steamship men fear this ruling will handicap them in competition with British steamers. Coastwise lines have been "dry" ever since the war-time edict became effective.

¶ Bishop McConnell, who is well acquainted with Mexican conditions, tells in the *Association Men* for December of talking to a white-haired patriarch of that country who said to him:

"We are a feeble people. Typhus has devastated this country time and again; the young men have marched off to wars and never come back; no one is left here, except old men like myself, the women,



On Christmas morning, a large hydroplane chartered by the American Bible Society flew over San Francisco Bay to the various prisons in the vicinity, and delivered a Gospel of St. John, together with a bag of candy, for each prisoner. The Scriptures have been provided for the prisoners in the Protestant and the Roman Catholic version, so that every prisoner will be furnished with the translation he prefers, bearing the Christmas message, "On earth peace, good will toward men."

and these children to whom you have been talking. There is no hope for this community, except through the doors of that church and that schoolhouse. That is the only chance the young people in this district get for a look toward anything larger and better."

Then he drew himself up, and said, with characteristic Spanish eloquence, "This community is like a wall standing, tottering, about to fall; and the only

thing that keeps it standing is the strength put into the arms of the teacher and the preacher here by the good friends in the United States that help us."

The bishop suggests that more can be done along these lines than by invasion of our armed force.

¶ The most remarkable Bible ever produced is now in London. It weighs three quarters of a ton, is three feet six inches wide, and when opened flat, measures seven feet ten inches across the pages. Instead of being set in type and printed on a press, every verse of the Bible was written by a different person, and signed with his or her signature. The scribes ranged from bishop to laborer. Twelve large goatskins were required for the binding, which is in rich Levant Morocco leather of the finest quality. This volume, says the *New York American*, is to be the principal feature of a worldwide campaign for the popularizing of the Bible.

¶ According to estimates of the Carnegie Endowment Institution, the average American is worth in cash \$4,720.

¶ Mr. P. W. Litchfield, of the Goodyear Tire and Rubber Company, declared before a gathering of nearly two hundred automobile engineers and designers, that solid tires for motor trucks will be obsolete within three years, street cars soon will be replaced by motor busses, and freight cars will meet close competition from motor trucks on long hauls. Litchfield asserted that the world war had put Europe fifty years ahead in transportation. The Bible student may know that all these agencies for rapid transportation and the speeding up of old Europe are for other purposes than commercialism. God has a purpose—the gospel to all the world.

¶ The newspapers tell us there are now eight airplanes transporting mail in the United States, flying 1,906 miles a day, and each carrying 2,100 pounds of first-class matter. The annual report of the postmaster-general shows that it is cheaper to carry first-class mail by air than by train.

¶ "The present steel strike will go down in history as one of the greatest struggles between labor and capital the world has ever witnessed. It also will go down in history as lacking in much of the violence usually attending such conflicts because of the enforcement of the national wartime prohibition act.

"Steel mill officials, mayors, sheriffs, state, city and town police, soldiers recently returned from the other side, Americans employed in, and on strike at the mills, railroad employees, Chamber of Commerce members, clothing, furniture, boot and shoe and other tradesmen, restaurant proprietors, as well as priests and ministers, all agreed that prohibition is a blessing."—*The Iron Age*, September 18, 1919.



The second industrial conference was convened by President Wilson after the first had failed. This second conference is again taking up the task of bringing order out of chaos in the industrial world. Seated left to right: Julius Rosenwald; Henry C. Stuart, former governor of Virginia; Samuel McCall, former governor of Massachusetts; Thomas Gregory, former United States attorney-general; Stanley King; and Secretary of Labor William B. Wilson. Standing: Richard Hooker; Martin Glynn, former governor of New York; Herbert Hoover; W. O. Thompson; Oscar Strauss; J. W. Wickersham; H. M. Robinson; Frank W. Taussig; and O. D. Young.

The Great Antitheses

THE OUTLOOK

THE UPLOOK

BY VARNER J. JOHNS

I

“UPON the earth distress of nations, with perplexity.”
Luke 21: 25.

Never before so dark, so inexpressibly ominous and threatening, nor so filled with future uncertainty, has been the world outlook, as at the present time. A realization of the dread seriousness of the situation has led even the most conservative to the conclusion that the world is facing a struggle to the finish against lawlessness and extreme violence.

The *Literary Digest*, under the heading, “The Irrepressible Conflict in Industry,” summarizes the general opinion among newspaper editors in the words: “So to-day we find editors in both the conservative and radical camps who see unmistakable signs that the conflict between labor and capital can neither be compromised nor arbitrated, but must be fought out, perhaps, to a finish.” Men of vision are agreed that “outside of Russia, the storm center of Bolshevism is in the United States,” and that, “measured by entrenched privilege on the one hand and perilous ‘red’ propaganda on the other, the nation is facing the most dangerous situation since the Civil War.”

All the elements essential to universal convulsion are prevalent to an alarming extent. Everywhere we see the barriers between civilization and chaos flung aside by the most radical of the radicals, to make way for the control of a passion-ruled, frenzied band of irresponsible men. The future, always dark and uncertain, now especially holds out no flowery hope of a temporal millennium, but rather a morose picture of a world calamity of which Russia is an awful specimen.

II

“Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.” Isaiah 59: 14.

The unrest among the masses manifests itself either in passionate outbursts of violence or in sullen discontent. Many of

I

“WHEN these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21: 28.

The hope of the world centers in the glorious appearing of Jesus Christ. Redemption can never be complete until sin is destroyed, oppression ceases, violence is no more, and righteousness prevails. The hope of the soon coming of Christ is the one bright light in the earth’s darkness, the one secure rock in the raging sea of social unrest, the one firm foundation in a structure tottering from the earthquake of world violence. That hope brings cheer to “hearts failing them for fear, and for looking after those things which are coming on the earth.”

Any panacea for the world perils which fails to take into consideration the second coming of Jesus, is but vain and illusory. A sin-polluted civilization is now reaping the fruit of iniquity. The virus of sin will continue its deadly work until the race expires of the dread malady. Anarchy, with its horrible practices, is but a logical and expected result of sin’s universal control. But, thank God, sin and death will soon be eliminated, as the King of righteousness comes in majestic power to destroy iniquity and establish an eternity of perfection.

“Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” Isaiah 60: 18. The outlook is dark indeed, but the uplook radiates the bright promises of God. Social injustice forever banished, iniquity supplanted by right and equity, the earth a kingdom founded on righteousness—this is God’s program for the future.

II

“For, behold, I create new heavens and a new earth. . . . They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . And Mine elect

THE OUTLOOK

the wrongs that are so realistic to the majority, are largely creatures of the imagination, animated by the Bolshevistic agitator. Nevertheless it is a fact that the greed of the capitalist, the concentration of wealth in the hands of the few, with increased poverty of the many, and the prevalent injustice to the poor, have led directly to the social unrest.

Reginald Heber Smith, of the Boston bar, after three years of critical investigation of our judicial system, makes a summary of its defects which will undoubtedly lead to many necessary reforms. This report establishes the fact that there is unjust discrimination between the rich and the poor. Not only that, but according to the poor:

"Everywhere it abets the unscrupulous, the crafty, and the vicious in their plans to exploit their less intelligent and less fortunate fellow. The system not only robs the poor of their only protection, but it places in the hands of their oppressors the most powerful and ruthless weapon ever invented."

Thus the court, which should be a citadel of justice to the poor, often becomes, through the intricate and complex system of judicial requirements, a mockery instead.

Injustice produces discontent. Wrongs are magnified, class hatred is stimulated, and the Bolshevistic germ finds its way into the hearts of those who are grieving over supposed discrimination. Many of the laboring class see in the Soviet a hope for equality, socially and financially, and are easily led astray by the will-o'-the-wisp of Bolshevism, little realizing that awful degradation and ruin have followed its malignant control. Undoubtedly defects there must be in any government, as long as sinful and selfish men administer its laws; but woe to the world, if the liberty of America's democratic government is ever replaced by the fallacies of Bolshevism.

III

"The nations were angry."
Revelation 11: 18.

If the theory of the evolutionist were true, there might be some hope for universal peace; but that man is thrice blind who looks out into a world still torn and bleeding, who witnesses the terrors of Bolshevism, and the spirit of lawlessness which is steadily working to undermine every government on earth, who experiences the inhumanity and selfishness of men, who realizes that men in a mad rush after pleasure and gain are departing from the semblance of righteousness, and who still, closing his eyes to the actualities, says: "I'm an optimist. Civilization is about to triumph. The world is growing better." Already the military forces of earth are being prepared, and gigantic preparation for war can never insure peace.

The *Literary Digest* of November 8, under the heading, "Preparing for the Next War," quotes from the *Japan Chronicle*: "We find ourselves preparing for the next war when the ink is hardly dry on the still unratified treaty of peace." "We have Mr. Josephus Daniels telling the Pacific coast that the American navy is there to protect it; we have Vis-

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THE UPLOOK

shall long enjoy the work of their hands." Isaiah 65: 17, 21, 22. Men may clash in a war of the classes; governments may tremble from the attacks of Prussian autocracy or Russian anarchy; the world may reel from the social unrest; but the Word of God stands as a rock of truth. The promises of God are sure. The prophetic Word makes certain a world made new, where righteousness is paramount.

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Isaiah 54: 14. The idealistic dream of social equality, perfect justice, and substantial happiness will become a reality when Jesus comes. Oppression will be no more, class hatred will be forgotten, fear will be cast away forever, when Jesus comes. Right doing will be established, men will no more labor in vain, when Jesus comes.

And Jesus is coming soon. The conditions in the industrial world are a convincing testimony to the nearness of the glorious appearing of the Redeemer. These alarming conditions were foretold centuries ago by men who "spoke as they were moved by the Holy Spirit." Directed by the hand of the Infinite, men of God penned these graphic and realistic portrayals of last-day conditions with an accuracy that startles even those who believe in the omniscience and infallibility of their Creator. A few more years, and the voice of God will announce the end of time and the beginning of eternity; the close of probation for the wicked, and the opening of the doors of heaven to the redeemed; and dispelling of darkness in the glorious light of universal righteousness.

Our Father in heaven is only waiting until His jewels shall be made up. In His enduring love, God is now pleading with fallen men to forsake iniquity and a resultant death, for righteousness with its peace and eternal life. Justice is the habitation of His throne. Justice shall prevail in the earth made new.

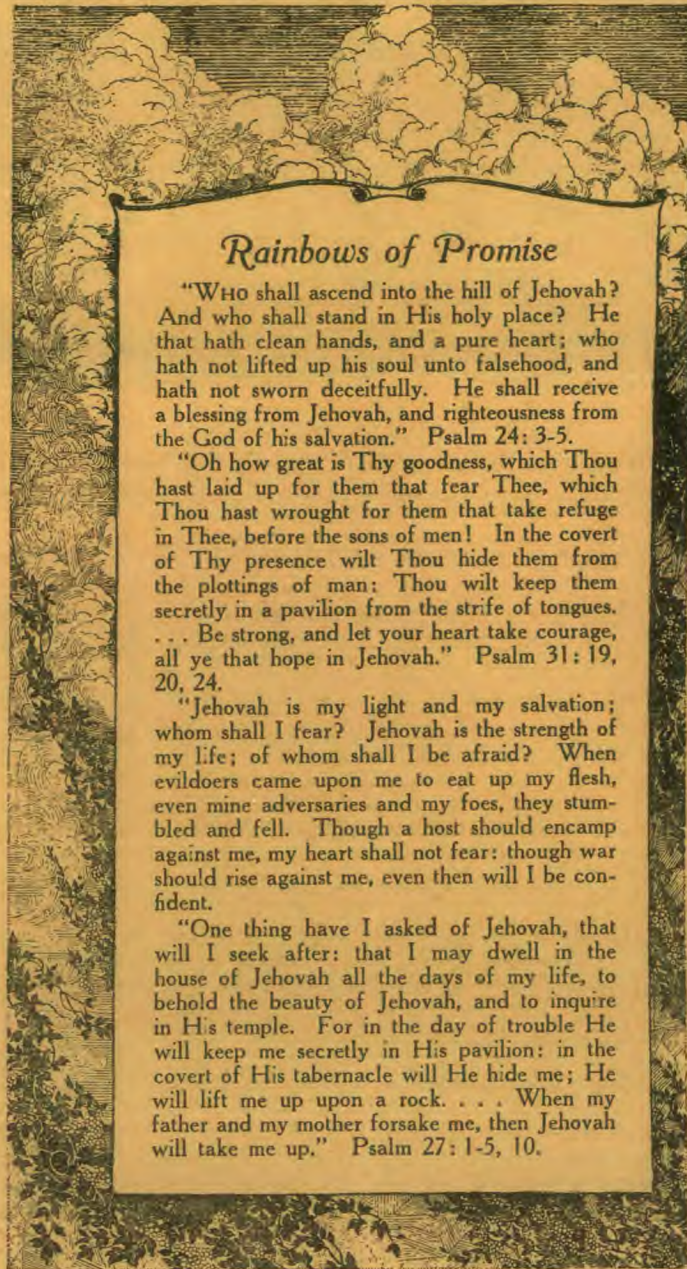
III

"It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25: 9.

As the nations gather at Armageddon for the cataclysm of the last war, the God of heaven will ring the curtain down on the tragedy of sin. The earth is already preparing for the final act in the drama. Let us remember, in these perilous times, that God will be a refuge to His people, regardless of how critical are the conditions. In that dread day, the dark clouds of sin, of war, of destruction, and of death will be dispelled by the Sun of righteousness as He establishes the long-looked-for peace.

Nineteen centuries ago, when Jesus came, He veiled His glory, that He might approach humanity. But the Prince of peace will come the second time with unveiled glory. In dazzling brightness, He will return to earth for His waiting people. At His appearance, the din of war, the blasphemy of wicked men, the scenes of carnage and hatred, will cease. The shout of the redeemed will ring forth the

(Continued on page 14)



Rainbows of Promise

"Who shall ascend into the hill of Jehovah? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully. He shall receive a blessing from Jehovah, and righteousness from the God of his salvation." Psalm 24: 3-5.

"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that take refuge in Thee, before the sons of men! In the covert of Thy presence wilt Thou hide them from the plottings of man; Thou wilt keep them secretly in a pavilion from the strife of tongues. . . . Be strong, and let your heart take courage, all ye that hope in Jehovah." Psalm 31: 19, 20, 24.

"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? When evildoers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident.

"One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple. For in the day of trouble He will keep me secretly in His pavilion: in the covert of His tabernacle will He hide me; He will lift me up upon a rock. . . . When my father and my mother forsake me, then Jehovah will take me up." Psalm 27: 1-5, 10.

THE TWO HELIOGRAPHS

God designed by both moral and ceremonial law to communicate His message of love to the race through the intercession of Jesus Christ.

BY EMMETT J. HIBBARD

THERE are found in the Scriptures just two distinct, separate, and never-to-be-confounded codes of law.

The moral law divinely spoken and written from Sinai is but a transcript of the nature and character of its divine Author. It is the sin detector. To this fact, the apostle Paul bears witness: "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. This quotation not only shows the law to be the revealer of sin, but also identifies the particular law—the one which says, "Thou shalt not covet." And this all know to be the Ten Commandments.

The ceremonial law, regulating all sacrifices and mediation for sin, was the gospel in type, revealing the one infallible Remedy for transgressors of the moral law.

This whole matter is simple; and, until very recent times, every professed Christian on earth was supposed to be familiar with these facts. So far as I can recall, there has not been a single reformer or true Christian writer from the beginning of the Christian era to the time of Moody and Spurgeon, who has not differentiated clearly between the law which reveals sin, and the one which, through priesthood and sacrifice, revealed the remedy for sin.

THE REMEDY IN TYPE

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." Hebrews 8:1-5.

"And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those



high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself.

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Hebrews 7:23-28.

Here in the words of inspiration, the purpose and plan of the typical service and priesthood are clearly given.

First: An earthly priesthood ordained by some law. ("For the law maketh men high priests," "who serve unto the example and shadow of heavenly things.")

Second: If Christ had then been on earth, He should not have been a priest at all, seeing there were priests, at the time Paul was writing, that offered gifts according to the law.

Third: These priests, made priests by law, and their gifts and sacrifices for sin, which were offered according to the law, comprised a service that was a perfect type, or pattern, of Christ's one sacrifice on Calvary, and of His priesthood at the right hand of the Majesty in the heavens—even in the tabernacle that the Lord pitched, and not man.

UNCHANGABLE AS GOD

Only in very recent years have supposed leaders in Bible exposition attempted to confuse the two systems; and this has been done in an endeavor to destroy or to diminish respect for the Ten Commandments. The primary reason for this teaching is founded, no doubt, upon the fact that one of the explicit commands of the Lord has been supplanted by a command having for its authority only the traditions of men.

Let us, then, first consider evidences that the Decalogue is a transcript of Jehovah's character, and is therefore as impossible of termination or change as is its divine Author:

1. "God is love" (1 John 4:8), and "love is the fulfilling of the law" (Romans 13:10).

2. "He that loveth not knoweth not God." 1 John 4:8. "Hereby we do know that we know Him, if we keep His commandments." 1 John 2:3.

3. "Thou [Lord] only art holy." Revelation 15:4. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

4. "Blessed are the undefiled in the way, who walk in the law of the Lord." Psalm 119:1. "They also do no iniquity: they walk in His ways." Psalm 119:3.

5. "I am the Lord, I change not." Malachi 3:6. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

The comparisons might be continued almost indefinitely; but let this one fact complete the testimony; namely, that since nothing short of the supreme sacrifice of the Son of God, through whom the universe was created, would atone for the transgression of the holy Ten, their immutability is eternally established; for had it been possible to modify or end the law, then surely no sacrifice at all could have been required. "For where no law is, there is no transgression." Romans 4:15. "Sin is not imputed when there is no law." Romans 5:13.

The infinite sacrifice of the Son of God is the true remedy—the only remedy—for sin; and by the priesthood of the Son of God in the heavenly sanctuary is the efficacious application of the remedy for sin. There is but "one Mediator between God and men, the Man Christ Jesus," who is also our "Advocate." And "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." 1 Timothy 2:5; 1 John 2:1; Hebrews 7:25.

"For the law [prescribing and regulating the typical priesthood and sacrifices] having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:1, 4.

A TRIBE OF PRIESTS

From the beginning until the setting apart of the tribe of Levi for this purpose, the office of priest pertained always to the father or head of each family; but after the great apostasy at Mount Sinai, and the worship of the golden calf, the priesthood was transferred to the tribe of Levi, and specifically to the family of Aaron.

The Lord said to Moses: "I have taken the Levites from among the children of Israel instead of all the first-born: . . . therefore the Levites shall be Mine." "Thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Numbers 3:12, 9, 10.

Until Jesus, the great Antitype, should come and present Himself a sacrifice for all, this typical priesthood and service must continue; and not a single substitute for or variation from the prescribed plan, or law of the service, could be per-

mitted. Any change would bring confusion, and ruin the type.

In reference to the priesthood, the experience of Korah, Dathan, and Abiram (Numbers 16) was sufficient to illustrate the meaning of Numbers 3:10—that “the stranger that cometh nigh shall be put to death.” The plans or laws of God are not left to be modified by man.

Even the priests who were chosen and ordained for their holy office, according to divine law, were not to offer the sacrifices for sin in a careless or haphazard manner. They offered their “gifts according to the law.”

1. “This is the law of the burnt offering.” Leviticus 6:9-13.

2. “And this is the law of the meat offering.” Verses 14-23.

3. “This is the law of the sin offering.” Verses 25-30.

4. “Likewise this is the law of the trespass offering.” Leviticus 7:1-10.

5. “And this is the law of the sacrifice of peace offerings.” Verses 11-36.

Then a summing up of the regulations concerning all the offerings is given: “This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.” Verses 37, 38.

ALL POINTED TO CHRIST

I have here given, in reference to the several offerings, only the introductory clause, “This is the law”; my purpose being to show that for both people and priests, there was a definitely prescribed offering, and manner of presenting it, required in all this typical service. The scripture in each case, if fully read, will enlighten the reader concerning the matter in question.

“The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily service was performed at the altar of burnt offering in the court of the tabernacle, and in the holy place; while the yearly service was in the most holy. . . .

“The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offering for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.

“Every morning and evening a lamb of a year old was burned upon the altar, with the appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and *their constant dependence upon the atoning blood of Christ.*

“The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached,—symbols pointing to the great



The SERMON OF JESUS

By
WILLIAM P. PEARCE

JESUS preached many sermons, but only one great sermon of His is recorded. This sermon is composed of about two thousand four hundred words, and has several divisions. The introduction is benedictory, because of its ten beatitudes, which have been called “the New Testament counterpart to the Ten Commandments of the Old Testament.”

The range of the sermon is for all ages and peoples. It stands the test of all time and circumstances.

The theme of the sermon is the kingdom of God; and it is analyzed by Edersheim thus: “First, the kingdom of God cannot be circumscribed, as you would do it. (Matthew 7:1-5.) Secondly, it cannot be extended, as you would do it, by external means (verse 6), but cometh to us from God (verse 7-12), and is entered by personal determination and separation (verses 13, 14). Thirdly, it is not preached, as too often is attempted, when thoughts of it are merely of the external. (Verses 15, 16.) Lastly, it is not manifested in life in the manner too common among religionists, but is very real, and true, and good in its effects. (Verses 17-20.) And this kingdom, as received by each of us, is like a solid house on a solid foundation, which nothing from without can shake or destroy.” (Verses 24-27.)

This sermon of Jesus’ is full of Old Testament truths. Jesus must have studied them carefully, must have memorized many of the pungent ones, and was adept in the use of them. He gave to the old law a deeper, loftier, and more spiritual meaning than is some-

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Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.”

SAW A COMING REDEEMER

Once a year, on the great Day of Atonement, the high priest alone entered the most holy place, for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. In the case of atonement during the year, for a person conscious of individual sin, as also for Israel collectively, there is seen clearly the law of the sanctuary service, or ceremonial law, in its relation to the moral law, the Decalogue, which was written on tables of stone, and deposited beneath the mercy seat in the ark of the covenant in the most holy place of the sanctuary. That the reader may see clearly the relation between these two laws as they pertain to the individual sinner, I quote the following:

“If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he has sinned, come to his knowledge: then he shall bring his offering [prescribed by law], a kid of the goats, . . . for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering [confessing his sin], and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof, . . . and the priest shall make an atonement for him, and it shall be forgiven him.” Leviticus 4:27-31.

In sinning, the individual had done “somewhat against . . . the commandments of the Lord.” He had broken the only law by which sin is revealed or imputed; namely, the Ten Commandments.

Another law revealed the remedy. He brought an offering specified by that law, and confessed his sin, laying his hand upon the victim; and after this, the priest, ordained by law, took the blood and did with it as the law directed. The atonement was made, and the penitent’s sin was forgiven him.

This, of course, was on condition that the individual who committed the sin saw in the service the Redeemer to come; for both the victim sacrificed, and the priest who performed the service, were types of Him.

Thus also was kept in the sanctuary, in type, a record of sin, which record was itself cleared on the Day of Atonement, at the close of the sacred year.

FIGURATIVE CLEANSING

Then on the Day of Atonement, Aaron, the high priest, made a final atonement, first for himself and his family, and next for the congregation. A bullock was sacrificed for the priest and his family, a goat for the assembly. Two goats were brought for the assembly,—one for the Lord, and the other for the scapegoat. To determine each, lots were cast at the door of the tabernacle.

After this, the goat upon which the Lord’s lot fell was slain at the door of the tabernacle, and its blood was sprinkled similarly to the blood of the bullock,

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THE ACROBATISM OF SUNDAY APOLOGISTS

By
CHARLES S. LONGACRE



AT the Lord's Day Alliance National Convention held in Washington, December 11-14, 1919, Dr. David James Burrell, a prominent clergyman from New York City, spoke on the subject of "The Preservation of the American Sabbath." He quoted nearly every text that refers to the seventh-day Sabbath, from Genesis to Malachi, to show that the Sabbath is still binding upon Christians to-day. The arguments he deduced from these texts, on the binding obligations of the Sabbath day ordained at creation, were irrefutable.

No Jewish rabbi or Seventh-day Adventist preacher could have presented more forceful arguments upon the perpetuity of the original Sabbath and its binding claims upon all people for all times, than Dr. Burrell presented. In part, he said: "A great many people believe that the original Sabbath day ordained by God at creation was abolished. This is a mistake. A great many people have taken issue with the fourth commandment. They think it has been abrogated, modified, or changed by Christ. This is a great mistake. The fourth commandment is eternal; it is immutable; it is unchangeable."

Dr. Burrell then quoted the fourth commandment, and continued: "Why did God say, 'Remember the Sabbath day, to keep it holy'?—He saw that some of us foolish people down here would be likely to forget it. Why did God write the fourth commandment on stone?—Because it is a perpetual institution and a perpetual obligation.

AN UNALTERABLE SABBATH

"It is a mistake to think that Christ modified this commandment, or abolished the moral law at the cross. Christ did take away the ceremonial law, and nailed all its types and shadows to His cross; but He never came to destroy the moral law. He came to fulfill it, to magnify it, and to establish it. In this wonderful Sermon on the Mount, see how He magnified the moral law! He showed that lust in the heart is adultery. He showed that hate is murder. After Christ broadened and illuminated the Ten Commandments of the moral law, as He did in His Sermon on the Mount, don't come to me and tell me that Christ came to change, modify, or destroy God's moral precepts. Not one of these commandments is ceremonial; all ten are moral. No moral precept can ever be changed or abrogated.

"Christ honored the Sabbath. He kept it, and He is our example. He did not break it, as is sometimes asserted; but He stripped the Sabbath of its human

traditions which the Pharisees heaped upon it, and He sent it forth again in its pristine beauty and original authority.

"It is a mistake to think that the Sabbath was made by the law. The Sabbath was given by God to man before He wrote it upon the tables of stone at Sinai. Adam had the Sabbath as really as the Jews or as we have it to-day. It is recorded in Genesis the second chapter. God gave the Sabbath to man before sin entered. God and man rested together at the end of creation week. God is the Author of the Sabbath day; and He is the authority for it, and not the law. God and man and marriage and the Sabbath are the four imperishables handed down to us from the beginning before sin entered. It is a mistake to think that these will ever come to naught."

A SUNDAY SOMERSAULT

But now comes the strangest anomaly I ever heard or saw. Dr. Burrell turned a complete somersault, and apparently attempted to overthrow every argument he had advanced on the binding obligations of the Sabbath day of the fourth commandment. After he had stated that God severely punished the children of Israel by sending them into captivity for seventy years because they did not keep "the seventh day of the week as the Sabbath," and because they were careless of the edges of the Sabbath, the time when the seventh day began and ended, he turned about face, and ridiculed Sabbatarians because they insist on observing a particular day of the week as the Sabbath day.

"No one," he said, "can keep a particular day of the week on a round earth." "Start two Sabbatarians in an aeroplane around the world. Send one east and the other west, and when they come back to the place whence they started, one will be keeping the sixth day and the other the first day of the week. The only way they can keep a particular day of the week on a round earth at the same time, is to have the earth stand still on its axis while they are going around the earth."

To show how ridiculous such an argument is, let us suppose that twins who were born at the same hour on the same day exactly twenty years ago, have invented an aeroplane that has the speed of the earth's revolution on its axis. One starts east and the other starts west, and each reaches his starting place in exactly twenty-four hours. According to Dr. Burrell's logic, one of these twins gains a whole day of twenty-four hours, and the other loses a whole day of twenty-four hours, and consequently there is now a difference of two whole days be-

tween their ages. Let us suppose they keep up these daily journeys around the earth for twenty years exactly, one going east and the other going west respectively without variance. At the end of twenty years, according to Dr. Burrell's logic, one of the twins has gained an additional twenty years, which would make him sixty years of age, and the other twin has lost an additional twenty years, which would make his age zero. He would then be just as old as he was the day he was born, if he lost a day each time he crossed the international date line. According to the way things appeared to him, he would still be twenty years old; but according to the way things really are, both twins are forty years old—no more, no less.

Let us suppose another case to illustrate the fallacy of Dr. Burrell's logic. Suppose I had the speed of lightning in circumtouring the earth, and in one second I made a journey around the earth eastward, and the next second I made a journey around the earth westward. Then, according to Dr. Burrell's logic, I gained a day going westward, and lost a day going eastward, in two seconds of time. It is impossible to get two days apart in two seconds of time.

LOGIC FAULTY

Logic is not always a safe guide. Logic says that a person is as many years old as he or she has had birthdays. This sounds plausible. It may be the truth, and it may not be. A person in our office has had only five birthdays, yet she is twenty-seven years old. She was born on the twenty-ninth day of February. Logically, according to our premise, she ought to be only five years of age; but she has no difficulty in figuring her age to be twenty-seven years.

Likewise there are Seventh-day Adventists in every country, and others who travel time and again eastward and westward around the round world while it moves, and not one has ever had to observe another day of the week than that his brethren observed who did not travel.

Dr. Burrell's logic is fallacious, and

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How Shall We Escape

If We Neglect So Great a Salvation?

By LUCAS ALBERT REED

THE argument of the book of Hebrews is, throughout, an argument against apostasy. The Hebrew Christians were in danger of going back to an obsolete and effete Judaism. The Old Testament dispensation, with its prophets, priests, temple, and sacrifices, was only a type of Christ, and was to be done away when Christ Himself came.

This revelation of God in His Son is the culmination. Than it, there is no greater. When it is come, to cling to the old is to wrench the old from its true meaning, and make it a substitute for Christ Himself. There can be no substitute for the Son of God. The man who trusts in Christ is safe when the temple falls and the blood of bulls and goats no longer flows in sacrifice.

The earlier revelation had come through the instrumentality of angels. They were the highest order of beings made apparent or visible in that dispensation. But the new is given by the appearance of Christ, the Son.

Christ is superior to the angels in title. He is called the Son of God. No angel was called by such title, which involves oneness of nature with God. Christ is therefore superior to the angels. He has by inheritance a greater name than they.

The angels are ministering spirits. But Christ is the one at whose behest the angels go forth like the winds and the lightnings. As King over them, He is superior to them. He sits upon the throne of eternity. He is replete with all the fullness of Deity. And it is this God-man who now brings the revelation of God.

But "the word spoken by angels was steadfast," and every transgression and disobedience of that word spoken by angels received its just recompense. Not a single violation in all the years past escaped God's record. So accurate is His bookkeeping of men's lives, and so true and authoritative was the word given in the dispensation of angels!

THE ONLY WAY

If throughout that preparatory dispensation, with its lesser authority and grandeur, disobedience of its word was always followed by the just penalty, how shall we escape, in this dispensation of grander authority and superior ministrations, if we neglect the word uttered by the Son of God Himself?

A most pertinent question it is. If the inferior was firm and steadfast, and proved infallible in its justice, how shall this greater leave a loophole for the violator to escape his true deserts?

There can be no escape. That is the reason for the question. It is an appeal

to our own judgment. The answer we are to supply: There can be no escape.

There can be no further and no other revelation of God than the one Christ brings. God cannot manifest Himself more truly than He has manifested Himself in the Son. And there can be no further and no other divine sacrifice for sins than the sacrifice already made by Christ. God can give no greater gift than He has bestowed in the giving of His Son. Even the Infinite cannot reveal a greater value than that of the only-begotten Son.

And no matter what efforts we may put forth, no works of ours can ever supersede or match the efficacy of the finished work of the Son of God. To trust in our own deeds, rather than in what He has done, is worse than folly; it is sacrilege.

No ritual service or sacramental rite administered by man can possibly equal the completed atonement wrought by Christ and administered by the Holy Spirit to the believing soul.

And this is utmost salvation. It is all that divine love and power and wisdom can do. It is a complete achievement. In no way can we touch or pass beyond that limit. How then can we escape, if we neglect it?

OUR OWN NEGLECT

If a person is in a burning house, he need not, in order to meet death, jump into the fire; he need merely neglect to get out of the way of the fire. He may let the fire come to him, and thus perish in the flame.

I have seen every tooth in a man's jaw diseased and breeding death, not because of what the man did, but because of his neglect to do.

I have seen simple ailments grow to incurable disease, seen trifling growths increase to malignant cancer, not because of anything in particular the sufferer did, but because of his neglect to do.

If a man is sick unto death, he does not have to take poison to die; he needs but to neglect the means necessary for recovery, and he will perish.

If it is serious to neglect the body or the mind, how much more serious to neglect the soul!

The Indian who perished in the cataract did not row himself over Niagara. He simply moored his boat some miles up the river and went to sleep—the current did the rest.

Archbishop Ussher used to pray, "O Lord, forgive me all my sins, especially my sins of omission." In the Judgment, men will be condemned for their neglect,

for failure to do the right thing, as well as for doing the wrong. (Matthew 25: 42-46.)

That is evil itself which, by keeping us from wielding an influence for God, keeps the goodness of God, the righteousness of heaven, from healing humanity through our influence. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17.

This neglect reveals an awful indifference. Though many are keen to save health, money, and everything temporal of value, they neglect salvation. It shows an awful hopelessness—not hopes failing, but lack of aspiration.

TRUST NOT IN RITUAL

The neglect reveals an awful thanklessness, an entire disregard of the precious blood that cleanses, an entire carelessness about the eternal life that is offered.

The neglect reveals an awful recklessness. Though debasement is certain, and though doom is surely consequent, it is defied and hazarded.

The result of this neglect is shown in the first verse of Hebrews 2. We are there admonished "to give the more earnest heed to the things that were heard, lest haply we drift away from them."

The epistle is addressed to the Hebrew Christians. They had turned from the old system of sacrifices and offerings, to accept the great sacrifice and offering of





¶ *The old priesthood of Aaron and his sons was good for its time; but the eternal priesthood of Christ is better. The old sacrifices of bulls and goats were good as a symbol of the true; but the sacrifice of the God-man upon the altar of the cross, the answer of the new to the old, is better. ¶ So far as man's nature goes, to trust God is harder to-day than it ever has been before. The world is growing increasingly worse. It is more and more besotted with the things of sense. The wrath and unrest of men are solidly opposed to the peace and love and quiet of the life of God in men. We too must take heed, lest haply we drift away from the great things we have heard spoken to us by God in His Son.*

the Son of God. There was danger of their not obtaining the great things this meant. They were in danger of neglecting the great salvation. They were in danger of drifting under the influence of Judaism and Pharisaism, of trusting in human efforts and ceremonial rites rather than in the wonderful salvation of Christ.

On Mount Moriah, the temple still shone in its resplendent glory of snowy white walls of marble and golden gate and tower and pinnacle. The smoke of sacrifice still floated heavenward, and the impressive and venerable ritual went on in all its details. Through the Gate Beautiful, the multitudes thronged their way to where the majestic temple was the heart of their stately procession and chant and sacrifice.

Although the Hebrew Christians had turned from all to the despised and purely spiritual worship of the crucified Nazarene, it was for them a desperately hard thing to do. On all sides were influences to draw them away from the spirituality of a pure life of faith. Public opinion pressed them from all sides, wealth invited, poverty threatened, the dearest ties of family and friendship dragged at their heartstrings.

There was constant danger that these Hebrew Christians yield to the winds that blew, to the tides that swept, and that they drift away from the true and

great salvation of Christ and become apostate.

While to-day it may be different with us from what it was with them, in outward forms and phrases, yet at heart it is the same. To keep faith with God in a world oppressed with doubt is still a struggle. To press on against the hosts of entrenched evil is a battle, as of old. Even to-day opinions within the churches and pulpits of Christendom exert their sway. The wealth of the world, the ties of relationship, all draw with the same steady power to cause men to drift on the easy tide. And so to-day as then, let us take heed, lest we drift.

STILL DANGER IN SHADOWS

To the Hebrew Christian, the book of Hebrews came with a special message of warning and inspiration. The old covenant had borne some fruit in bringing men to the great salvation freely offered in every age; but the new covenant was better founded, on better promises, on a greater power, on a grander accomplishment. The old priesthood of Aaron and his sons was good for its time; but the eternal priesthood of Christ is better. The old sacrifices of bulls and goats were good as a symbol of the true; but the sacrifice of the God-man upon the altar of the cross, the answer of the new to the old, is better.

Now that the true and real had come, to turn back to the shadowy and emblem-

atic meant to rob the old of all its truth and power, and to make it no more than gross idol worship and fetish slavery, and to count the new as false and apostate.

But even we to-day are just as hard bestead in the voyage of life. The call to us is also from the world of touch and sight to the invisible realities of a pure and holy faith. So far as man's nature goes, to trust God is harder to-day than it ever has been before. The world is growing worse and worse. It is more and more besotted with the things of sense. More and more, appetite and passion prevail. The wrath and unrest of men are solidly opposed to the peace and love and quiet of the life of God in men. We too must take heed, lest haply we drift away from the great things we have heard spoken to us by God in His wonderful Son; and "no ship drifts into harbor."

We should turn our faces again toward the mountain heights of fundamental Christianity. There, silhouetted against the dark clouds of earth's social and political strife, is the cross of Christ, our glory, our strength, our joy, our peace, our beacon of salvation. Its shadows, outlined in the blood of countless dumb victims, lie no longer athwart our pathway; but beams from the wounded hands, feet, and side of the divine Sin-bearer urge us on to the perfection of love and beauty in Christian living through the Author and Finisher of our faith.



Our Duty of Accuracy

Exactness is a fundamental of successful business, especially in the chemical and mechanical industries, where the error of a milligram may cause endless confusion and loss. The business world demands that we be accurate. Do we owe less to God and His requirements?

By E. K. Slade

AS a memorial of creation, it is impossible that any other day than the one set aside by the Creator in the beginning, as a day of rest, should serve as a Sabbath. In the genesis of the world, six natural days of twenty-four hours each were used. The seventh day was made a memorial that was ever to follow six days of labor. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." It is as impossible to change a memorial as it is to change one's birthday. Any other day, adopted and observed for any other purpose than that originally embodied in the Sabbath, comes short of meeting the requirement of the law.

Many people say: "I believe that we ought to keep one day of the week, but I don't think it makes any difference which day. All that is required is the observance of a seventh part of time."

Let me ask: What makes you think we ought to keep any day? Is it not because of the Bible command? There is no other authority for Sabbath keeping than the fourth commandment, which makes no mention of a seventh part of time. The Scriptures are definite and explicit in the matter. The declaration, "The seventh day is the Sabbath," cannot be made to teach that any one of the seven days of the week may be chosen, at the option of each individual, as a day of worship. Our Lord has set the example for all time and all people. He instituted the week by first working six days and then resting on the seventh day. How can any man who wishes to show loving obedience to his Master, presume to give such a construction to the Sabbath commandment as to substitute the first day, or any other day, as a day of rest?

When I ask my child to hand me the last volume of my seven-volume cyclopedia, I consider it a lack of respect and a failure in loving obedience for him carelessly to pick up volume one and hand it to me. If he contends that volume one should be just as satisfactory, for it is one seventh of the volumes, he only adds to the offense. I cannot think

that he is sincere, nor that he is treating my command in a fair and becoming manner, in arguing that he was obedient, and that I should be satisfied, since he had handed me one out of the seven.

SANCTITY IN THE SEVENTH DAY

There are multitudes who treat the Sabbath commandment in this manner. It is one of the main arguments of those who choose to observe another day than the seventh day as Sabbath. That we may know that the Sabbath commandment relates to the definite seventh day of the week, let us note God's dealing with Israel in the wilderness. As they started on this forty years' journey, they were without food. The Lord said to them, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Exodus 16: 4. By this means, the Lord proposed to test the loyalty of His people in obeying His law. Upon what part of the law did the test come? Every one knows that it came on the Sabbath commandment. We learn from Exodus 16 the following facts:

1. The people were instructed to gather and prepare a double portion of manna on the sixth day, and this they did. Verses 5, 22.

2. This was done so that they might have a supply for the Sabbath, on which none would fall. Verses 23, 25, 26.

3. Manna that was kept overnight at other times would spoil, while that which was laid up on the sixth day for the Sabbath would not spoil. Verses 19, 20, 23, 24.

4. Some of the people went out on the seventh day to gather manna, and found none. Thus they were proved disobedient, and were rebuked for refusing to keep God's commandments. Verses 27, 28.

The above facts furnish sufficient proof for the most exacting, of two vital points: First, that the Lord of the Sabbath makes very clear that there was no confusion or inaccuracy in the count of time from Adam to Moses, and no difficulty in determining which was the seventh day.

Second, that prominent recognition was given the definite seventh day week by week for forty years by the miracle of the manna. Those of the people who disregarded God's arrangement were made to suffer for so doing. Any attempt to change the plan or ignore the definite day that had been set apart by God met with failure.

CONFIRMED BY ITS CREATOR

To prove that the definite seventh day was approved, and that the count of time was correct at the time of Christ, we need only to observe the teachings and practices of the Maker of the Sabbath when He was among men. He observed the Sabbath by attending the synagogue services, and by performing acts of mercy, bringing relief and rejoicing to those about Him who were afflicted by sin and sickness. Nothing in His life or teaching would indicate His approval of the idea that any seventh part of the week could be observed as sacred time, nor did He ever say to His hearers that the blessing He had placed in the seventh day would or could be found in the first or in any other than the seventh day. On the contrary, to those who would live to experience the capture of Jerusalem, He gave instructions in these words: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24: 20.

There is nothing in the Scriptures to indicate that the Sabbath can be treated in a careless and indefinite way. Such a treatment of it opens the way for substituting another day, and observing it for reasons altogether foreign to the true Sabbath idea. The talk of "any day in seven" or "a seventh part of time" is but another attempt of the enemy of God's great memorial to minimize its importance and make void its true purpose.

The Sermon of Jesus

(Continued from page 6)

times credited to it. He "came not to destroy, but to fulfill." (Matthew 5: 17.) The Golden Rule, which we emphasize so strongly, is only the substance of the law and the prophets. We need to familiarize ourselves with Old Testament Scriptures, which are often the key to unlock the New.

The Sermon on the Mount deals with moral precepts. They are many and microscopic. He would enforce every commandment of the Decalogue. (Verse 19.) He shows how murder is first hatched in the mind (verse 22), how adultery starts in the heart (verse 28,) how to escape hypocrisy in giving and praying and fasting (6: 1-18), how to judge not (7: 1-5), and how holy things should be revered (7: 6).

This sermon is paradoxical. He eulogizes what the world ridicules,—getting right with man in getting right with God (5: 23, 24), separation from offending members (verses 29, 30), turning one's cheek to be smitten when the other has been slapped (verse 39), becoming an innocent sufferer before the bar (verse 40), loving those who hate, and blessing those who curse (verse 44), worrying not over the future (6: 25-34), making no loud profession, but doing the profession (7: 21).

This sermon is spiritual. Look at the principle governing alms—not to be seen

of others (verses 1-4); and prayer—not to make a show (verses 5-8); and how to pray (verses 9-15); and fasting—not to make it known but to God (verses 16-18); and saving—not bank stock, but heaven stock (verses 19-21); and having the utmost confidence in God for preservation and loving providence (verses 31-34).

This sermon is a great contrast to the spirit of the times. On one occasion, I saw the panorama of the battle of Gettysburg. It was in a circular building illuminated by a strong arc light. For several moments, I could not see where art and the real blended, so beautifully was the painting matched against the weapons and the sod. Not so with the description as given by Jesus and the conditions of the day. One can easily see the marked difference between the principles enunciated by Jesus and the principles exhibited by the antichristians

and many professed Christians of to-day.

When Mascagni, the composer, visited London, he heard an organ grinder playing the intermezzo from "Cavalleria Rusticana." So fast did the man play it, that Mascagni was exasperated. He went to the player and said: "You play this entirely too fast. Let me show you how it ought to be played."

"And who are you?" asked the wandering minstrel.

"I happen to be the composer of the piece," replied Mascagni, and then he played it as it ought to have been played.

Imagine Mascagni's surprise, the next day, to see the organ grinder in front of his hotel, with a card on his organ: "Pupil of Mascagni."

That's the need of the hour—pupils of Jesus, who will read and analyze and apply His sermon to the commonplace things of everyday life.

and fifty. Work is conducted in all grades up to the last year in high school. A number of industries are carried on, among them being carpentry, gardening, belt weaving, and basketry for the boys, and hat weaving, sewing, and embroidery for the girls. By means of these industries, a number of students are enabled to earn all or part of their expenses. A ready market is found for the products, especially the hats and the embroidery, for which the Philippines are famed.

But above all else, the development of the spiritual side of the nature of the students is sought. The primary purpose of the school is to train and develop Christian workers. Already a number of young men and women have been sent out to engage in Christian effort of various kinds.

Although the academy is only two years old, it is already acquiring a favorable reputation throughout the islands. If the teaching force and the buildings and other equipment, could be sufficiently increased, there is no doubt that next year the attendance would be double that of this year. Those connected with the school are praying that the Lord will move upon the hearts of the people in the homeland to give of their means for the upbuilding of this worthy cause in the Philippine Islands.

Sunday Apologists

(Continued from page 7)

not in harmony with facts as they really are. His logic is just as destructive to the first day of the week as it is to the seventh day. If he finds no trouble in keeping the first day of the week on a round world, why should he stumble over a particular seventh day? Even if his logic were correct—which it is not—are not Seventh-day Adventists more in harmony with the fourth commandment, when they observe the day that is everywhere known as the seventh day of the week, than Dr. Burrell is, when he keeps the day which is everywhere known as the first day of the week?

Now what are the facts, and what is God's true plan of Sabbath observance for His people on a round earth that moves? The earth was round and moved when God commanded men in the beginning to observe the seventh day of the week as the Sabbath. For forty years, God wrought a miracle each week by giving a double portion of manna on the sixth day and withholding the manna wholly on the seventh day, to teach them which day was the Sabbath. The Jews have never had any trouble, from that time to the present, to know which was the seventh day of the week; and the orthodox Jews have always observed the seventh day of the week, beginning it at sunset of the sixth day, and ending it at sunset of the seventh day, no matter whether they lived in Asia, in Europe, or in America.

THE SEVENTH DAY NOT STATIONARY

The seventh day of the week travels around the earth just as rapidly as the setting of the sun travels around the earth in harmony with the earth's revolution on its axis once in twenty-four hours each week. An individual cannot keep the Sabbath until it comes to him, and he cannot keep it after it has passed



Christian Education in the Philippines

BY IRVING A. STEINEL

WHEREVER the Stars and Stripes have been planted in the islands of the Pacific, the people have always experienced a great uplift. Prosperity such as had never before been known in these countries has always been the sure result. Sanitary conditions have been greatly improved. The American spirit has been absorbed to some extent, and business has been placed upon a safe and sound basis. But the strongest factor in bringing about these material improvements has been the educational system established by the United States government.

These benefits have come to the Philippine Islands since the American occupation, nearly twenty years ago. Through the expenditure of vast sums of money, by means of much arduous toil on the part of faithful teachers, and at the cost of some human lives laid down in this trying climate, an educational system has been established that is second to none in the world.

Much attention has been given to vocational training. The industries taught to the rising generation of Filipinos are varied, and all of them are practical. The islands abound in materials of various kinds which make possible the manufacture of a large variety of useful and ornamental articles. Special attention has been given to gardening. In the past, much valuable land has been al-

lowed to lie waste, and only a small fraction of the crops have been produced that it was possible to produce. In the past few years, much has been done by the Bureau of Education to arouse interest and enthusiasm in school and home gardens. This has resulted in untold benefit to the islands.

During the past year or two, special stress has been laid on physical culture. Several athletic games have been introduced, and in addition to these, daily calisthenic drills are held in every school. The sure results of this work will be an improvement in the health and an increase in the vigor and hardihood of the people of these islands.

DEVELOPS INDIGENOUS MISSIONARIES

A new school was established in 1917, with all of these excellent phases of educational reform incorporated in its work. This school, an exponent of true Christian education in the Philippines, is known as the Philippine Seventh-day Adventist Academy. Its purpose is to combine the latest and most approved methods of secular teaching with the divinely appointed methods of education. It aims to give to each student a harmonious physical, mental, and spiritual development.

The academy is just entering upon its third year. The enrollment this year will, in all probability, reach one hundred

him. Accordingly, we read, "When the Sabbath was past, . . . early in the morning the first day of the week, they came unto the sepulcher." Mark 16: 1, 2. This shows that you cannot keep the Sabbath on the first day of the week, as then the Sabbath is past. It passed around the earth the day before the first day of the week came. If the Sabbath did not pass around the earth, but remained stationary, then there could be no beginning or ending of the day, and we would have only one continuous day.

The passing of the seventh day around the earth with the revolution of the earth on its axis does not destroy the identity of the seventh day any more than train No. 7 that leaves Boston for San Francisco loses its identity as it passes over the earth's surface. Men at different places along the route cannot get on train No. 7 at the same identical time; but they take the train when it arrives on schedule time at their cities, and it is the identical train No. 7 when it gets there. So the seventh-day Sabbath, as it passes around the earth, does not now, and never did, and God never ordained that it should, arrive at every place on the earth at the same time; but when it does arrive, we enter into it, and it is the identical seventh day that God started on its westward journey around the earth.

GOD'S STANDARD OF TIME

We do not determine the days of the week, on our trips around the globe, by going east or west. God determines the days of the week by the revolution of the earth upon its axis once in each twenty-four hours, and not by our circumnavigations of the earth. The earth moves but one way, and never varies. We may move both ways, east and west, and vary the speed of our movements around the earth. Suppose I should go eastward around the earth twice, and cross the international date line twice, in twenty-four hours. When I arrived at my starting point on the second trip around the earth, according to Dr. Burrell's logic, I should have lost two days. But did I?—No. I could only lose one day in twenty-four hours, even though I crossed the international date line twice that day, because time is changed only once in twenty-four hours at the international date line; and if I cross the line twice on the same date, I have only the right to change my date once. This proves conclusively that we do not lose or gain a day every time we cross the international date line or make a journey around the earth.

EVERY SEVENTH REVOLUTION GOVERNS SABBATH

The revolutions of the earth, and not our revolutions around the earth, are God's standard for measuring time and fixing the definite days of the week. The earth makes exactly seven revolutions each week. Every seventh revolution of the earth on its axis marks the seventh day of the week. The international date line marks the beginning and ending of each twenty-four-hour period of the earth's revolutions.

If a person should travel westward around the earth in twenty-four hours, and come back to his starting point, he would have counteracted the earth's revolution on its axis, and would have had to

turn his watch back just twenty-four hours in making the circuit around the earth. For every hour he has turned his watch back, he must take account at the international date line, and set his calendar date just that much ahead again in order to keep in harmony with the twenty-four-hour revolution that the earth made on its axis by turning eastward.

If the man made a similar trip around the earth eastward in the same length of time, he would be making two revolutions around the earth's axis while the earth made only one. He would have to turn his watch ahead just twenty-four hours in making this eastward circuit around the earth. Likewise when he reaches the international date line, he must adjust his calendar again by dropping a day to compensate for turning his watch ahead twenty-four hours, while the earth made only one revolution of twenty-four hours on its axis.

We do not lose or gain a day by going east or west around the earth, but we lose or gain a revolution on the earth's revolution, and we have to bring ourselves back into harmony with the earth's revolutions, which are God's standard of measuring definite days, weeks, months, and years. Except for this unchangeable and invariable standard which God has fixed, it would be impossible to foretell the accuracy of eclipses, or to fix definitely dates in the past.

The earth's revolutions never vary, and every seventh revolution of the earth determines the seventh day of each week. The international date line was providentially fixed in the middle of the Pacific Ocean to lessen the confusion of the people, as there are few people who cross the date line and travel contrary to the revolutions of the earth on its axis. Only those who cross the date line in making their circuits around the earth, are required to make these adjustments in harmony with the earth's revolutions, which never vary. God's measuring rod never changes. The seventh day of the present week corresponds perfectly to the seventh day of the week of creation, on which God rested.

¶ The United States contains only six per cent of the world's population, but they consumed last year nearly twenty-five per cent of the world's sugar.

¶ The Argentina gold peso is at present the most valuable unit of currency in the world. It is quoted at a premium above even the Spanish peseta, the erstwhile nabob of all spending money. Since the war, Argentina, with its world of wheat and cattle, has been a heavy exporter; and as a result, all nations owe Argentina money, and the peso has become very valuable.



THE WORD THAT CANNOT FAIL

THE billows of error, infidelity, and superstition have dashed against the Bible for a thousand years; but they have only shown, on the one hand, the impotency of their fury, and on the other, the impregnability of the foundation against which they have broken. We have no fear for the Bible. It cannot be damaged. It cannot be shaken. "Heaven and earth shall pass away," but "the Word of God . . . abideth forever."

It may be assailed by objections which we cannot always satisfactorily refute; clouds may surround it which our reason cannot penetrate; and we may even hear some songs of triumph wafted from the skeptical camp, where they are exulting over what they call its defeat; but we will feel confident that that exultation is premature, and that it will be speedily followed by wailing. We will be able to say, with another: "I cannot answer all of your objections; but I have tried this Word, and felt its power. It must be true, for it has done for me all that it promised, it has satisfied all my longings, and relieved me of my load of woe. It must come from God, for it has led me to Him; and being the Word of truth, and being the Word of God, I know it cannot fail."

*"Though the tempest of man's wild unrest
Have raged around this Book, and all the power
Of human intellects that would not bow
Before the Man Christ Jesus—ay, and all
The stronger powers of darkness have been joined
To hurl Him from His place—He stands to-day
Unmoved, unchanged, within the reach of all,
With outstretched hands and tender voice, and calls
To us, who far off in the shadows grope
For light, 'I am the Way, the Truth, the Life.'"*

ERNEST LLOYD.

AFTER MANY DAYS

PART 3
"Where's Daddy?"

BY ARTHUR S. MAXWELL

"OH, I have had such a horrid dream, mamma!" cried Ada, as her mother entered the room. "I dreamed that some one was chasing my dear daddy with a gun, and stuck the bayonet in him, as the soldiers did into the sacks of straw in the park—"

"Ada, Ada, please don't tell me any more!"

"But I must, mamma, 'cause it frightened me so much. Then I thought of what my Sunday school teacher told me last week,—that when people die, if they don't go to heaven, they go to a place where awful fires are burning. Then I thought I saw some one pick up daddy and drop him into one of the fires, and then—then I woke up."

"What a terrible dream for a little girl to have!" exclaimed mother, trying to control her feelings, which were getting the better of her again as she thought over what Ada had said. "Go to sleep, little one, and forget all about it."

"But, mamma, is it true? Has my daddy been dropped into one of those fires?"

"No, no, of course not," said Mrs. Lawrence.

"Where is my daddy?"

This was too much for mother, and she had to have another cry before she could answer.

"I suppose—I suppose he must be in heaven," she said, when a little composed.

"And when shall we see him again?"

"Not till we die, I suppose, or at the resurrection."

"What is the res'rection?"

"When Jesus comes back, He will make all the dead people alive again."

"But, mamma, if daddy's in heaven now, he must be alive."

"Yes."

"Then what is the res'rection for?"

Mother was nonplused. She had never thought about it before. The only way she could reply was to change the subject by telling Ada to go to sleep. Then she hurried downstairs, and sat in the armchair once again, to think over what Ada had said.

Where was Harry? She had always believed that when good people died—and no one was better than Harry—they went straight to heaven. But the child's reasoning was right. If that were the case, what was the good of the resurrection? Would God, after keeping the saints alive in heaven for a number of years, kill them again just before the second advent, in order to fulfill the promise of the resurrection? That was absurd. Would He even bring them from heaven to earth at that time just to put them into new bodies? That seemed almost as unlikely.

Perhaps there would be no resurrection. But that could not be; for did not Paul say, somewhere in the New Testament, that if there should be no resurrection, then those who had died would be "perished"? How could they be perished if they were in heaven? Oh, what was truth? Clearly, the idea of the resurrection and that of Christians' being now in heaven did not harmonize. But which was right? And where was Harry?

Still puzzling over the problem that had been brought to her by her little daughter's question, she retired to bed, to find a troubled rest. After a night of tossing and turning and strange dreams, she awoke to continue the search for the answer to the all-absorbing question, Where was Harry?

But she could get no further than the night before. Indeed the subject grew more and more complicated the more she thought it over.

In desperation, she took up her Bible, if perchance it would tell her something, give her some clue to the great mystery of death. But she had never studied the Book systematically, though she had read many chapters here and there; and her search was in vain. She tried opening the Book at random, then she tried turning over several pages, but all to no purpose.

She then thought of her concordance. Perhaps that would guide her to the right places. What word should she look up?

"Death" or "dead"? Ah, terrible words, for they applied to Harry—dear Harry! She would look up both.

It was a mournful searching, looking for some word that would throw light on the true state of the loved one. She read a number of references without getting any help. Then she came to Psalm 115: 17, "The dead praise not the Lord." "That is strange," she said to herself. "If the dead were in heaven, surely they would join the angels in their songs of praise. I must read the whole of that verse." She looked it up in her Bible: "Neither any that go down into silence."

"So the dead are silent," said Mrs. Lawrence to herself. "That means they can't speak to any one. It is very strange."

Looking farther down the list in the concordance, she came to Ecclesiastes 9: 5: "The dead know not anything." "Know not anything," she repeated to herself. "Stranger still! If Harry is in heaven, surely he knows he is there, and understands all about it. But I wonder what the rest of this verse says." Again she read: "Neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished."

"Their love perished!" exclaimed Mrs. Lawrence. "Then Harry can't be in heaven, for I'm sure he would love me still."

Another statement in the same chapter caught her eye: "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

"I can't understand it," she said to herself. "No activity, no thinking, after death? Then how can the dead be in heaven?"

She observed a marginal reference to Job 14: 10-12, and turning to the text, she found it to read:

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

"Ah, there it is!" said the young mother to herself as she revolved the verse in her mind in an endeavor to get the truth. "I think I see it now.

Not in heaven or in hell, but 'asleep' 'till the heavens be no more,' at the advent and resurrection. But am I right? Oh, that God would send some one to show me what is the truth—to tell me for certain whether Harry is in heaven or only just asleep!"

Even as the prayer went up from her heart to God, some one was being brought at great speed from afar to give the longed-for answer. How true it is that "before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65: 24.

(To be continued)

"Blessed Are the Poor in Spirit"

"THIS poor man cried, and Jehovah heard him, and saved him out of all his troubles. The angel of Jehovah encampeth round about them that fear Him, and delivereth them. Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in Him. Oh fear Jehovah, ye His saints; for there is no want to them that fear Him. The young lions do lack, and suffer hunger; but they that seek Jehovah shall not want any good thing.

"Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

"Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit. Many are the afflictions of the righteous; but Jehovah delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be condemned. Jehovah redeemeth the soul of His servants; and none of them that take refuge in Him shall be condemned." Psalm 34: 6-10, 13, 14, 18-22.



Losing Touch with God

(Continued from page 1)

phe comes—when some mighty earthquake crumbles all the pomp and pride of the structures of man in a tangled heap, or a terrible conflagration sweeps all before it—is the dread thought of a forgotten God thrust upon a terrified conscience.

One often pauses to wonder how the world ever existed without electricity and steam. We not infrequently hear this expression or a similar one: "I am glad that I did not live in the days when the candle was the only means of illumination." Yet in those days, the world lived and loved and was happy. The white-haired septuagenarian leaning on his cane sees the frenzied chase for pleasure by his grandchildren. He sees the latest dance, hears of the motor rides and sports; yet he fondly turns back in his memory to the days of husking bees, and says that there were no times like the old days.

WHO IS HAPPIEST?

There is a great question in the minds of many to-day, whether all the modern appurtenances bring real happiness. They fill many wants, but these very wants are largely acquired. Why is it that business men find such recreation in going into the wilderness, beyond the railroads, far out of reach of the telegraph? What causes them to take such delight in sleeping in rude huts and living on simple fare? It is to escape, if but for a brief moment, from the cloying delights of the city into the simplicity of the creation of God.

Civilization brings many added comforts, but with them many new cares. While we feast on the delicacies of the tropics, a drought in Argentine sends up the cost of bread. A miners' strike takes the warmth from a thousand homes. The political ambition of a European monarch sends millions to their graves, and maims other millions for life. Our civilization too often takes the clean-souled country lad, and makes a sharper and a roué of him. It takes the simple country maiden, and puts rouge on her cheeks, and shamelessness in her heart.

Who really got more happiness out of life, the multimillionaire who died yesterday, or Abraham? The latter lived the simple life. He spent his days caring for his sheep. He could hear the singing of the birds. He saw the budding leaves, the opening flower. He had food and clothing in plenty, and loved ones about him. What more could one ask? He was not burdened with the care of millions. His conscience did not trouble him with thoughts of fellow men crushed down in the mad race for gold. Abraham had no palace, no electric lights, no yacht; yet he had that for which all men seek—happiness.

In his day, there were no trusts to threaten the food supply, no packers' combines to dread. There was no need for pure food laws. Men were healthier and happier then, for they lived more in harmony with the laws of nature and of God. How true is the observation of Solomon, "God hath made man upright; but they have sought out many inventions." Ecclesiastes 7: 29.

Yet even in Abraham's day, there was danger of contaminating influence. Abra-

ham and his nephew Lot lived together. Finally their flocks became so large that they felt they must separate. Abraham, although older than Lot, magnanimously gave him the choice of pasturage. Lot chose that which was closest to the cities of the plain, and it was not long before he was living in the city. A short time afterward, Sodom was captured by enemies, and Lot was taken prisoner along with the inhabitants. Abraham, on hearing this, came to his rescue, defeated Lot's captors, and set him free. This should have been lesson enough; but no, he returned to the city.

Later, when the Lord destroyed Sodom because of its wickedness, Lot was taken out of the city almost by force; but several of his children had been so influenced



Many leaders of the church are vying with each other in spectacular efforts to arrest and win the attention of the world. One minister will bake and serve pancakes to his congregation, another will engage a jazz band to liven up his services, while a third will allow a smoker while he preaches.

by their evil surroundings, that they refused to heed the warning from the Lord. Yet even the destruction of this wicked city, and the loss of some of his children, did not open Lot's eyes to the danger of city life. How pathetic was his plea, and how childish: "Behold now, this city [Zoar] is near to flee unto, and it is a little one: oh, let me escape thither, (is it not a little one?) and my soul shall live." Genesis 19: 20.

The dangers of city life are far greater to-day than they ever before have been. The Christian is handicapped in such environment. He is surrounded only by the works of man. Instead of looking up to the stars in the quiet of the night, he is blinded by the glare of electricity, and the thoughts of his heart are deadened by the roar of traffic. How can the tender souls of his children be kept pure amid the lurid posters of the movies that confront one at every turn? Crime and vice are rampant. It is difficult to keep the heart unsullied in such surroundings. In the midst of the turmoil and confusion of the city, how can one lift his thoughts to communion with God? Flee to the country, behold the handiwork of God, and live in the midst of His creations.

The Two Heliographs

(Continued from page 6)

"upon the mercy seat, and before the mercy seat." This was because "the wages of sin is death," and because beneath the mercy seat lay the law which had been transgressed, and for the transgression of which justice demanded the life of the transgressor.

"He [Aaron] shall [thus] make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Leviticus 16: 16. "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Verse 30.

The full details of this service are not here given, because the present purpose is principally to show the relation between the law which reveals sin and the law which revealed the remedy therefor. The real remedy for sin being found in the sacrifice and priesthood of Jesus the Christ, the ancient service was but typical—the gospel in type; and when the antitype was reached, the gospel in type ceased by limitation, but the law revealing sin remained unaffected. This, however, will be treated in our next paper.

The Outlook

(Continued from page 4)

count Jellicoe discussing the half a dozen British fleets for the Pacific, and of course there are the Japanese big navy men preparing greater programs than ever."

These statements are significant as we realize that the last struggle on earth will be a war involving all races and civilizations. Demon forces are surely inciting the nations to prepare for the final battle of earth's history.

The outlook does not presage temporal peace. Before predicting international peace and the advance of civilization, let us remember that we are living on a planet blighted with the curse of sin. The world future includes "a time of trouble, such as never was since there was a nation even to that same time."

The Uplook

(Continued from page 4)

glad words, "Lo, this is our God;" and the musical voice of their Redeemer will echo back, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

The kingdom of peace must soon be established; "for yet a little while, and He that shall come will come, and will not tarry." The return of Jesus is the theme of our song, the subject of our prayer, the delight of our conversation. It makes possible the restoration, when "the tabernacle of God is with men," and God Himself shall be with His people, and be their God. The blessed hope of the return of Jesus brings joy to the sorrowing ones, peace to the hearts torn with anguish, life to those who are held in the grip of death. The uplook brings before our enraptured sight a vision of heaven's glory—that beautiful home which awaits the faithful.

"Even so, come, Lord Jesus."

Much Given: Much Required

THAT every man will be judged according to the light he has had, and his opportunities for knowing the will of God, is shown by the following passages of Scripture:

"I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Psalm 87: 4-6.

"That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12: 47, 48.

"As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; . . . (for when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans 2: 12-16. RAYMOND CALES.

Foreign-Language Magazines

"Epidemics—How to Meet Them"
Numbers Will Soon Be Ready.

JANUARY and first-quarter issues of fourteen foreign-language magazines will be devoted to a discussion of "Epidemics—How to Meet Them." The contents will, to some extent, be translations of portions of the English work that is enjoying such a splendid sale.

Following is a list of the languages and titles:

DANISH-NORWEGIAN: *Evangeliet Sen- debud*, January Magazine Number, 1920.

SWEDISH: *Tidens Tecken*, January, 1920.

GERMAN: *Zeichen der Zeit*, First Quarter, 1920.

BOHEMIAN: *Znamení Casu*, First Quarter, 1920.

FINNISH: *Totuuden Valo*, Special No. 3, 1920.

FRENCH: *Les Signes des Temps*, First Quarter, 1920.

HUNGARIAN: *Az Idok Jelei*, First Quarter, 1920.

ITALIAN: *I Segni dei Tempi*, First Quarter, 1920.

POLISH: *Znaki Czasu*, Special No. 6, 1920.

ROUMANIAN: *Semnele Timpului*, Special No. 4, 1920.

RUSSIAN: *Znamenie Wremeni*, January, 1920.

SERBIAN: To be announced, Special No. 1, 1920.

SLOVAKIAN: *Znamená Casov*, Special No. 2, 1920.

YIDDISH: *The Messenger*, First Quarter, 1920.

These special magazines should have a wide circulation. They contain the

health message, and will be appropriately illustrated. The front cover will be a photographic reproduction of nature at rest; the text will be made interesting by a liberal use of pictures showing approved methods of giving treatments.

Retail prices will be 15c a copy on all except the Danish-Norwegian and the Russian, which will sell for 10c. In quantities of 5 or more, the bulk rate of 8c a copy is granted. Of the Danish-Norwegian and the Russian, the bulk rate on 5 or more copies is 5c a copy. Please note that 5 or more of each number must be ordered to one address in order to take the bulk rate.

Advance orders are solicited for these "health specials" in each language. Will not the readers of the SIGNS interest themselves in the "strangers within our gates," and bring to them this important health message? All orders should be sent to our representative in your state.

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For Sale

Peaches, 20c lb.; prunes, 14c; black figs, 14c; Smyrna figs, 20c; large ripe olives, 5/8 gal. cans, \$1.15; medium size, 90c; 1 1/2 gal. cans, large size, \$1.75; medium size, \$1.25; 5 gal. cans, large size, \$5.00; medium size, \$3.75; honey, gal. cans, 24c lb.; 5 gal. cans, 22c lb.; olive oil, gal. cans, \$6.00. Following discounts on quantity orders: 100 lb. fruit orders, 5%; 12 cans olives, 10%. Prices f. o. b. Chico, California. A. E. Crist, Chico, California.

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.

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

Signs of the Times

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

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

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JAMES COCHRAN, Circulation Manager.

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 imbibe 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.

Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on the 26th day of January, A. D. 1920, at ten o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors,

C. H. JONES, President.

H. G. CHILDS, Secretary.

See notice of special meeting.

Special Notice

WHILE the regular annual meeting of the Pacific Press Publishing Association will be called according to the date given in the foregoing legal notice, yet on account of the general meetings to be held in Mountain View in connection with the Bookmen's Convention, February 8-10, and the Pacific Union Conference session, Glendale, Cal., February 13-22, at which time a large number of our members will be present, the regular annual meeting will be adjourned, no objections being offered, to Wednesday, February 11, 1920, at ten A. M. At that time, all the business that is usually transacted at the regular annual meeting will be presented for consideration.

We therefore extend a hearty invitation to all the members of the Pacific Press Publishing Association to attend the meeting on February 11.

By order of the directors,

C. H. JONES, President.

H. G. CHILDS, Secretary.

Not in Terror When the Earth Trembles

ON January 3, an earthquake visited the state of Vera Cruz, in Mexico, destroying much property and many lives. Calamities of numerous kinds are following one another in quick succession all around our world, and people are seeking the solace of religion as perhaps at no other time in the world's history.

When the ground began to heave in this recent Mexican earthquake, the people flocked to the churches for protection, as in many of the earthquakes that preceded it. Protestant and Catholic alike in large numbers have a superstitious notion that they can use the house of God as a sort of charm for protection against calamity. But the trouble with many of us is that our religion is nothing more than a superstition. Literally millions of professing Christians—and they may be found in all the different faiths—do not know the God they profess to serve.

Early in his career, the apostle Paul became a very ardent religionist; but he did not know the God of his fathers. His religion was nothing more than a theory he had learned in the divinity school, and it did little more to acquaint him with God than if he had studied so much mathematics. In fact, astronomy and mathematics combined might even have done more for him than his divinity course had accomplished.

His theological studies had given him great confidence in the flesh. He tells about this in the first part of the third chapter of his letter to the Philippians. But finally he came in personal touch with Christ, and then all those things which pandered to his pride, and that gave him confidence in the flesh, were cast away as worthless; for he tells us in his own words: "What things were gain to me, these have I counted loss for Christ. Yea verily, and 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, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead." Philippians 3: 7-11.

How intimate, how touching, is the relation between the apostle and Christ as it shines forth in this language from his Philippian letter! When he got a full view of Christ, he cast everything else to one side, in order that he might—to use his own words—"know Him." And not only did Paul know the Master, but he felt in his own person the "power of his resurrection," while he rejoiced in the "fellowship" of his Master's sufferings.

When we come to know Christ in this personal, intimate way, He is a very precious reality in our lives. We know Him just as we know our other friends, only much more intimately and much more clearly. There is a living power in this actual knowledge of Jesus Christ when that knowledge as a vivid experi-

ence comes into the life through His Word and by the influence of His Spirit. And knowing Christ in this way, we do not flee to some church or look to some other outward thing for protection against calamity; but wherever we are, we commune with our Christ, who hears, who strengthens, and who protects us.

What a definite, and what a soul-satisfying and soul-bracing thing is the Word of our God sounding into the very depths of our heart saying to us: "Thou wilt



The steamship *Buford*, which carried the cargo of anarchists and soviet idealists to Russia last December, sailed under sealed orders for an unknown port. The vessel is here seen lying at the wharf in New York harbor taking on supplies.

keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." Isaiah 26: 3, 4.

If we have a personal acquaintance with Christ, if we know from experience the life and power of the divine Word, the tremblings of earth, along with all the other calamities that we see about us, do not fill us with superstitious terrors. On the contrary, they cause us to press a little more closely and a little more confidently into acquaintanceship with Him whose power upholds the universe and whose love is struggling to touch and comfort every distressed and fainting heart.

"The United Churches of Christ in America"

A NEWS dispatch states: "Commissioners of approximately twenty denominations have accepted an invitation from the Presbyterian Church to confer in Philadelphia February 3 to 6 on a proposal 'for a national merger of Christian interests under the name of the United Churches of Christ in America,' according to announcement to-day from Presbyterian headquarters in this city."

We already have among our Protestant churches the Federal Council of the

Churches of Christ in America, the Inter-Church World Movement, and a proposed World Conference of faith and order, to say nothing of the Federation of Catholic Societies. And now it would seem that a great movement is to be placed under way to form the "United Churches of Christ in America."

The world is indeed facing a grave crisis, one that calls for all of the energies of Christians in the most earnest, devoted, whole-hearted service. But in these tremendous organizations, there is the ever present danger that we will fix our eyes on the human rather than on the divine. The religion of Jesus Christ fills its possessor with self-sacrificing love, and an all-consuming desire to absorb every talent and resource in the work of helping and saving men.

The religion of Jesus cannot be worked out by machine methods. It is not dependent upon great numbers or vast organizations. The one instrumentality through which the Saviour seeks to work is the consecrated heart of the man or woman who yields all to Him.

Every true-hearted Christian will throw all of his powers into the work of Christ in these momentous and perilous days. He will reach out and seek to join hands with every other devoted worker, so that their united efforts may accomplish every possible good for the Master's cause. But vast religious organizations and combinations, especially in periods of great stress and excitement, have within them untold possibilities for intolerance, despotism, and persecution, as well as for the accomplishing of good. Indeed, the experiences of the past would quite uniformly show that great religious organizations have worked to oppress and persecute, and if they accomplished any good at all, it was hard to find.

May not these words from the prophecy of Isaiah be worthy of study? "Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread." Isaiah 8: 11-13.

The King James Version uses the word "confederacy" rather than "conspiracy"; but note that it is with "a strong hand" that God utters this warning.

The warning applies in a time especially when the people are filled with "fear" and "dread." In such a time, the danger is ever present that men will be moved by impulse and sentiment rather than by sound judgment and the Word of God; and what we may design as an uplifting and beneficial union, or federation, may be very readily turned into a "conspiracy." God warns us against the possibilities that are wrapped up in such organizations.

There is a true Christian unity; but it is reached through careful study of the Word of God, and by the influences of the divine Spirit acting upon the heart of the individual through that Word. The unity that Christ will accept must be made through Him; it cannot be formed through the machinery of organization and vast aggregations of individuals.