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# Signs of the Times

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January 23, five German business men arrived in America from Leipzig. They are the first merchants to come to this country since the signing of the armistice. All are furriers, and came to attend the great fur sale at St. Louis the early part of February.

## READING THE INTERNATIONAL BAROMETER

*When the present asks the future, "Comest thou peaceably?" does the future answer, "Peaceably"?*

**T**HIS question fairly throbs with significance and interest to-day. Though it has been raised every morning and asked every evening for years, it still remains absolutely the most up-to-date question. Leagues, legislatures, *vox populi*, press, and pulpit have scores of replies to it—but no answer. There is but one answer, and that emanates from the only One who knows. The best that any man can do is to give clear voice to that answer, and then stand by.

By Robert B. Thurber

early in 1914. There are many more straws in the wind now than there were then, and withal the wind is stronger.

From the standpoint of reason, why should there be any more fighting, since the world has learned its bitter lessons? Isn't enough enough?

The individuals we meet seem to have learned the lesson, in theory at least; yet the world is plunging on under some hidden, irresistible impulse that seems to make impossible the end of hostilities. A year after "peace" had come, there were said to be forty wars in active operation.

In an ancient day, when a trembling king inquired of the man who drove "furiously," "Is it peace, Jehu?" the intrepid revolutionist answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" And a similar answer may be caught up and sounded to-day. What peace, when the seeds of strife have been and are being sown in the heart-soil of every people, with utter disregard of the harvest? Still, as through all time, thorns do not produce grapes.

We do not need to make a far search for signs of to-morrow's times. Take the scalpel of observation, and lay open some of the seeds that are now germinating in the soil of every land on the globe, and the future is plain. Far be it from the writer's purpose to seek out the thousand and one omens of evil, and scan them through the magnifying glass of pessimistic prejudice. But to the man who is heading up into the current of international events in these days, there are certain unescapable facts which beat into his consciousness as a blizzard into the face. They are so patent, that only those persons cannot see them who deliberately close their eyes, with the mistaken idea that not admitting the presence of the facts, will help to eradicate them. Such persons let their optimism border very closely on cheerful foolishness. Let us look at some of these things squarely.

Here is the answer:

"There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming." Luke 21: 25-27.

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them." 1 Thessalonians 5: 2, 3.

A fair, serious study of these passages, with their contexts and related texts, proves conclusively, to the candid mind, that these are prophecies of our own times. The Almighty predicts no peace for the immediate future, nor does He picture any till the great Prince of peace shall come and put an end forever to all strife.

But the thoughtful reader questions: Isn't such a prophecy blind and unreasonable? What are the indications of such a dire outlook? There was never such a desire for peace as at present.

Possibly this prediction is blind, to human eyes; but much less so than a similar prophecy which might have been made

All through the wreckage of the late combat, may be found a sinister aftermath of joy-consuming hatred, an intense and



uncompromising antipathy of one race or nation against another, and this of the no-quarter-given-or-asked variety that makes one shudder. Perhaps America cannot understand it, for we never got into the intensity of the battle as the nations of Europe did. And this hatred does not die with the dawn of peace, though it may find less opportunity for expression.

Practically all the different races commingled in the great struggle, and had a chance to size each other up. The backward and subject races saw the weak points of the more progressive and dominant races, and went home to spread the news. Distinctions that have always been made, favoring more civilized peoples and detrimental to less civilized ones, were made more evident by the close contact of millions of every sort of men in the long-drawn-out conflict. War in itself is a most uncivilized affair anyway, as those who have been in it are the quickest to testify; and in the great issues which it was used to decide, the less advanced races could not but compare themselves favorably with the more advanced, and therefore feel dissatisfied with the rewards which the sacrifice brought to them. This consciousness of equality—or superiority—made itself felt in numerous race riots afterward.

Again, there grew up a most unnatural hatred against every individual on the side of the enemy, as if it were impossible that a good German, or a good Frenchman, or a good Englishman, as the case might be, could exist; as if goodness or badness inhered in nations as such. This feeling was by no means universal, but it was surprisingly widespread. Among peoples so compact and interwoven in mutual interests that all must be neighbors, even though not neighborly, nothing could be a greater breeder of misunderstandings and future disturbances than this.

#### RANKLING OF INJUSTICE

When the Paris Peace Congress met, every national government sent its delegates to make claims in the settlement of boundaries and rights. These claims ranged from the legitimate to the preposterous, from the hopeful to the hopeless. Not all of them could be met in a way satisfactory to the claimants, especially since, in many cases, several nations wanted the same territory. No doubt the peacemakers did the best they could; but as they were men, and dealing with men, some injustice, or fancied injustice, was done. And injustice, whether real or visionary, rankles. It continues to rankle. Nations never forget the invasion of their rights, and only await the opportunity to retrieve.

The small ones especially feel this injustice; and it is usually by smaller states, or their troubles, that great wars are begun. In history, the typical contest is that of little brothers getting into a fight, and the big brothers joining the conflict with the ostensible purpose of helping the little ones.

The war has left in the hearts of millions of people who feel that they got the worst of it, the surging desire to "get even." As long as this hope remains in the hearts of a considerable number of people, peace is jeopardized every hour. And the history of the last century proves that such a desire does not pass away with the years, but may be willed to the children of the originators with added intensity. Peace can come only when every one feels that he is "even." But there is only one way to "get even"; and for some reason, that way was not taken at the Peace Conference.

In spite of the national and race antipathies engendered, it is remarkable with what success class solidarity has developed; for class distinctions cut directly across those of race and nation. The advance wave of the class spirit is seen in Russia at the present time. Whether we say that the Soviet government of Lenine and Trotzky is simply applied socialism or not, the extreme socialists of every nation are strongly advocating recognition of the Bolsheviks of Russia.

With their enemies beaten back and fast becoming discouraged because the great powers have decided to let Russian Bolshevism work itself down or up in its own way, the Soviet government seems in a fair way to become established and fairly

stable. But this experiment in class rule, while it desires to be let alone just now to develop its scheme of government, is very far from the intention of letting others alone. It plans to spread Bolshevism all over the earth, by force of arms if necessary. There is a bare possibility that the ideas and ideals of the Bolsheviks are misunderstood by the rest of us. But it is very evident, as far as outward appearances go, that the majority is at present opposed to them with a flame of intensity that needs no fanning. Considering the fanaticism and determination—and withal the success so far—of the Soviets in converting others to their views, and the strong opposition of those outside of central Russia, I ask, Is Bolshevism tending to "follow after the things that make for peace"?

As to the desperate methods of these millions of men inspired with class hatred, E. T. Colton reports in *Association Men*, December, 1919, a conversation with one of their leaders.

"He looked at me in a pitying sort of way, and said: 'Mr. Colton, you have missed the whole point. There can be no compromise. This is war. No class has ever risen above self interest, and none ever will. When the other group were in power in Russia, they did not think of the workers; and now that the workers are in power they govern for themselves. We will either win it all or we will lose it all. We will either be exterminated or we will exterminate.'"

This is the war to the knife which we face in the growth of Bolshevism.

#### ANOTHER RACE ON

It is a notable fact that those most active in promoting peace and a league of nations are most apprehensive of another call to arms. With whatever visions peace commissioners went to the congress, they saw something there that was far from reassuring, as is shown by what they did when they came home—not by what they said, but by what they did. What shall we think when the hearts of statesmen, who come the nearest to seeing the condition of the world as it is, fail them for fear, even in the midst of negotiations? At the peace table, there was a sincere proposal to bring about "universal reduction of armaments," and this is involved in the treaty that was signed; yet the governments concerned continue to make preparations for future hostilities. Military and naval programs for years to come give the lie to peace talk, and sow universal distrust.

The "peace" footing of the armies of the several greater countries is far beyond what it was before the last internecine grapple, which, according to the sanguine advocates of immediate and everlasting peace, is never to be repeated. But the most influential of the peace-desiring nations find it hard to get the world to trust them when they do not trust themselves.

The stanch proposers of compulsory military training are on every hand. Already the state of New York has taken the lead,

and her young men must spend some time learning to fight. As other states follow, we wonder about dreams of peace. But we are assured that this preparedness is simply preventive. Because the boys are made better men, at least physically, it is declared to be a good thing for the country. But no mention is made of the numerous insidious temptations and dangers that haunt camp and barrack life.

"Prepare for war, and you get war," says General Sir Frederick Maurice, former director of military operations of Britain. Or as Marshal Foch is quoted as saying: "War has ceased to be an art, and has become a science and an industry. As such, it can be evolved infinitely."

Hand in hand with the development of industry will go preparations for war. No war ever ended wars, and no preparation for it will ever prevent one. History blazons the fact that the nations most active in preparation were most active in provocation. And wisdom cries that just in proportion as a man learns to do an act and do it well, just in that proportion will he be anxious to try his power and skill at that act.

What revolutionary changes five history-making years will bring! It is significant that in the four (Continued on page 15)



Across the silent, purple hills,  
Through cloudy rifts of amethyst,  
The setting sunlight softly thrills,  
And wraps the world in amber mist.

A new, fresh world it seems to-night,  
Untouched by any thought of woe;  
I stand alone, and from my height,  
Watch the clear colorings come and go

On village spires silvery white,  
On windows touched to ruddy glow,  
On nearer stream that glistens bright  
Along its winding shadow flow.

How calm it is! And yet, in truth,  
One hour ago a wild storm swept  
These hills and valleys, whilst in ruth  
The world was bowed—the heavens wept.

But now what change! The golden mist  
Creeps over hill and sky again;  
These smiling valleys, sunset-kissed,  
Catch God's "clear shining after rain."

So sends He storm to every heart:  
No perfect peace but comes through  
pain.

We can but calmly take our part,  
And wait "clear shining after rain."  
GRACE ADELE PIERCE.





In his restless youth, the prodigal son looked upon his father as stern and severe. How different his conception now, after his return and his assurance of complete pardon! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is legal excuse for not helping him.



# The Spirit Behind Obedience

*Individual Attitude Makes the Difference*

By Emmett J. Hibbard

FROM the beginning, Jesus Christ is the only and the complete Saviour from sin and its consequences. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Salvation from sin is complete release from bondage. "Every one that committeth sin is the bond servant of sin;" but "if . . . the Son shall make you free, ye shall be free indeed." John 8: 34, 36.

The Infinite One, therefore, be it known, is never responsible for the oppression and slavery of men. But rather the enemy of the human race, the author of sin, is the source and continual inventor of schemes to bind, to enslave, to shackle, to the degree that men will despair of release; or, on the other hand, to promise liberty, or to assert continually that we are possessors of supreme freedom, when we are helplessly bound.

## LAXITY THEN BIGOTRY

Is it not possible that the present-day teaching to the effect that Christ suffered and died to release men from law-keeping instead of from law-breaking, is the very foundation of sand on which is built the whole superstructure of the enemy of God and man? My Saviour saves me from *breaking* the law, not from *keeping* it. Which does *your* Saviour do?

It does not follow that because a man cannot save himself by works of law performed by him, good works in fulfillment of law are not to be found in such as are, through divine grace, saved from sin—from law transgression. Therefore, "let your light so shine before men, that they may see your good works, and glorify [not you, but] your Father which is in heaven." Matthew 5: 16. For "this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3: 8.

Being unwilling, therefore, or even neglectful to let one's light shine before others, is quite as dangerous as mingling with the world and being partakers in their follies. We know this to be true, for the experiment was made by those anciently intrusted with "the oracles of God." This is testified by one, in the following impressive way:

"It was their own evil heart of unbelief, controlled by Satan, that led them to hide their light, instead of shedding it upon surrounding peoples; it was that same bigoted spirit that caused them either to follow the iniquitous practices of the heathen, or to shut themselves away in proud exclusiveness, as if God's care were over them alone."

Before their captivity in Babylon, they

had been careless of God's requirements, and had mingled freely with the heathen in their idolatrous performances; but on their return, they fell into the opposite error of excluding themselves from all associations with outside peoples.

"Idolatry and all the sins that followed in its train were abhorrent to God, and He commanded His people not to mingle with other people to 'do after their works,' and forget God. He forbade their marriage with idolaters, lest their hearts should be led away from Him. It was just as necessary then as it is now that God's people should be pure, 'unspotted from the world.' They must keep themselves free from its spirit, because it is opposed to truth and righteousness. But God did not intend that His people, in self-righteous exclusiveness, should shut themselves away from the world, so that they could have no influence upon it."

## RABBINICAL HAIRSPPLITTERS

It is notoriously true that heathen religious laws sanctioned and often commanded that which was expressly forbidden by the law of God. In the realm of morals was this especially seen. Also in matters of hygiene, dietetics, and everything pertaining to bodily cleanliness, God's people were distinct from the heathen as midday from midnight. Yet plain as was the inspired Word, it to



them seemed insufficient, so that human additions and interpretations were added more and more. Of this fact, Dr. Geikie testifies as follows:

"To perpetuate the law, a 'hedge' of outlying commands was set round it, which, in the days of Christ, had become so heavy and grievous a burden, that even the Talmud denounces it as a vexatious oppression. So vast had the accumulation of precepts become, by an endless series of refined deductions from the Scriptures—only connected with them by a very thin thread at best—that the rabbis themselves have compared their laws on the proper keeping of the Sabbath, to a mountain that hangs on a hair."—*Life and Words of Christ.*"

To read the entire chapter, entitled, "Life Under the Law," is to prepare one's self to understand all the statements found in the New Testament touching the matter of religious bondage, and laws which separated the Jewish people from every other nation on the globe.

Another writer declares, "The Jews had so far fallen from the ancient teachings of Jehovah, that they held that they would be righteous in the sight of God, and receive the fulfillment of His promises, if they strictly kept the letter of the law given them by Moses." And this same writer says further: "They had received unsanctified and confused interpretations of the law, they had added tradition to tradition, they had restricted freedom of thought, till the commandments, ordinances, and service of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was a yoke of bondage."

To deliver such people, therefore, from the bondage of their religious ceremonialism, was as much the work of Christ as to rescue them from the bondage of original sin. Every principle of their religion was wrong, was diametrically opposed to God's plan of redemption; for it was based entirely on the principle of self-salvation, and had no other strength to deliver than the power of man—the power of the flesh.

#### NOT BREAKING, BUT OBEYING

When, on the Sabbath day, Christ healed the man at the pool of Bethesda, He intentionally transgressed their traditional law, which forbade such acts of mercy on the holy day. But Christ had not broken the Sabbath law as given in the Bible; for He Himself declared (Matthew 12:12), "It is lawful to do well on the Sabbath days." This He said when, on another Sabbath, He had healed a man with a withered hand.

"Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their traditions and misconceptions. They had made it a yoke of bondage. Their meaningless exactions and requirements had become a byword among all other nations. Especially was the Sabbath hedged in by all manner of restrictions which made that day almost unendurable."

"The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements. . . . The rabbis virtually represented God as giving laws which it was impossible for men to obey. They had led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He

required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God."

It is not true that conscientious conformity to any God-given law is burdensome to one who, through the atoning sacrifice of Christ, has been released from the dominion of sin; nor was this ever the case. But to substitute for the living Christ any law, or any ordinance or ceremony, given even by God Himself, is to reject God's plan and to substitute another. It is to reject redemption by grace, and to substitute therefor the age-old heathen plan of self-salvation. And in this plan there is no hope, no spontaneity, no heart promptings to right being and right doing, except the original "enmity" which was promised in the beginning to the "seed of the woman." Genesis 3:15. "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." Romans 2:14, 15.

Christ being the "light which lighteth every man that cometh into the world" (John 1:9), there is no person who, by nature, is totally depraved. There has been given him, without his asking, or even knowing when or how, a principle of right which recognizes and responds to the Word of truth, when once it is heard and brought home to his heart. Yet that which was his at the first, may, by a persistent course in a direction opposite both to gospel and to law, be entirely lost to him, his conscience being "seared with a hot iron."

Prominent among those who had placed themselves beyond even the power of Christ to save, were certain self-righteous ones, in His day, who accused Him of casting out devils "by Beelzebub the prince of the devils." Matthew 12:24. Not the saying alone, but the condition which prompted it, had made forgiveness and rescue from sin, for them, impossible. They were national leaders in religion. In fact, it was their system of religion, carried to its logical conclusion, which finally placed them beyond hope. The principle first adopted was of satanic origin, and when carried far enough, and persisted in, in the noonday glare of the gospel of Christ the Lord, made their choice final. Asserting that the Spirit of God, by which devils were cast out at the command of Christ, was of Beelzebub,

## REST IN JEHOVAH

**F**RET not thyself because of evildoers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb.

Trust in Jehovah, and do good; dwell in the land, and feed on His faithfulness.

Delight thyself also in Jehovah; and He will give thee the desires of thy heart.

Commit thy way unto Jehovah; trust also in Him, and He will bring it to pass. And He will make thy righteousness to go forth as the light, and thy justice as the noonday.

Rest in Jehovah, and wait patiently for Him:

Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath:

Fret not thyself, it tendeth only to evil-doing.

For evildoers shall be cut off; but those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be.

But the meek shall inherit the land, and shall delight themselves in the abundance of peace. . . .

Jehovah knoweth the days of the perfect; and their inheritance shall be forever. They shall not be put to shame in the time of evil; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs: they shall consume; in smoke shall they consume away. Psalm 37:1-11, 18-20.





they must have accepted the satanic spirit as the Spirit of God. Since, apart from His Spirit, God Himself has no regenerating agency, they had placed themselves finally and irrevocably beyond all hope. God forbid that one of us should be thus stubborn in adhering to a principle opposing itself to the gospel of Christ!

## JOY IN SERVICE

Not any God-given law in itself, but rather our attitude toward it, makes it a law of liberty, or a yoke of bondage. First, because for a carnal man to keep a spiritual law, is an impossibility; and to require of ourselves the impossible, is to place ourselves under burdens we cannot bear. But in and through Jesus Christ, the once carnal man becomes spiritual; and it is easy for a spiritual, a Spirit-filled man to keep a spiritual law.

And again, the carnal man being supremely selfish, it is grievous for him even to force himself to afford from his flocks and herds such animals as were once required in typifying the Redeemer to come; but when released from sin and consequent selfishness, he provided the offerings in abundance, and willingly.

But "the man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer."

"In his restless youth, the prodigal looked upon his father as stern and severe. How different his conception now [after his return, and his assurance of complete pardon]! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion." And His law they will regard as a "law of liberty"—not a "yoke of bondage."

## The Kiss of a Traitor

ONE of the crafty forms of infidel philosophy endangering the young and inexperienced in the present day is that which represents the Bible as true so far as it goes, but as only one link in the chain of truth, or one stage of the onward march of human knowledge in the glorious developments of philosophy. This is one of the most insidious guises which infidelity could assume; for it seeks to betray the Bible as its Author was betrayed,—with a kiss of seeming friendship. Would that those who deliberately extinguish their only light to real peace and joy could see that such treatment of the world's hope leads ultimately to the experience and fate of Judas!

ERNEST LLOYD.



## Further Itinerating in South China

## Joke with the Robbers and Get Their Pass Card

BY ADELAIDE BEE EVANS

THE idea of a woman's itinerating with her husband, even taking her children with her, is comparatively new to many of our missionaries, though some are taking it up, and finding a great blessing in it. Not long ago, in northern Japan, I met a lovely Christian mother who had recently gone on a long itinerating trip with her husband, leaving her children with a trusted friend. The narrow roads of Japan, firm and smooth, made this trip, taken on bicycles, much easier than a similar one in China; but in any such journey, there is abundant opportunity for the exercise of patience and the spirit of hopefulness.

Mrs. J. Goforth, referred to in closing last week, lays stress on the importance of this kind of effort. In an article in the *Chinese Recorder*, entitled "Evangelism from the Home," she says:

"I wish especially to mention two exceedingly important lines of work from which most mothers shrink with the foregone conclusion that those at least must mean neglect of home. They are—the visiting of permanent outstations, and the opening of new places, with husband and children. . . . The need is unspeakably great for each mother to do her part in reaching the mothers of China. For many years, I have gone with my husband, and sometimes as many as four children, opening up new places, and visiting old ones, staying from three to six weeks in a place, revisiting these stations once or twice a year. God kept our children. They were healthier outside than at the main station. God blessed and is blessing this united work in a very marked way. Every place visited became a Christian center. Sometimes it was hard! Yes; but I had the joy of working in closest contact with the women, with my children around me."

The compensations overbalance the hardships and privations. This is evident all through the letter from which we quoted last week, and from which we again give extracts:

## TWELVE BLISTERS: STILL GOING

"June 11.—I planned to finish this letter the other day; but as I did not, I am going to tell you what traveling in China is really like, for I have found I did not learn all there is to know in the first weeks of this trip.

"We left Ka Yin Chow in two sedan chairs,—and in a drenching rain,—for a forty-mile jaunt over the mountains. As

Mr. Nagel has all his appointments out ahead, it means that we must go, rain or shine. We covered the baggage the best we could, with oiled paper; but that did not keep out the beating rain. After making about half the distance, our chair coolies began to give out. First my rear coolie fell, with the pole across his neck. I was frightened; but he was not hurt, and soon he went on. After a little, he fell again; but before this, I had walked some distance, and hoped he would be more cautious. The third time he fell, I was walking, and was surely glad, for he fell into a ditch. The chair was broken a little; but after reaching level ground again, I climbed in. All together I walked twelve miles that day—the longest walk I ever took in my life. Florence walked almost as far.

"Tired, hungry, and wet, we arrived at our stopping place for the night at about 9:30 P. M. It was so late we only made a little rice gruel; but even so, it was midnight by the time we got our beds set up, our wet clothes spread out, and our shoes cleaned.

"Early the next morning, we set forth again, having twenty-four miles to make that day. Mr. Nagel's feet were very sore, and badly blistered. I walked only three miles this day; but it was late when we arrived at the station, and again was near midnight when we were ready for bed.

"From that stop to Hok Shu A, the distance was only about fourteen miles; but Mr. Nagel was almost used up when we reached the place, as he had walked about seventy-five miles. Each night, we would bathe our feet and try to make them 'fit' for the next day's tramp; but when we reached Hok Shu A, Mr. Nagel had twelve blisters on his feet.

## HUNDREDS STARVING

"The children and I were glad to rest here for two days, while Mr. Nagel took another side trip. This time, his feet being so tired, he took a chair. The famine is very bad here. I never before saw so many old men and women and children starving. Every few minutes, some one would come to our door, and beg for food. Others would walk right in and snatch the food from the kettle, if we did not watch. Although we ourselves have known, on this trip, what it is to be hungry for 'home cooking,' still we have enough. In some places, a bowl of thin rice gruel is given out to the starving



people once a day, and they gather by hundreds to receive it.

"We left Hok Shu A for Lou Lung in another rain, which lasted all day. In several places, the river dikes had broken, and we had to wade across; and more than once, the water and mud reached to our knees. We were a sorry sight, and our bedding and baggage were all wet. This is our last trip by chair. The rest of the way, we go by boat. We are really only two days from home; but the children and I will stay here for a week, while Mr. Nagel goes inland to visit a new interest.

"June 24.—On account of trouble at Canton, all the soldiers were called there, and the large river boats stopped running. There we were, one hundred and sixty miles from Wai Chow—and the robbers were busy. We spent the Sabbath with the brethren, and in the evening, tried to get passage on a boat that had appeared. But they asked such a price that it was prohibitive. Finally they agreed to lower the price one third. But something seemed to tell Mr. Nagel not to engage passage on that boat; so he hired a small boat to take us down the river eighty miles, to a point where we could get a large boat.

#### TOOK THE RIGHT BOAT

"We left Lou Lung about nine in the morning, and safely passed one dangerous place, where the robbers often work. Evening came; and as we were going quietly along in the dark, we heard, about 10 P. M., a heavy call from the river bank, ordering us to come over. We knew what it meant—robbers!—and at once we pulled over to the side, lighted the lamp, and held it up so they could see that we were foreigners. Mr. Nagel spoke to them pleasantly, and told them that he was just a *muk su* (pastor) going down the river. Those were anxious moments; but Mr. Nagel got them to laughing, and invited them down to the boat, and soon in front of us stood several robbers, armed with knives, revolvers, etc. Some wore long silk coats. One of them asked for tea money, and we gladly gave them two dollars. We inquired if there were more robbers down the river, and they said there was another band. We asked for their card, to show to these other robbers, then wished each other good luck, and parted. Surely the God who cared for Daniel sent His angel to soften the hearts of these wicked men.

"We went on, wondering if the next band would be so kind to us. Passing along in the stillness of night, we came upon a village where we heard dogs barking and men and women screaming, and thought that perhaps the second band was busy there, and hoped that in the noise, we might escape unheard. But about twelve o'clock, another call came to us from the shore; and when we went over, we found the whole bank lined with robbers. But they treated us kindly. We told them that we had a card from the other band; and they said, 'All right; go on.' They also told us that there were no other bands farther down the river. These men were waiting for the launch on which we first tried to get passage, and which Mr. Nagel felt impressed not to take. We praise God for His protecting care."

Although at times this journey seemed almost more than could be endured, and

the thought of the quiet mission compound, with its safety and quiet, pulled at the heart, still there was no thought of turning back. God has wonderfully cared for us, and I am still planning to spend three or four months up here next fall." On this note of courage, the letter closes.

We have given these experiences not simply because they are interesting, or



**B**ARRING all other facts and evidences pointing to the binding nature of the fourth commandment, the mention made of the Sabbath by the ancient prophets is such as to indicate clearly that it is a fixed and vital part of God's great plan. In the purpose of its Maker, it has not given place to a substitute. By the masses, it has been set aside; by the vast majority of Christendom, it is made the chiefest day of business and pleasure; but in the sight of Heaven, it remains unchanged and unchangeable. It still stands as God's blessed memorial. To the end of time, it is to be the "sign" between God, the Creator, and man, the creature, of God's power to save. Exodus 31: 13.

The book of Daniel contains a most wonderful revelation of the kingdoms and empires of the world from Daniel's day to the close of time. The twenty-fifth verse of the seventh chapter brings to view an opposing and persecuting power that arrays itself against God, His people, and His law:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

It is the power mentioned by Paul as beginning to appear as early as his day. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these

because they show again the special watchcare and protection of our heavenly Father, but because we know that the hearts of the missionary-mothers at home will beat in sympathy with this effort, and that they will, by every means in their power,—not forgetting prayer, the greatest means of all,—hold up the hands of the missionary-mothers in distant places.

## The Sabbath of the Seers

There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.—*Dr. Edward T. Hixcox, author of "The Baptist Manual," in a paper read before a New York ministers' conference held November 13, 1893.*

BY E. K. SLADE

things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." 2 Thessalonians 2: 3-7.

#### A CHANGE IN THE FOURTH

The prophecy of Daniel covers a period of apostasy and persecution extending through many hundred years, dating from a few centuries after Christ. The time mentioned by Daniel harmonizes with that which John mentions in speaking of the same power and the same period. The period is twelve hundred and sixty years, commencing with the rise of the power, near the middle of the sixth century, and ending with its temporal abeyance, near the beginning of the nineteenth century.

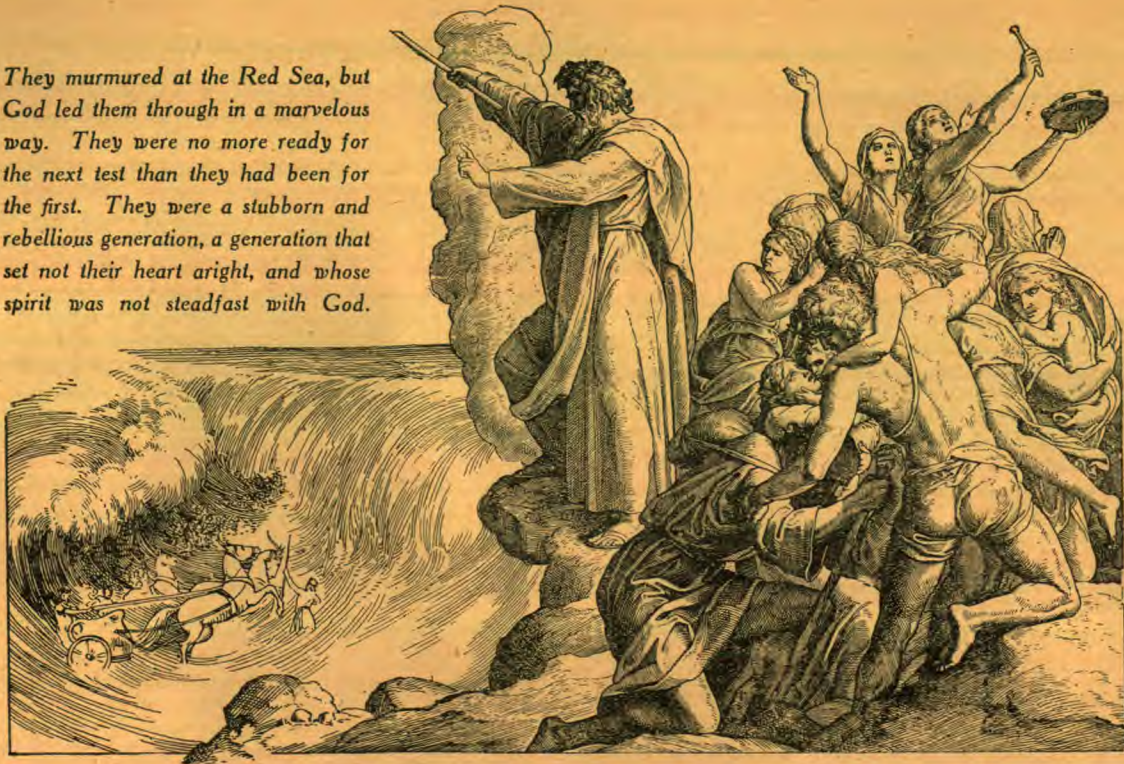
During that time, an apostate power was to seek to change the law of God. That such an attempt was made, and that it resulted in the offering of a changed law to the world, no student can deny. That the change affected principally the Sabbath commandment is also evident, as may be seen by first reading the fourth commandment as God gave it from Sinai, and then noting the Sabbath commandment, changed and abbreviated, as it now appears in many catechisms.

The Sabbath commandment, as God gave it, reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made

(Continued on page 14)



They murmured at the Red Sea, but God led them through in a marvelous way. They were no more ready for the next test than they had been for the first. They were a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God.



## Does Sin Crouch at Your Door?

*"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God." Hebrews 3:12.*

**UNBELIEF**, a lack of faith—this is the only thing that causes one who has known God to fall away from Him. It is true that in apostasy, sin lies at the door; but sin itself is simply unbelief. He who really believes God, obeys God, follows God's counsel.

But sin hardens the heart. It deceives man into thinking he knows a way that is better than the one into which God leads. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." There never was a worse time in the history of the professed people of God than the time when every man walked in the way that seemed good to him. Judges 17:6; 21:25.

When sin first entered, it came because man believed Satan and disbelieved God. He took the word of the devil in preference to the word of the Creator. The invasion of sin comes now, as it always came then, through man's doubting God, thinking that He does not mean just what He says, or that what He says is spoken to His advantage and our disadvantage.

Some Christians seem to think that unbelief is a mere weakness, something that cannot be cured, and so must be endured

By Lucas Albert Reed

both by themselves and by God. But this is not the Bible view. Unbelief emanates from an *evil heart*. We are counseled not to have "an evil heart of unbelief, in departing from the living God."

The reference of the text is to the experience of ancient Israel. They could not stand the test that God imposed in the wilderness. They murmured at the Red Sea, but God led them through in a marvelous way. They were no more ready for the next test than they had been for the first. In the seventy-eighth psalm, we are told that they were "a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." It gives specific examples of how, in spite of all God's mighty works for them, they failed to learn the lesson of faith and implicit trust in God.

DOUBTED HIS POWER

Though God had "divided the sea, and caused them to pass through," and "made the waters to stand as an heap," and "led

them with a cloud, and all the night with a light of fire," "clave the rocks in the wilderness, and gave them drink," still "they sinned yet more against Him by provoking the Most High." All that God had done, they used only to minister to their curiosity, and with it mocked God. They said, "Behold, He smote the rock, that the waters gushed out, and the streams overflowed." They admitted the mighty miracle, but they showed their own uncured unbelief by asking: "Can He give bread *also*? can He provide flesh for His people?"

They, as it were, reasoned: It is, in a sort of way, natural to get water out of the rocks and the earth, if you only know where to look for it; but to get food—that is quite different. To feed us here in the wilderness would be a real miracle; but, of course, that is too much to expect.

Did that sort of thing please God? Did He consider it a mere weakness in them, which must be endured and overlooked?—Not by any means. He knew that their old evil heart was still unchanged by all His mercies. He knew that the goodness of Jehovah had not led them to repentance. "The Lord heard this, and



was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they *believed* not in God, and *trusted* not in His salvation."

#### TRIES TO LIMIT OMNIPOTENCE

The "evil heart of unbelief" can see in the new experience something unlike the one in the past; and though it acknowledges that God helped out in the past, it can reason that this time, the task is too great for Him. But thus reasoning, it never learns the real lesson of faith. There is in reality no actual trust in God.

"They believed not in God, and trusted not in His salvation: though He had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven." In spite of all this, "they were not estranged from their own lust." "For all this they sinned still, and believed not for His wondrous works."

Yet God was merciful. "Many a time turned He His anger away, and did not stir up all His wrath. For He remembered that they were but flesh; a wind that passeth away, and cometh not again."

But what a terrible thing it is to hold back thus in unbelief, and fail to learn the lessons which God teaches! In it all, He was seeking to show the wonderful things He would do for them, if they would but let Him. Oh, how much they lost! God wished to fulfill to them His promise, "They that seek the Lord shall not want any good thing." Psalm 34:10. But they would not cooperate with the King of kings; and He had to say to them, "Your iniquities have turned away these things, and your sins have withholden good things from you." Jeremiah 5:25.

"How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel." Psalm 78:40, 41. And this last is what unbelief does ever and always. *It limits God.* But He is without limit, in power to do, in wisdom to devise, and in love to bestow.

Unbelief limits the unlimited. It sets up barriers beyond which it says God is unable to pass. It measures God by its own tiny tapeline, and finds Him insufficient and inadequate at every crisis. It is the worst thing any human heart can ever have.

#### EVERYTHING WORTHY OF HIS NOTICE

Faith is the exact opposite. It does not attempt to say how God is to do anything. It leaves that absolutely with Him. It puts all its force into *knowing* that God can and will do just what He says, and cares not how it is to be. Faith is the evidence of things unseen. Therefore it never says, "I don't see how He can." It knows that the things of faith are the things unseen. Faith sees, in fact, the invisible; and this is the power by which it is able to endure through every crisis.

Whenever there comes the slightest suggestion of questioning God, know that some of the evil heart of unbelief which is in all mankind is still lingering in you. Kill it then and there by exercising faith.



## THE COMMANDMENTS OF JESUS

*"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21.*

BY WILLIAM P. PEARCE

JESUS gave commandments; but unlike those of God, they are not given in a set order. (Exodus 20:1-17.) They are interspersed in His sayings, and in most cases were given directly to the apostles. Even the "new commandment" to "love one another" (John 13:34), which Christ calls "My commandment" (John 15:12), was spoken to them.

Broad as may be the assertion, yet is it not true, that Jesus gave no direct commandment to the world? In the Gospels He emphasized the Ten Commandments, every one of which is mentioned. The first is in Matthew 22:37; the second, John 4:24; the third, Matthew 5:33-37; the fourth, Mark 2:27, 28; the fifth, Matthew 15:4; the sixth, Matthew 5:21; the seventh, Matthew 5:27, 28; the eighth and ninth, Matthew 19:18; while the tenth was the one Jesus used as a test to the rich young ruler (Matthew 19:22). He stated to him, that if he would "enter into life" he must "keep the commandments." (Matthew 19:17.) Besides this, He told of the censure which would be given "in the kingdom of heaven" to those who broke them and taught others to break them; and the commendation to those who kept them and taught others to keep them. (Matthew 5:19.)

When the crafty lawyer tested Jesus as to which was the greatest commandment, Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second," said He, "is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22:37-39. But these commandments are only the essence of the Decalogue.

That Jesus gave commandments cannot be disputed; for said He, "He that hath My commandments." John 14:21. What commandments? One has to seek through the Gospels and pick out such sayings as would be applicable to us as well as to the apostles. Among the number will be found commandments to do: let light shine (Matthew 5:16); be reconciled to a grieved brother (Matthew 5:23, 24); rebuke and forgive a trespassing brother (Luke 17:3, 4); do good for evil (Luke 6:27-31); be merciful (Luke 6:36); private prayer and fasting (Matthew 6:6, 7, 17, 18); prayer for missions and missionaries (Luke 10:2); readiness and watchfulness for Christ's coming (Matthew 24:42, 44); seeking righteousness (Luke 12:31); to suffer children to come to Him (Mark 10:14); and go and teach nations (Matthew 28:19, 20).

Possibly the greatest of the great commandments, in which converges the atonement for sin, and from which diverge the gracious things accompanying Christ's return, is that of the Lord's Supper: "This do in remembrance of Me." Luke 22:19.

Then there are the negative commandments—what *not* to do: resist evil (Matthew 5:39); give alms for show (Matthew 6:3); judge others (Matthew 7:1, 2); take thought for words when persecuted (Mark 13:11); believe those who claim to be Christ (Mark 13:21); and abetting to divorcement (Matthew 19:6).

Then there are the commandments to be benevolent (Matthew 5:40-42), perfect (Matthew 5:48), and humble (Matthew 20:26, 27; 23:11).

It is necessary that we know these commandments; for Jesus makes the keeping of them the evidence of our love to Him. "He that hath My commandments," said He, "and keepeth them, he it is that loveth Me." John 14:21. But we can-

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Some of us think that we are wiser than the rest, because we reason some of the things of life out of our domain of faith. We say of these things, "They are not of enough importance to take to God; we will manage them ourselves." Anything that has to be decided by us, anything that puzzles or perplexes us, shows that we need God's help to guide us in a right decision.

Everything on earth that I can, or think I can, manage myself unaided, I will be able to do better if I take it to God. I know of a person who lost a pet animal and wanted prayer for its return. Some will smile at her childlike idea of God. But beware! Some childlike ideas of God are the only ones that please the Father. It is of the innocence, the trust, the unreasoning confidence, the unquestioned reliance in loved ones, that God has made His blessed kingdom of heaven.

A man who had lost some work animals, and could not find them, sent his son to look for them; and when the son had exhausted his efforts, and discovered no trace of them, he went to a man of prayer, a man of God, to see if God would tell him where to find them. Was he a fool? Did he do something that God would have to rebuke? Must he be told, "Don't ask God to find your stray animals; find them yourself"?

No. God had revealed to His servant that this young man would come, and He told the man of prayer just what to answer him. And that young man, by seeking God regarding his father's lost animals, had his own heart changed, his whole life rearranged, and, before he left the prophet, was anointed the chief among the people of God. (1 Samuel 9, 10.)

This incident from the life of Saul and Samuel shows us how God honors our trust in Him. Saul's seeking lost asses ended in his seeking God. Not only did he find the animals, but he found God. And he was a changed man; and had he always henceforth sought the Lord, the Lord would have continued to guide him as He did that day when he was anointed captain.

#### PRAYED BACK AN AUTOMOBILE

A year ago, my automobile was stolen one evening while I was attending our camp meeting in Oakland. I had been impressed, while in the meeting, or at least had felt uneasy, lest some one should take it. It had just come out of the machine shop, and was in order, as I supposed, to run without any fear of trouble. When I discovered that it was gone, I had no reason to hope that it was not gone for good. But I was simple enough to pray, and at once felt assured that it would be all right. By noon the next day, the sheriff had found it by the wayside, and had notified me. The exhaust where it enters the muffler pipe had become uncoupled, and the thieves had not known how to get it together with what tools there were in the machine. After learning that the car had been found, I had only to get off the street car on my way home, walk two blocks to the garage where the sheriff had left it, and claim my property.

But if I had not found it—if I had been compelled to lose it—I should have

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# EDITORIAL

EDITORS  
A. O. TAIT  
A. L. BAKER

## To Dispel Superstitions and Terrors

ON the night of November 26, 1919, a great meteor fell in Lake Michigan. The *Scientific American* says this adds "one more to the long list of well attested events of this character," and adds: "The fall of this body is said to have been attended by a flare of light visible for a radius of fifty miles and by a tremendous detonation, followed by a deep, prolonged rumbling, which shook houses in many towns of southwestern Michigan and neighboring portions of Indiana and Illinois. People fled from their homes in terror, fearing an earthquake."

There seems to be no case on record where any person was ever hurt by one of these falling meteors; yet the question will arise in the mind, Why should such things float into our atmosphere and shock people as they invariably do?

I think it was in the winter of 1876-1877 that I saw one of these meteors in Illinois. It came at night, and lighted up the whole heavens with a brilliance as great as that of the full moon, or greater. The meteor appeared at first as a ball of fire about the size of the moon; and when apparently over our heads, it burst into fragments, and went majestically on its course as a great cluster of shooting stars. The time elapsing between the appearance of the meteor and the rumbling noise that followed it—a noise as loud as the loudest thunder—led to the estimate that it was about forty-five miles high; and it was believed to have passed on into the Atlantic Ocean.

The individual who is indulging the foolish belief that this earth and all that we see in the sky over our heads is a part of a plan of development through the processes of evolution, is quite likely to imbibe superstitious notions concerning such things as meteors, and furthermore, the mind of the unlightened is more or less filled with terror as he thinks of them or beholds them. But all this superstitious and dreadful fear is driven out of the mind of the one who is in contact with God, and who knows, from the study of the divine Word, that there is an overruling hand guiding, or at least controlling, everything that we see about us.

Because of sin, our world is in an abnormal condition. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Romans 8: 20-22.

The creation itself is subjected to vanity, it is in bondage, and "the whole creation groaneth and travaileth in pain." When man sinned in the beginning, the Lord said to him, "Cursed is the ground for thy sake." For the sake of man-

is it any marvel that the whole of God's creation is groaning and in travail because of these scenes of distress?

Jesus has forewarned us that "there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven." Luke 21: 11.



© Wide World  
The Red Cross station in Jassy, Roumania, serves as a benevolent parent and relative to the thousands of destitute in the wake of invasion and famine. These peasants are receiving clothing and other articles that have been contributed by America.

As the "terrors" shall increase about us, and as we witness more and more the "great signs from heaven" that will fulfill the words of the Master, many of the men of the world, men of science and great intellect, will seek to explain these things; but they cannot rob them of their terrors. In the midst of the scenes that are now confronting the world, the Book of God says, "The mighty man shall cry there bitterly."

It is only when we see these things in the light of God's Word that we can view them calmly. It is only when we are in personal contact and in constant living connection with the Creator Himself that the soul may be freed from the terrors that will drive to madness those who are not so protected. How beautifully does the following text open before our mind the harbor of peace and trusting confidence that our God has provided for all those who will accept Him: "Herein is love made perfect with us, that we may have boldness in the Day of Judgment; because as He is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because He first loved us." 1 John 4: 17-19.

Jesus, through His love, is the only one that can save us from superstition and fear; but He can and does do this for every soul that fully trusts Him.

## Paths of Loving-Kindness

ONE of the most beautiful words in the English language is the word "loving-kindness," and some of the most beautiful sentiments that a loving Father could hold forth to His children are in the text where this word is used. Read and ponder the following: "All the paths of Jehovah are loving-kindness and truth unto such as keep His covenant and His testimonies." Psalm 25: 10.

"Loving-kindness"—what a word that is! Not merely kindness, but loving-kindness. Kindness, it is true, implies love; yet apparent kindness may be manifested in an outward, formal way without the inner principle of love. But our heavenly Father places all His children in His paths of both loving-kindness and truth. And our God not only bestows this loving-kindness on us, but He desires that we in turn shall learn how to manifest this wonderful grace to all those about us.

Only through passing on to others the love and mercy we experience is there a possibility of our realizing the full extent of His love.

"Not what we give, but what we share—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,—  
Himself, his hungry neighbor, and Me."



International

The raids on radicals and soviet groups continue throughout the country. Among the men shown above, lined up in the corridors of the Department of Justice, Park Row, Building, New York, it is interesting to note that all have the unmistakable physiognomy of the foreigner. More stringent immigration inspection is needed to preserve the safety of our government.

kind, for the good of humanity, after sin entered, God cursed, not man, but the ground; and the word already quoted from the apostle assures us that the "whole creation" is in travail and in pain because of the sin that has afflicted this planet.

And as we think of all the misery and suffering that has come upon our world through wrongdoing, and especially as we think of the terrible conditions surrounding us in this time,



# A BROCHURE ON SATAN

*Where He Originated,  
His Business, His Future*

BY L. LAMBERT  
MOFFITT

**D**OES the devil look like the cartoons of him that we so often see? He is sometimes portrayed as a hideous, scaly-skinned, two-horned, serpent-tongued, claw-fingered, bat-winged, spear-tailed, split-hoofed prince of Tartarus, carrying in one hand a coal scuttle and fire tongs with which he stokes the furnaces of hell, and in the other a fish spear with which he thrusts through the souls of the damned and flings them out into a sea of seething sulphur, there to broil through-out eternity.

This conception of the devil has come down from medieval times, and some people still believe in it. But there is a growing tendency to reject not only this absurd and superstitious notion, but any idea of a personal devil. And the so-called orthodox hell, with its unending, unspeakable misery, has seemed so utterly irreconcilable to the character of One who lays claim to being a God of love and justice, that the world at large, and many religionists, have entirely rejected the idea of any post-mortem punishment for sinners. As one was heard to say recently, "I am coming to believe that the only hell there is, is what we are getting right here."

Theology has long taught the doctrine of a personal devil, and that of a burning hell for sinners. Are these doctrines a sort of sacred mythology? And do the moderns act wisely in rejecting them? Or are they vital Bible truths, but overwrought and violently distorted by the fevered imaginations of men?

## HE LIKES MISLEADING CARTOONS

If there is a devil, it is difficult to conceive of anything that would suit his purpose more completely than to have his existence universally discredited, or at least misunderstood. It would not be at all surprising for such a malign being to disguise himself by burlesque, in a bold attempt to conceal his identity. If there is a hell of torment for sinners, his fiendish cunning might cause it to be hidden by gross and revolting exaggeration, so that it would be approached unawares.

It is not improbable, then, that in the very presence of a deceptive devil, and on the road to a hidden hell, many could be led to disbelieve in either of these. But in spite of all this masquerade, it is evident that there is some lawless spirit running riot with the world, and leading individuals to ruin.

The Bible reveals unmistakably both his identity and the destiny of him and his followers. It speaks categorically of a literal, personal, diabolical devil. The apostle Peter enjoins the saints to sobriety and vigilance, "because your adversary the devil . . . walketh about, seeking whom he may devour." 1 Peter 5: 8. In Job we read: "The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From Satan answered the Lord, and said, From going to and fro in the earth, and from



walking up and down in it." "So went Satan forth from the presence of the Lord, and smote Job." And John in the Revelation declares a woe upon "the inhabitants of the earth; . . . for the devil is come down unto you, having great wrath." And in the eighth chapter of John, he records the words of Christ to the Pharisees: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

## THROWN OUT OF HEAVEN

He "abode not in the truth." It is apparent, from this statement, that the devil, or Satan, was once "in the truth," but departed from it. This is substantiated by other scriptures. We read in Ezekiel 28: 11-19 an evident description of his fall, under the symbolical title of "king of Tyrus": "Thou wast the anointed cherub that covereth." "Thou wast upon the holy mountain of God." "Thou wast in Eden, the garden of God." "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." "Thy heart was lifted up because of thy beauty." "Thou hast sinned: therefore have I cast thee as profane out of the mountain of God." (A. R. V.)

The twelfth chapter of Revelation throws additional light upon his casting out of heaven: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Both Peter and Jude speak of the casting out of the angels that sinned. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2: 4. "The angels which kept not their first estate, but left their own habitation, He hath reserved . . . unto the judgment of the great day." Jude 6.

Evidently these fallen angels constitute Satan's army of demons in carrying on his nefarious work; for the Bible speaks of many devils. "My name is Legion:

for we are many." Mark 5: 9. They are the "unclean spirits," "the spirits of devils, working miracles, which go forth" to deceive the whole world. They resort to all sorts of cunning to deceive men. "And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness." 2 Corinthians 11: 14, 15, A. R. V. Hence the warning against these satanic powers by the apostle Paul in Ephesians 6: 11, 12: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but . . . against the rulers of the darkness of this world, against wicked spirits [margin] in high places."

## ONCE A CHERUB

That the devil is not the hideous, horned hobgoblin he is often represented to be, is very clearly taught in the Bible. While the Bible speaks of him in most disparaging terms, these terms—"the dragon," "the old serpent," etc.—are descriptive of his character rather than of his personal appearance. It is evident, from the twenty-eighth chapter of Ezekiel, that Satan was at one time a most beautiful angel, "perfect in beauty," gorgeously arrayed with "every precious stone." "Thou wast the anointed cherub." Cherubim are somewhat fully described in the tenth chapter of Ezekiel. Here we read of "their whole body, their backs, and their hands," as "the form of a man's hand," "their wings," "the face of a cherub," and "eyes."

No mention, however, is made of hoofs, or horns, or spear-point tails. But that they have real, individual bodies is certain. As to the nature of these bodies, we have little if any explicit instruction; but Paul states that "there is a natural body, and there is a spiritual body." 1 Corinthians 15: 44. It is evident that angels have spiritual bodies, and they are none the less real beings because of their spiritual bodies. The cherubim, of whom Satan was at one time the prince, are among the very highest orders of angels, beautiful in form, splendid in glory, and with wisdom and power fresh from the throne of God.

Incident to their fall, Satan and the evil angels have very probably greatly changed in appearance; but it is hardly imaginable that they should have degenerated into anything resembling the cartoons of them which are frequently displayed. Satan is still the powerful fallen cherub that at one time was "full of wisdom" and "beauty." Much of his primal wisdom and power he still retains; and enough of his original beauty and glory to appear to men, when he chooses, as "an angel of light."

The good Book does not say that the devil and his imps are the custodians of hell, firing the furnaces, and feeding sinners to the flames. But he is firing the



hearts of living men with passion, and pride, and folly, and fear, and greed, and hate. He is deceiving the world by his sophistry. "Woe to the inhabitants of the earth; . . . for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. The devil's time is limited, and he is rapidly approaching that limit; hence his ever increasing fury in inciting men to unheard-of atrocities.

#### TO BE IMPRISONED

Soon he is to be "bound" "a thousand years," when the earth is desolated at the coming of the Son of God in the clouds of heaven. At the second resurrection, the resurrection of the wicked dead, Satan will be "loosed a little season." Then the finally impenitent host of evil, having persistently and ultimately rejected the overtures of God's mercy, will be marshaled under the banner of Satan, the ensign of their own deliberate choice, and surround the city of God—their last act of defiance and effrontery to the Sovereign of the universe.

Then fire will come "down from God out of heaven, and devour them." The world will become a "lake of fire." Satan and sinners and every vestige of sin will be burned up. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . For they shall be ashes." Malachi 4:1, 3. Then will be fulfilled the statement in Ezekiel 28:18, 19: "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." Then there will not be a discordant note in the harmony of the universe. And after the Lord has thus made "an utter end," "affliction shall not rise up the second time." Nahum 1:9. There will never be another devil, and nevermore will there be any sin.

A fitting conclusion are these words of Peter: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwell eth righteousness." 2 Peter 3:7, 9-13.

CHRIST will personally usher in the second phase of the kingdom of heaven as surely as He personally introduced that kingdom in its first phase.

J. W. H.

## "GOD'S TILLAGE, GOD'S BUILDING"

MILTON C. WILCOX.

THROUGH the apostle, God gives a striking double illustration of His church. Of the apostles he says, "We are God's fellow workmen;" but of the people of God, "Ye are God's tillage, God's building." 1 Corinthians 3:9, 1911 Bible.

In the margin is given the literal rendering, "Ye are God's tilled land." Land is tilled not that it may bear weeds or thorns or thistles. All these are indigenous to the soil, and need no cultivation. They grow abundantly of themselves. It is the purpose of the tiller of the soil to uproot and destroy weed and thorn and thistle. They not only cumber the ground, but they impoverish the soil.

Nor is this destruction of noxious growth determined that the ground may remain clear and bare. This would be indeed foolish, "labor expended in vain."

Land is tilled that it may bring forth useful things,—grains and fruits and vegetables. The wise, thrifty farmer has the abundant crop in mind in all that he does, from the preparation of the soil and the planting or sowing of the seed to the reaping and threshing of the crop. He plows and disks and harrows and rolls the field. He breaks clods and sods, and pulverizes the soil. He thins out in various ways the too abundant growth, pulling up, pinching off, breaking down, pruning the plants and the trees, for stronger growth and better fruit. Cruel seems the process at times, but the harvest justifies it.

Thus God deals with His tilled land in humanity. He lets sorrow soften hard hearts. He breaks, by reverses, the sods and the clods in others. He cuts out the rank weeds of lust and appetite, the thorns of rebellion, the thistles of hate and vexation,—everything contrary to His purpose in tillage,—till in that life fully submitted to the Master, "instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it [that tilled land, that heart] shall be to Jehovah for a name, for an everlasting sign, that shall not be cut off." Isaiah 55:13. The seed—the Word of God (verse 11)—is bearing its own abundant fruit.

Every soul that ever felt real sorrow for sin, in whose heart there has come a longing for a better life, in that very thing has been called of God to be a part of His tillage. It may not be an easy task to yield all the land of the life to the tillage of God; but so to do will pay infinitely for time and eternity. Refuse, and the land bears fruit to destruction. Not one good thing will God's tillage take from us without planting in its place something infinitely better. "Ye are God's building."

Elsewhere it is said, "Ye are a temple of God." 1 Corinthians 3:16. Another scripture brings the thought closer home, and makes the body a temple of the Holy Spirit. (1 Corinthians 6:19.) And again the same apostle makes each individual soul a distinct building, but all "fitly framed together," growing "into a holy temple in the Lord." Ephesians 2:21.

There is a very precious thought connected with this. "Ye are God's building." Foresight, plan, design, purpose, are all implied in the preparation of each several part of a building. When Solomon built the temple of the Lord, it is said, "The house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." 1 Kings 6:11. (Continued on page 15)



## Does Sin Crouch at Your Door?

(Continued from page 8)

been wise to take the matter to God. He alone can help us to do all that should be done in such a perplexity. He alone can help us to endure the loss. He alone can restore to us in some way what we have been deprived of. He can use the loss in His plan. It will work together for our good. In it all, we should say, "The Lord gave, and the Lord [by permitting it] hath taken away; blessed be the name of the Lord." All we need at such a time is faith—just faith, nothing else.

Faith is wealth; it knows that the child of God shall have all he needs. Faith is more than eyes; it has evidence of that which is unseen. Faith is patience, for it endures all things. Faith is peace, for it knows that the worst that comes will all work together for the soul's good.

But to have faith, we must get rid of the evil heart that produces unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Unbelief among professed Christians shows itself in veiled and varied guises. Unbelief comes into our ideas of prayer. Some argue that to pray for some gift of God—to be always asking God for something, to be always expecting something in answer to prayer—is selfish.

#### BELIEF BEGETS GRATITUDE

But when we read the admonitions to pray, and the encouragements to pray, the idea of some gift of God as a result is always present. As we read and study these scriptures, we are convinced that the whole purpose of prayer is to secure some gift from God. It has no other office. But let us remember that the word "gift" has a wide and comprehensive meaning.

To say that a gift from God is the object of prayer, is but to say that we have need of something when we pray, and in this way God wants to satisfy our need. If to want something from God that we really need, is selfish, then God give us to be so selfish that, as the psalmist of old prayed, "As the hart panteth after the water brooks, so seeketh my soul after Thee, O God."

Note some of the invitations to prayer, and what is held out to us if we pray: "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matthew 6:6. "Give us this day our daily bread." Matthew 6:11. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:7, 8. "Ye ask, and receive not, because ye ask amiss." James 4:3. "If ye, . . . being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matthew 7:11. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Mark 11:24, A. R. V.

If God gives His Holy Spirit, if God gives His assurance of peace, if God



gives us rest in His grace, these are but the gifts we have asked in prayer, and it is the only way to become unselfish. As the psalmist said of old: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." In other words, he would come for even more. There is nothing else we can do. In coming thus, we give God our sinful selves. It is the best gift we can

offer. "Son, give Me thine heart;" and as we give the evil heart, He gives us a new heart, created anew in Christ. But even so, it is God's gift.

He who thinks he must in some particulars get along without God, has a residue of unbelief as yet in his heart. We need God in anything and everything. Any other way is, partly at least, infidelistic and atheistic. Take heed lest there be in you an evil heart of unbelief.

mates, we ought to be able to notice some change in a few generations at least.

The late H. L. Hastings, writing on this point, said:

"Of course there is no disputing about tastes; and if a man chooses to put away his history, his heritage, and his hopes as a son and creature of Almighty God, and trace his genealogy to the monkey, the mollusk, the moner, and the mud, we must respect his rights, and allow him to exercise his preferences. But when he insists that we shall also trace our genealogical line through ancestral apes and patriarchal polliwogs, we respectfully decline the honor. We prefer to look higher; and as there is still a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt, and still look up to a heavenly Father, instead of down to a little dot of a mud-spawned moner, as the source of our existence."

How beautiful is the account the Creator gives of the creation of man: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7.

This is an origin that dignifies man and is befitting to the Creator. Job says, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4.

The origin of man was not from below, but above. He was made in the image of God, for a high and noble purpose. We prefer the Biblical account in preference to the speculations of pseudo-science.

## The Commandments of Jesus

(Continued from page 8)

not keep if we do not know. So the first requisite is, to *know* the commandments; and the second is, to *keep* the commandments. The unfortunate thing is, that more people know what God and Jesus have stated, than do it. This makes violators doubly culpable. "If a man love Me," said Jesus, "he will keep My words." John 14: 23. "To him that knoweth to do good, and doeth it not, to him," said Jesus, "it is sin." James 4: 17.

To the keeper of Christ's commandments, a *fourfold* promise is made: He shall be (1) "loved of My Father," and (2) "I will love him," and (3) "will manifest Myself to him" (John 14: 21), and he (4) "shall abide in My love" (John 15: 10). Human love is reciprocated by the divine. Revelations rather than education bring Jesus in close relation to us. We need to cultivate a commandment-keeping life, as Jesus did. Indeed, our happiness depends upon it. Listen to what He says: "If ye know these things, happy are ye if ye do them." John 13: 17. "Blessed are they that do His commandments, that they may have right [liberty, or access] to the tree of life, and may enter in through the gates into the city." Revelation 22: 14. Not, "Blessed shall they be," but, "Blessed are they." "Happy" and "blessed" are synonymous terms. It is happiness here, ere getting there. Right doing always brings to the mind a satisfaction which is marrow to the bones. There is not a commandment of God, or of Christ, but can be kept in its totality. "I can do all things," said Paul, "through Christ which strengtheneth me." Philippians 4: 13.



# EVOLUTION OR DEVOLUTION

*Strenuous Efforts Made by Hyphenated  
Science to Prove Genesis False*

BY GEORGE B. THOMPSON

FOR many years, some of the so-called "wise men" have been looking for the "missing link," to establish their hypothesis that man did not come into existence as the Bible says he did, but evolved from a germ, through various forms of life.

Numerous theories have been set forth concerning this matter; but like the witnesses who condemned Christ, they have not agreed. Yet the theorists are undaunted by past mistakes, and clinging to the doctrine of evolution, continue their search for the "missing link."

### PECULIAR PROOF

The latest proof(?) comes from a French botanist, and is reported in a daily newspaper as follows:

"Fresh proof of Darwin's theory of the evolution of species through the adaptation of forms of life to changing environment has been submitted to the French Academy of Sciences by the noted French botanist, Professor Gaston Bonnier.

"His experiments have shown that the same species of plant taken from its habitual lowland surroundings and transplanted to the rocky soil of a mountain peak tends to change its form at once and to adapt itself to the rigors of the new surroundings imposed.

"Professor Bonnier told the academy of two plants of the same species, identical in every feature, one of which he planted in a fertile plain and the other on the summit of the 'Pic du Midi,' 10,000 feet above the sea level. The first, in its habitual surroundings, exhibited no change through transplanting. The second was completely transformed, became stunted, and in every respect similar in fundamental characteristics to all mountain vegetation. Its leaves, originally smooth and glossy, developed a hairy covering to protect them against the sudden changes in temperature, and turned from a bright green to a russet tone."

The Darwinian theory must be in serious straits when men to whom the world

looks for wisdom, set forth such proof that man evolved from the simian stem.

We have all observed that cold and heat, altitude, and other conditions affect vegetable growth. We have seen beautiful specimens of plant life dwarfed by unfavorable conditions. But it remained for this scientist to remind us that this was evidence of the low origin of man. We have seen stunted oak trees growing in elevated regions; but it had not entered our mind, until we read this report submitted to the French Academy of Sciences, that this was proof of the monkey origin of the human family. If plants may evolve downward as well as upward, and we are to take the change of plant life as evidence of the evolution of man, which way are we to conclude that men are evolving, up from the anthropoid or down to it? Apparently the weight of evidence lies on the side of devolution.

### WHY NO CHANGE NOWADAYS?

We have also seen plants which, when taken from arid regions and transplanted into good soil, developed into things of transcendent beauty; but in all the history of the world, we have no record of a cactus developing into a porcupine, or skunk cabbage into a polecat.

If the change seen in plant life is proof of the Darwinian theory, as this scientist claims, it would seem, reasoning from analogy, that this change should appear in monkeys when they are moved about. Monkeys have been taken from one country to another, and placed in different environments; but while in some places they may pine away and die, there is no other perceptible change. An ape does not appear any more like a man in one place than in another. And there has been no change as far back as the record of observations extends. The monkey in the cage to-day does not look any more like a member of the human family than do those our forefathers saw. If man evolved from this subdivision of pri-



# AFTER MANY DAYS

PART 8—In the Nick of Time

By ARTHUR S. MAXWELL

OVER a fortnight had elapsed since the fateful telegram arrived. The passage of time had gradually dulled the first sharp edge of the sorrow; and, thanks to the gentle ministry of Mrs. Brooks, Mrs. Lawrence now felt that God was helping her to bear the grief. Yet, despite all, there was naturally in her heart a frequent feeling that the separation was almost too great to bear; and as she looked into the future and saw the trials that she would have to face alone, it seemed she must go down beneath the burden.

There was the matter of the home. She had striven hard, through many months, to keep it together for Harry's sake; but if Harry was not going to enjoy it, it was no pleasure to her. What was more, it was too expensive. With the price of every commodity rising, she could not retain it any longer. The thought did come that she might let a room or two to lodgers; but the idea was repulsive, and she dismissed it at once. She would rather go into lodgings herself.

For several days, she debated the whole question in her mind, wondering what would be best to do. Her definite decision was hastened by the arrival of a very heavy doctor's bill for attendance during Ada's long illness the previous winter. It was not only "very heavy," it was overwhelming, and Mrs. Lawrence staggered under the weight. Plainly there was nothing to do now but leave the house, find a cheaper place, and save still harder than before.

FINALLY the decision to leave the home was made; but it was terribly hard to carry out. The thought of leaving the scene of so many happy memories was trying in the extreme. What loving wife and mother would not have felt thus?

It was a Sunday night when Mrs. Lawrence decided she must make the move; and accordingly, on Monday morning, she visited a dealer to find out what she could get for her furniture. A man offered to come up and look around that afternoon; and at the time agreed upon, he arrived.

He was an ace of sharpers; and before he had been in the house ten minutes, Mrs. Lawrence saw that her hopes of realizing a good sum were doomed to disappointment.

"You know," she said to the man as he went into the dining room, "my husband made most of these things, so I know they are strong and—"

"Oh, homemade!" smiled the man, with a purposely ill concealed sneer. "I am afraid, then, I shan't get very much for them. What did you want, say, for this oak sideboard?"

"Well, I know it cost my husband a lot of money to make; and as things are to-day, I think it is worth ten pounds. Don't you?"

"No, I don't. I'll offer you thirty shillings. Then I should hardly get anything off it. Now this writing desk—what do you ask for it?"

"Well, I'm sure it's worth five pounds," said Mrs. Lawrence.

"Oh, no! I've bought dozens like it for a pound. I'll offer you that."

The two passed into another room, then upstairs, until the dealer had seen the whole. For every article of furniture, the man offered about a sixth of its real value, and poor Mrs. Lawrence began to feel desperate. She had thought the things were worth far more than the man said, but she had no way of proving he was wrong. Meanwhile he was hustling her to consent to the "bargain."

"Look here," he said, when they were both down in the hall again, "I don't want to be hard on you, seeing you are a soldier's widow; I tell you what I will do: I'll give you twenty-five pounds spot cash, and send a van to clear the lot away this afternoon without any more trouble to you."

Mrs. Lawrence hesitated. Twenty-five pounds was not much for a houseful of furniture. But, as the man said, she might never get such an offer again. And twenty-five pounds was just what she wanted. It would pay the doctor's bill and give a little balance over.

"Well, Mr. Sykes," she said, "if you think that that is a fair price—"

"Perfectly fair, madam! In fact, I would never have made any one else such a good offer. It is the chance of a lifetime for you."

"Well, I think I will—"

AT this moment, there was a familiar knock at the front door, announcing the arrival of Mrs. Brooks.

"Good afternoon, dear!" she said brightly as she stepped in. "I see you



There was a feeling that the separation was almost too great to bear; and as she looked into the future and saw the trials that she would have to face alone, it seemed she must go down beneath the burden.

have a visitor; I hope I'm not intruding."

"Oh, no!" said Mrs. Lawrence. "This is Mr. Sykes, the furniture dealer. You know I was thinking of selling up and going into lodgings."

"Yes, I remember you told me."

"Well, Mr. Sykes has just had a look around, and has made me an offer which he says is very reasonable."

"May I ask what it is?"

"Twenty-five pounds."

"What!" cried Mrs. Brooks, with unusual fire in her voice. "And you call that a reasonable offer, Mr. Sykes? You ought to be downright ashamed of yourself, treating a poor soldier's widow like this!"

Never before had Mrs. Lawrence heard her quiet, large-hearted visitor speak in such tones of righteous indignation. As for Mr. Sykes, he seemed quite taken aback by the attack of this courageous little woman. His face changed color several times; and for a moment, he looked as though he would like to do damage of some kind. Then he muttered something about its being a "very fine offer," and made for the door, letting himself out, and leaving the field to the victorious Mrs. Brooks.

"Well, I am glad I came just when I did," said Mrs. Brooks, when the two were alone. "And this is the second time I have been brought just in the nick of time. That fellow is a wicked swindler, and would have defrauded you if he could."

"It seems as though the Lord sent you this time, too."

"I believe so," said Mrs. Brooks. "But now, Mrs. Lawrence, I would like to make a suggestion. Instead of selling up, why not store your goods? It would cost you but a very little a week."

"Why?"

"Oh, well, I have an idea at the back of my mind which I don't think it would be best to mention just now; but there, it is for you to say."

"I think I will," replied Mrs. Lawrence. "Your advice has been very good so far. At any rate, I could but try it for a few weeks; and, what is more, I would not have to sell the things my husband made."

"Good! But now where are you going to stay?"

"Oh, I haven't any idea yet! I suppose we shall find a place fairly easily."

"I don't know about that," said Mrs. Brooks. "I have some friends who searched the town for weeks unsuccessfully."

"Is that so?" asked Mrs. Lawrence, looking startled.

"It is indeed."

"Whatever shall I do then? I simply must leave here."

"Well, I have a suggestion to make," said Mrs. Brooks. "I don't know what you will think of it; but I happen to have a large room in my house that I don't use very much—how would you like to have that?"

(To be continued)





## DIET AND THE DISPOSITION

BY CHARLES L. SWIFT, M. D.

**F**EW persons realize the importance of proper diet. The food that we eat not only acts as fuel in an engine, to make heat and energy, but it is also used to repair the body itself. We are developed from what we eat; so it becomes doubly important to consider carefully what we put into our stomachs, if we would give efficient service, and enjoy life as we should.

Our bodies, like an engine at work, are constantly wearing out; and the worn-out parts must be removed, and replaced by new ones. Every movement we make, causes destruction of cells. Even the brain and the bones are continually changing.

The disposition of men and of animals is largely determined by their diet. Animals are very similar to men as far as diet and disposition are concerned; so it is interesting to group and compare certain types. The carnivorous animals, such as the lion and the tiger, as ferocious. On the other hand, the herbivorous animals, such as sheep and cattle, usually are gentle. The difference between the disposition of a butcher's dog and that of a dog kept on a vegetable diet is very marked. Young pet coyotes or wolves are not ferocious until fed on meat. Baby alligators, which are sometimes sold as pets, remain perfectly harmless for many years on a vegetable diet, but after fed on meat for a time, become unsafe. Even a cow, which ordinarily will not eat meat, can be fed on bran with increasing amounts of chopped meat in it, if nothing else is given her, with the result that she finally becomes ugly and dangerous.

A flesh diet for man tends in the same direction. The officers in our army agree that meat makes a man a better fighter; and for this reason, the diet of the soldier is largely of meat. This is not because flesh is necessary for strength. Neither does it increase endurance. Harvard University has often made endurance tests of various kinds, and finds that vegetarians excel in endurance. But a meat diet develops a fighting disposition in a man.

Tea, coffee, and cocoa, when taken into the body, raise the blood pressure, and thus make one more alert and active while under their influence; but excessive or prolonged use of these beverages leads to nervousness and irritability. This is due to their whipping up, or narcotic action, as they are not real foods. Tea and coffee also contain tannic acid, which irritates the gastrointestinal

tract, and has a tendency to constipate the bowels. For one who already has difficulty along these lines, this is a matter for serious consideration. Stagnation in the intestinal tract leads to decomposition of the residue, and the blood absorbs the poisonous decomposing products, which produce such ailments as pimples, headache, irritability, and dulled mentality.

Pepper, and meat also, stimulate the animal tendencies. Poultrymen know that meat and pepper fed to fowls have this effect; and the same results are seen in people who eat heavily of meat and highly spiced foods.

Such spices as cinnamon, nutmeg, and cloves are somewhat irritant on the gastrointestinal tract, and tend toward constipation.

Overeating is one of the most frequent causes of drowsiness and dull mentality. Our bodies are so built that when we fill our stomachs, the blood is drawn from all other parts of the body to the digestive organs. Thus the blood pressure is lowered, and there is consequent drowsiness, especially during the height of digestion. Fasting for a few meals gives one an exceptionally clear mind.

The subject of food combinations is not of interest to a person with a strong, healthy stomach; but to one troubled with dyspepsia, it is of great importance, as a sour stomach invariably brings about a sour disposition.

Only by the observance of these natural laws can we be at our best. Success in life requires the best there is in a man, mentally and physically. Work for efficiency.

### The Sabbath of the Seers

(Continued from page 6)

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

#### ADMITS COMPLICITY

With the elevation of the papacy, the Roman Catholic Church assumed authority over both civil and moral laws. Thus it doubly and indelibly branded itself as antichristian; for Christ declared that His kingdom is separate from the kingdoms of this world, and that the church and the state should be separate. John 18: 36; Matthew 22: 17-21. He also declared the unalterable character of God's law in the words: "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no

wise pass away from the law, till all things be accomplished." Matthew 5: 18, A. R. V.

The papacy has openly and strikingly fulfilled the prophecy which speaks of this power as sitting "in the temple of God, showing himself that he is God," by admitting its tampering with the law of Jehovah. We read:

"*Ques.*—Which is the Sabbath day?

"*Ans.*—Saturday is the Sabbath day.

"*Ques.*—Why do we observe Sunday instead of Saturday?

"*Ans.*—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—"The Convert's Catechism of Catholic Doctrine," Rev. Peter Geiermann, C. Ss. R., page 50, 2d edition, 1910. (This work received the "apostolic blessing" of Pope Pius X, January 25, 1910.)

I cannot here deal fully with this change, but I wish to point to the fact that God, through His prophets, foretold this alteration of His law, many centuries before it occurred. There seems to be in the circumstances nothing that could possibly encourage Christians in this time to accept as a Sabbath that which is offered by a power that speaks "great words against the Most High," as a substitute for the true Sabbath that God made and gave to the race.

The reader should carefully note that the attempt to change the law of Jehovah was not to be made by Christ, the Author of the law, nor by His faithful followers, nor yet by the true church of God, in any time or manner, but by a power opposed to God.

In view of that, can the substitution of another day for the true Sabbath ever be pleasing to God? And do we find in this circumstance a fair or logical reason for attaching the title "Lord's day" to the day that a power opposed to God has instituted in place of the seventh-day Sabbath, which He declares to be "My holy day"?

Persons frequently ask: "Why did this error become so generally established? And why have we been so slow in arriving at the truth of the matter?"

#### SECOND REFORMATION

The answer is in the prophetic Word. Daniel sought to know the meaning of the vision regarding the working of this apostate power; but it was sealed to him, and for many centuries following his time. The words of the angel to Daniel when he sought to know the meaning of the vision were, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Daniel 12: 4, 9.

"The time of the end" is found to be a definite date marking the ending of the one thousand two hundred sixty years mentioned in Daniel 7: 25; 12: 7; and Revelation 11: 2, 3; 12: 6, 14. During this long period, the law was to be "given into his hand." He would be permitted to "scatter the power of the holy people," "tread underfoot" "the holy city," "clothe in sackcloth" the "two witnesses" (the Old and the New Testament), and pursue and persecute "the woman" (the true church); all of which was fully ac-



completed in the time mentioned. At "the time of the end," the power of the papacy was broken, and its opposition to God's truth was temporarily ended. The time for the unsealing of the vision had arrived. At that time, the great truths committed to Daniel in vision were to be unfolded to mankind.

Following closely the ending of that one thousand two hundred sixty years of papal supremacy, a great religious reform movement sprang up. It came through the unfolding of the prophecies which were then due, according to the word of the angel to Daniel. Prominent in that religious reform and awakening was the announcement of the truth concerning the Sabbath of God and its binding claims to the close of time.

#### THE DEVIL MAD

This Sabbath reform is found to be a subject of prophecy also. Note the following verses: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought; and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isaiah 58: 1, 11-13.

John makes mention of this reform in obedience to the law of God, in these words:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 12: 17; 14: 12.

There is clearly predicted, in the thirteenth chapter of Revelation, a mighty conflict that is yet to occur, involving the true Sabbath of God, which is known to be His "sign," or "seal." (Exodus 31: 13.) The power "which had the wound by a sword" back in 1798, when the papacy suffered defeat in martial conflict with opposing powers, is to be revived, and will renew its opposition to God, His people, and the true Sabbath. That power will naturally wish to force upon mankind its substitute for the Sabbath.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13: 15-17.

A careful study of this chapter, and of other prophecies kindred to it, indicates clearly that the Sabbath of Jehovah is to be an outstanding test of loyalty in the closing days of the earth's history, and that an opposing power, on the other hand, will seek to enforce upon men, under the penalty of death, the mark, or sign, of its power and authority. That mark, or sign, consists in knowingly, and in defiance of conscience, keeping a day whose observance will be enforced by civil law at the behest of ecclesiastical authority, in substitution for the true Sabbath.

### "God's Tillage, God's Building"

(Continued from page 11)

God is gathering out the stones in the quarry of earth for the eternal heavenly building. He is quarrying, cutting, shaping, polishing these stones for the place designated in the plan, a definite place for each stone. He will fit for its place every stone upon which He chooses to place His shaping instrument, every stone that will bear the crushing test of heavy weight, the test of fierce heat, the test of blows of hammer and chisel, the test of grinding and polishing. Long and hard are the testings and fittings if the living stones will not rebel and take themselves from God's hand; but true and perfect will be the work of the great Architect, Designer, Workman. His tests are reasonable, His fitting is absolutely necessary. If we will lie passive under His hand, we shall find joy and peace in the severest process of fitting, and we shall be constantly cheered in knowing that the work is in the hands of the infinitely loving and all-wise God.

"Ye are God's tilled land; ye are God's building." Holding that relationship to heart, we shall rejoice to cooperate with the divine Husbandman and Builder.

### Reading the International Barometer

(Continued from page 2)

counts mentioned,—namely, race and national hatred, injustice real or fancied, class strife, and readiness for further conflict,—there are infinitely more indications of cause for future bloodshed than there were along the same lines early in 1914. And facts and present tendencies do not lead us to place faith in the explanation that the unsettled conditions we see are simply reactions, and that soon the world will stop swinging to extremes and will settle down to "wag" as formerly. No; the nations have learned the game, have perfected it to a science, and there seems to be a determination on the part of many to make no promise not to play it again in case of a serious dispute.

In view of the glaring signs that multiply about us, it is evident that peace for the near future exists only in the want-to-have-it-so of foolish optimists who close their eyes to the facts and to the prophecies of God's Word, and take the wish for the deed. There is only one remedy; and that is not civilization, education, social and financial equality, or every man possessing his rights, although all these make for peace. The cure is the plain, simple religion of Jesus Christ

## Signs of the Times

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JAMES COCHRAN, Circulation Manager.

in every man's heart; and this condition is impossible until sin is exterminated and its author destroyed.

We may look, therefore, for "new heavens and a new earth"—a conception unknown to the popular mind, yet strictly according to Biblical prophecy. Not an earth made new by the throes of a thousand years of revolutions and reforms, but one renewed by the utter and immediate destruction of everything that is wicked. Not a world repaired by evolution, but a world renovated by demolition and re-creation. Not a reformation, but a transformation. This is the real hope of peace, that "maketh not ashamed," for it is not man-conceived, and will be realized. The citizens who will inherit that super-Utopia of which the half has not been told, are being transformed in character by a process similar to that which will renew the world—the redemptive power of Jesus Christ.

### Consecration, Service

God has two specific commands for every one who chooses—wills—to do His will. The first one is "Come," and the second one is "Go." In loving tenderness, Christ calls us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." This call is issued to each and every one of us. Again we read, "Him that cometh to Me I will in no wise cast out."

But after we have come to Him and learned of Him, He again commands us: "Go ye into all the world, and preach the gospel to every creature." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Let us open our hearts to the Saviour's pleadings. May we all hear Him saying "Come," and then "Go." To those who hear Him and humbly follow His request, He has promised to say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

W. E. BELLEAU.



## A Most Prosperous Year

THE annual meeting of the Pacific Press Publishing Association was held, according to appointment, on Wednesday, February 11. The reports of the general manager, the managers of the various departments, and the treasurer, were the most interesting in the history of the institution, and showed a marvelous prosperity and increase of business. We will plan to present some items from these reports in later issues. The board of directors elected for the ensuing years are: C. H. Jones, H. G. Childs, H. H. Hall, James Cochran, G. W. Wells, B. M. Shull, and F. H. Gage.

## The "Crime Wave" and Its Meaning

AS EXPRESSED in the editorial columns of our big dailies, there has recently been prevailing in many of our large cities the "wildest orgy of crime." Some of these editorial writers attribute this epidemic of crime to the "organized propaganda of sedition." Others have thought that it was due to the efforts of "drug fiends" to secure the stimulants that prohibition is depriving them of. Still others have thought that the lack of light in many of the large cities, because of coal shortage, was the cause; while quite generally all are agreed in saying that such conditions are usually the natural result of a great war.

But the war itself was the fruitage of unjust and wicked principles, which had reached such a high pressure as to break out in the unprecedented eruption that threatened to sweep away with one smash all of our boasted civilization. All the causes assigned may have something to do with the present crime situation; but is it at all difficult to see that these very causes are themselves not the original source, but in reality the effect produced by lawless, wicked, unjust principles that lie behind them in the hearts of men?

Let it be granted that the "drug fiend" has had his part in this "orgy of crime"; but back of the drug fiend lies an uncontrolled, depraved appetite. "Organized sedition" may have had its full share in this outbreak of criminality; but back of such sedition is the disrespect for law in the sinful human heart. The great war may have loosened the flood tides of evil; but that evil was already at flood proportions in the hearts of men. Otherwise, it could not have suddenly become such a mighty inundation.

The Lord Jesus Christ has foretold what we might expect in these very times, in the words that follow: "As were the days of Noah, so shall be the coming of the Son of man." Matthew 24:37. Providentially, the inspired record has preserved for us a very vivid description of the conditions in the day of Noah. Of those conditions, which Christ says will be repeated just before His second coming, that record states: "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the earth was corrupt before God, and the earth was filled with violence. And God saw the

earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Genesis 6:5, 11-13.

Gather up some of the utterances in this divine description of conditions in the time of Noah, which caused God to sweep away the antediluvian world by a flood. "The wickedness of man was great in the earth." Their hearts, their purposes in life, were polluted; for "every imagination of the thoughts of his heart was only evil continually." And then not only is it said that "the earth was corrupt before God," but also it is affirmed that "the earth was filled with violence." Twice over in these brief verses do we have the affirmation of the



International Sixty-five tenants in apartment houses on East 105th Street, New York City, went on a rent strike when an increase of five dollars a month was announced to each family. They were promptly evicted into the street. Many of them had to stay in the streets during the following night, guarding their effects, while their children sought refuge with friends in near-by tenements.

"corruption" and of the "violence" of men in the days of Noah.

Such a description would most clearly indicate that Noah's time was marked by every conceivable crime. In other words, all the evil that could be produced in the imagination of corrupt hearts was actively in eruption in those days.

Jesus says those times will be repeated just before His second coming. Many men scoff at the idea. Even some of the professors in our theological schools, and men bearing the title of doctor of divinity, say to us that we cannot depend upon the Bible. They tell us that we cannot take it word for word just as it says. We must only get general lessons of morality from its pages. We must not rely upon its prophecies.

But regardless of all the statements made to the contrary, the world to-day is disclosing the very conditions that Jesus said would appear.

The question, then, for you and me to settle is, Will we believe Jesus Christ, who knows, or will we follow mere men, who have only a theory, and that theory most absurdly out of harmony with the facts?

## Has No Such Foundation

SPIRITUALISM must rest its whole case upon the doctrine of the inherent immortality of the soul. Science has been struggling for millenniums to ascertain whether or not it could prove that there is some part of the human organism which survives the death of the body.

A notion has been prevalent for ages, that there is an immortal soul within man, and that as soon as he dies, this soul escapes. But no one has come forward with the positive proof of this. No scientist, however eminent he may have been, or however extensive may have been his research, has been able to bring forth the evidence that the doctrine rests upon a secure foundation.

Efforts have been made by some so-called scientists to try to trap the soul as it was leaving the body. They have tried to ascertain its weight, and in various ways have made the effort to detect its presence; but all to no purpose.

Still the doctrine of an immortal soul apart from the body, survives even among Christian people, in the face of positive Scripture evidence to the contrary. The apostle Paul, in his letter to the Romans, exhorts us to seek for immortality, or, as in the Revised Version, incorruption, through a patient continuance in well-doing. See Romans 2:7.

In 1 Timothy 1:17, the apostle speaks of God as the one "King eternal, immortal, invisible"; and in the sixteenth verse of the sixth chapter of this same letter, he says of God that He "only hath immortality." Jesus, in His teaching, made the subject very plain when He said, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

The present-day scientist would have us believe that he has demonstrated the immortality of the soul, because he thinks he talks with the spirits of the dead; but in the face of such clear scriptures, his conclusions do not follow.

The divine Book warns us against an archdeceiver who can converse with mankind. We shall find our only safety in following the path disclosed by the light of the divine Word. Spiritualism, as a mighty, inundating delusion, is about to sweep the entire world. Therefore if we are wise, we will stand with God, who knows. Jesus continually holds before us in His Word the great danger signal that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matthew 24:24.

Standing with Jesus Christ on the platform of His clear teaching, we are safe. On any other foundation, we are doomed to deception and destruction.