

Signs of the Times

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Perpetuating the Magna Carta

Is Providence with the Anglo-Saxons?

By George McCready Price

TO-DAY is emphatically the day of the Anglo-Saxon. The English-speaking race, comprising Great Britain, her colonies, and America, undeniably constitute the largest and the noblest empire that Providence has ever permitted to arise and flourish in the earth. Not only is the globe belted with its commerce and colonies, but its customs, laws, and social and religious ideals, are rapidly permeating the entire world.

Nor has all this come about without a cause, since for three hundred years we have been the people of the open Bible. No light responsibility this, that to us chiefly, since the final rejection of the Hebrew nation, has been intrusted the custody of the Holy Scriptures. It is undeniable that since the Reformation of the sixteenth century, the Anglo-Saxon races have done more to uphold and disseminate the religion of the Bible, through giving this book in printed form to the whole

world of mankind, than have all other races put together.

From that fifteenth day of June, 1215, when the English barons, on the meadow of Runnymede, compelled a tyrant king to recognize their rights and liberties, and declared, in the very first chapter of their Great Charter, that "the English church shall be free and shall enjoy freedom of election" (that is, freedom to elect their own church leaders), a thousand providential circumstances show the divine purpose to establish evangelical religion side by side with civil liberty among the Anglo-Saxons. A century and a half later, Wycliffe, the great morning star of the Reformation and one of the greatest of the Reformers, declared in the introduction to his translation of the Bible into English, "This Bible stands for government of the people, by the people, for the people," thus at the very dawn of

the modern day indissolubly linking evangelical religion with popular rights and liberties. And what God has thus joined together let not socialists and infidels attempt to put asunder.

God calls nations as He calls individuals, because of the purpose He has in mind for them; and He blesses and assists them if they are true to Him. And who can doubt that it has been largely because of our attitude toward His Word for these three hundred years that the supreme Arbiter of national destinies has permitted the Anglo-Saxon races to extend their influence to practically all the non-Christian races? Certainly it can be no chance happening that the language of the English Bible has become also the tongue of the world's commerce, or that the scientific discoveries and mechanical inventions of the English-speaking peoples have become the familiar subjects of household talk the world around. Today the English-speaking race stands alone in the leadership of the world.



International

Much is printed these days in the Anglophobe press concerning the growth and prosperity of England. However, any unbiased person must admit that the benefits of English colonial government have not been duplicated by other governments of Europe. For illustration, is not Egypt better able to fulfill her obligations to the rest of the world under British management than at the mercy of internal foes, feudal lordlings, swashbuckling adventurers, religious fanatics, or some of the other great powers?

And last but not least, the rule of Great Britain means freedom for the Bible and the missionary, and freedom of conscience for all her subjects. "The gospel to all the world in this generation" to a large extent is made possible through the extension of British and American influence, as in the first century the universal sway of Rome made possible the rapid growth of Christianity. This photograph shows the vanguard of the British army entering Constantinople at the allied intervention in March of this year.



A facsimile of one of the two original copies of the Great Charter now in the British Museum. At the top

and sides are the baronial coats of arms, and at the bottom, the king's seal and the seals of his securities.

Some great men of history were men of destiny, men born and trained by Providence for the special duties they were to fulfill in a crisis, when their nation, or perhaps the world, came to the parting of the ways.

And if this is true of individuals, why not of nations? Why are there not nations of destiny, nations prepared and trained for a special task at a great world crisis? Merely to ask this question is to hear the answer of history reverberating down the corridors of time, telling of Egypt, Babylon, Medo-Persia, Greece, and Rome, not to mention Judea, and telling of their connection with the cause of God in the earth. Each of these nations in turn had the opportunity to coöperate with the developing providences of God, and was used by the great Ruler of the universe just so long as it continued to be a help and not a hindrance to God's work in the earth. But when each of these in turn became an obstacle to the truth of God, instead of an assistance, the pillar of fire of God's providences arose

and moved away to another and more serviceable instrument of God's developing purpose.

Of nations as of individuals, each has a "charmed life" until its mission is accomplished, if it is true to its mission. And as no power can cut short a prophet's work until the message is delivered, so is it everlastingly true that not all the powers of earth and hell combined can crush a nation until its national mission is accomplished. And the truest patriot is he who has not only the seer's vision to recognize his nation's divine mission, but who has also the prophet's candor and courage to point it out and to rally his fellow citizens to its accomplishment.

THE PILLAR OF FIRE MOVES EVER WESTWARD

It is a truism of history that the course of civilization moves westward. But much more than this, general principle makes us recognize the English-speaking peoples as the modern leaders of the world.

It was a vital turning point in the world's history when Paul at Troas, with his way all hedged up in the regions to the south, the east, and the north, saw a vision of a man of Macedonia, "beseeching him, and saying, Come over into Macedonia, and help us." (Acts 16: 9.)

The Troas where Paul then stood was in Asia, and its name is redolent of all the romance of Homer and the plains of Troy. But Macedonia is in Europe, and in this connection, it stands for all that subsequent history has developed on that continent and in America during the subsequent two thousand years. The pillar of fire of God's providence was rising and leaving Asia, just as it had already nearly a generation before departed from that stubborn nation who had crucified the One who was their long-promised Messiah and King; and this sign of God's providence was advancing to the west, toward a new continent and a new period of history for the entire world. The scepter of world dominion had already moved

(Continued on page 11)

JESUS was a poor man, born in a poor place, of poor parents, and reared in a poor home. His father was only an ordinary mechanic. Comparing Him with the skilled Grecian carpenters, Dean Farrar says He could "only have held a very humble position, and secured a very moderate competence."

During the silent years between boyhood and manhood, Jesus doubtless followed the craft of His father, and associated with the common folk of His home city.

When He began His ministry, He selected poor men as His assistants. Most of them could say, like Peter to the lame man at the Beautiful Gate, "Silver and gold have I none." Acts 3: 6.

Jesus was poor but not a pauper. The word "poverty" in classical Greek means "pauperism" or "mendicancy." But Jesus was not a beggar. True, He encountered embarrassing circumstances. Sometimes He did not know where to get a night's rest. At least on one occasion, He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8: 20. In this distress He died—His bed being a cross, and His last resting place, some one else's tomb.

The poverty of Jesus was self-assumed. He was rich, but He *became poor*. Some rich men are made poor through reverses in business, or peculiar circumstances. But the poverty of Jesus was voluntary. Most men like *ascension* in social and business and monetary affairs, but Jesus chose *condescension*. He was "despised," "set at naught," classed with those whom the world dubs "poverty-stricken" and the "nobodies." The donor was more needy than the donee, and the giver than the beneficiary. He that had, was as though He had not.

This poverty of Jesus was a means to an end. Paul said, for our sakes He became poor, that through His poverty, we



THE POVERTY OF JESUS

"Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

BY WILLIAM P. PEARCE

might be rich. (2 Corinthians 8: 9.) His was a mission to the poverty-stricken. Woman was a helpless and hopeless serf of brutal man, when He came. To her, His coming was a benediction. Infanticide was so common as to attract no attention; but when He came, a premium was placed on the life of the child. All except the physician, the merchant, and the architect were held in disgrace among the workmen in Rome. But Jesus dignified labor, and blessed the laboring man. A large part of the world was in bitter bondage when Jesus was born. But He

led the van in universal freedom. To the illiterate, the dependent, He said that He came "to preach the gospel to the poor." He was the poor man's friend.

Through the poverty of Jesus, it is the *poor-rich* who have usually been the world's benefactors. Jot down the illustrious names of the greatest reformers, artists, authors, poets, and philanthropists, and nine out of ten will be the names of *poor-rich* folk. Paul's legacy left was his cloak and parchments. One of the secrets of Luther's power was his *saintly poverty*. Bunyan is said to have written his "Pilgrim's Progress" on paper that had been used as corks in bottles of milk brought to his prison cell. Gifford, the great mathematician, began his figuring on scraps of leather; while Rittenhouse, the astronomer, first calculated the eclipses on his plow handle. The man who wrote "The Vicar of Wakefield" had to pawn his clothes to keep from starving. Michelangelo slept in a bed with three others to live within his means. Samuel Johnson left college nearly barefooted because he had no money to pay for his tuition. Faraday and Agassiz both said they had no time to get rich. But what riches they bestowed! Poverty may be inconvenient, but it is a stimulant to labor, and an incentive to ambition.

A twofold benediction is pronounced on the poor. To the poverty-stricken in spirit, Jesus said, "Blessed are the *poor in spirit*"—the truly humble—"for theirs is the kingdom of heaven." Matthew 5: 3. Spirit poverty is the first in the list of blessings: It is the basis of all graces.

To those who can and do assist the poor, David said: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psalm 41: 1. While John pertinently asks, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"



Jesus could have held only a very humble position and secured a very moderate competence. During the silent years between boyhood and manhood, Jesus doubtless followed the craft of His father.

PETER, JUDAS, and I

By
Louis A. Hansen

Judas was a man of marked ability, with influence among his associates. He was smooth of speech and polished in manner, even using the fellowship kiss for his meanest act.



THERE is comfort and encouragement in the contemplation of the forbearance, patience, and long-suffering of Jesus as manifested in His dealings with Judas Iscariot. We regard with abhorrence the treachery of this man, and are struck with the wonderful love of Jesus, who, though knowing he would betray Him, did everything possible to the very last to win him. One's moral sense shrinks from the man, so unworthy of the discipleship which his false ambition led him to assume. He first betrayed his trust as treasurer of the little company, stealing the funds placed in his care; and he even begrudged the Master the tender offering of a follower, that he might have the more for himself.

Judas was evidently a man of marked ability, with no little influence among his associates. He was smooth of speech, and polished in manner, even using the fellowship kiss for his meanest act. Three years of close association with the Master, in daily living, did not change his heart, but ended in the final, basest transaction of selling his very Lord for a pittance of miserable personal gain. The time and place of the betrayal were selected by means of the knowledge gained as an inside member of the little worshipping band, his treachery giving no place to any sacred considerations.

SHALL WE FOLLOW JUDAS?

We probably take personal comfort as we consider how Jesus bore with Judas, and think that surely He will also bear with us. If He could treat so long with such a one as Judas, it must be that He has not yet given up *me*. But Christ's mercy failed to win Judas. He left the company on his dastardly mission, and



went out; "and it was night,"—eternal night to him. (John 13:30.) If we are helped no more by the Lord's forbearance than was Judas, what

profit is it in the end? What use is it to think of Iscariot and his merciful Master, if we take it not as a warning against making indulgence of God's mercy and presumption of His grace? If we too go out at the last, and are no longer numbered with the Lord's own, His mercy to us will have been in vain.

But there were others of the Lord's disciples with whom He dealt mercifully; some who had serious faults of character, and sins that would end in final destruction, if not overcome; men who did profit by lessons of love, making growth of character, and being final victors. Better, perhaps, may we contemplate these and the course of their lives as affected by the forbearance of the Lord and the instruction He gave.

AND PETER

Take Simon Peter for example,—and he appears prominently throughout the record,—and we may see a good specimen of faulty humanity changed by grace to a saintly power for good. In many respects, he is very much a type of some of us. If we come out in the end as he did, we can indeed be thankful. And what is to hinder? The same Lord that labored with him, and prayed for him, and saved him at last, is ready and willing to do as much for us.

This Peter appears often in inconsistent attitudes. About the first we see of him, he is clinging to the Master's knees at the same time he bids the Lord depart from him. (Luke 5:8.) Probably this very disposition to hold on was a strong redeeming trait, so that when he so vehemently denied the Lord, he still kept hold, and found conversion and new life in his immediate bitter repentance.

It was Peter who could one moment dare to walk on the water if the Lord would bid him, and the next fail in terror of being drowned. (Matthew 14:29.) It was he who made confession of Christ as the Lord, and a little while after dared to take Him aside and rebuke Him, tempting Him as would the devil himself. (Matthew 16:16, 22, 23.) He declared to Christ his readiness to go with Him both to prison and to death, and in the same evening was not able to stay awake to watch and pray with Him one hour. (Luke 22:33; Matthew 26:40.) First to declare his allegiance to Jesus and to make the defensive blow with the sword, he also stands out markedly as the one afraid to acknowledge Him even before a servant girl, but making emphatic denial of any acquaintance with Him. (Matthew 26:35, 51, 69, 70.)

Again, it was Peter who always seemed ready to talk. Possibly at times he brought confusion to his company by his forwardness. Were he in our congregation to-day, we would probably look over to see if he was on his feet before we would get up to speak. Even in the transfiguration glory, he had to say something, although he didn't know what he was talking about. (Luke 9:33.) It seems that this talkative propensity helped him into trouble that eventful night at the high priest's palace. Mingling with the crowd, he hoped to escape particular observation by engaging in talk, unwittingly betraying himself by his speech. (Matthew 26:73.)

Viewing this impulsive, inconsistent, vacillating Peter, we might ask, What chance was there that he would become stable and a monument of thorough work in character formation? Can we not see much of ourselves in this part of the man, and view with like question the prospects of our victory?

ANOTHER VIEW

But look again. Later we see this same Peter—yet not the same—in another light. Satan did his best to get him; but Jesus prayed for him, probably calling his name before the Father in those all-night prayer occasions, and at many other times. (Luke 22:31, 32.) And this suggests something of what it was that Jesus found to pray about so much. He prayed for Peter's conversion, and for that of others of His disciples, no doubt; and when Peter was converted, he was able to strengthen the brethren. And we see him doing it, again and again.

And now, whether by Peter's converted forwardness or by the choice of the brethren, we see him still the spokesman, as he addresses the company of believers. (Acts 1:15.) He it is who preaches to the Pentecostal audience (Acts 2:14), makes reply to the people at the temple gate (Acts 3:2), and appears, filled with the Holy Ghost, before the council (Acts 4). It is Peter who condemns Ananias and Sapphira (Acts 5), and denounces Simon the sorcerer (Acts 8:20). Peter restores the long-time sick Æneas, and even raises dead Tabitha. (Acts 9:33, 40.) Prominent in many other early church experiences, he finally goes to a glorious martyrdom, leaving us his blessed epistles of comfort, in which he gives us some of his well learned lessons of faith and trust in the power of God.



HERALDS of the KING

It ought to go without saying that we are absolutely ignorant of the time of Christ's coming, though we are absolutely certain of the fact. On almost every page of the New Testament, it is possible to see how much the earliest preachers made of it and what a practical effect it had on the life of the primitive church. This in truth had, and was intended to have, a direct and vital bearing on the character and conduct of those first Christians, because the second coming was the crown and culmination of redemption, the last and supreme article of true faith, and the most powerful incentive to holy living and earnest service. "What manner of persons ought ye to be," as St. Peter says, "seeing ye look for such things?"

Happy, then, are they who, while they welcome into their hearts the death and resurrection of our Saviour, can look up to Him as their Priest on high, and at the same time, in harmony with the Apostles' Creed, expect Him to come again. The first message of the gospel is, "Look and live;" the second is, "Live, looking."—Editorial, Toronto "Globe," December 10, 1919.

By John L. Shuler

IN response to the disciples' question, "What shall be the sign of Thy coming?" Christ told them, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21: 25. He points out exactly where the signs will appear. They are to be hung out in the heavens, where all may see them. This verse tells us *where* to look for the signs of His coming.

Matthew 24: 29 tells us *what* to look for: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This verse tells us plainly what constitutes the signs in the heavens. There will be three of them: 1. "The sun shall be darkened." 2. "The moon shall not give her light." 3. "The stars shall fall from heaven."

Mark 13: 24 tells us *when* to look for the first signs: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

The tribulation spoken of in these texts is the papal persecution of the Dark Ages, when multitudes of God's saints suffered martyrdom on account of their faith. This persecution was the greatest tribulation that has ever come upon the Christian church. (Matthew 24: 21.) According to the prophecies, this persecution, which began with the supremacy of the Roman Church early in the sixth

century, was to continue 1,260 years (Revelation 12: 6, 14; Ezekiel 4: 6; Revelation 13: 5-10; Daniel 7: 25), or until near the close of the eighteenth century.

But Christ said these days would be shortened. The period of persecution would come to a close before the 1,260 years expired. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24: 22. Christ's words were exactly fulfilled. Through the influence and power of the Protestant Reformation, the relentless tide of persecution was stayed. (Revelation 12: 15, 16.) The persecution itself had practically ceased in 1773, or over twenty years before the prophetic period expired.

According to Mark 13: 24, we are to look for the first sign of His coming, "in those days"—that is, before 1800—but "after that tribulation," or after 1773. Then "the sun shall be darkened." In harmony with this prophecy, we may expect to hear of a remarkable darkening of the sun between 1773 and the beginning of the nineteenth century. True to the Saviour's word, history records a dark day in this very period, on May 19, 1780.

THOUGHT IT WAS END

In Webster's "Unabridged Dictionary," edition 1833, page 1604, article "The Dark Day," May 19, 1780, we read: "In some places, persons could not see to read common print in the open air for several hours together. Birds sang their eve-

ning songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."

The poet Whittier thus speaks of this event:

"'Twas on a May day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell—
The twilight of the gods."

But says one, "It might have been just an eclipse of the sun." No, this darkness was not caused by any eclipse. The moon had full the night before. "The American Encyclopedic Dictionary" says: "An eclipse of the sun can occur only at *new moon*. The sun, the moon, and the earth must be in a straight line, the moon being in the center." The astronomer Herschel says, "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

The *Ladies' Home Journal* of March, this year, contained the following comment: "Of all dark days recorded in America, the most celebrated was May 19, 1780, when darkness like that of night prevailed over New England. All but the most necessary business was suspended, the schools were dismissed, and people flocked to church to prepare for the end of the world, which appeared to be imminent."

The cause of this dark day cannot be explained by science. It was the har-1 of God fulfilling His prophetic word, hanging out in the heavens the first sign of our Saviour's return.

MOON REFUSES TO SHINE

The prophecy said that the sun would be darkened, and the moon would not give her light. (Mark 13: 24.) So on the night of this same day, May 19, 1780, the moon, though in the full, gave no light.

"The darkness of the following evening (May 19, 1780) was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—Mr. Tenney, of Exeter, New Hampshire, quoted by Mr. Gage to the "Historical Society."

After speaking of the darkening of the sun and the moon, Christ speaks of the third sign in the heavens as follows: "And the stars shall fall from heaven." Matthew 24: 29. This sign was fulfilled in the wonderful meteoric shower of the morning of November 13, 1833. A few meteors may be seen in the heavens almost any clear night; but on November 13, 1833, the whole heavens were full of shooting stars. The world never saw

anything like it before, and it has not witnessed the like since. On that night occurred the most wonderful display of shooting stars in all the history of the world. Professor Olmstead, of Yale College, wrote:

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

WHOLE HEAVENS IN MOTION

Another writer says: "The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the thirteenth of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The appearance was that of

fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal when 'the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'—Burritt's "Geography of the Heavens," page 163, edition 1854.

After Christ had foretold these three signs, which were to betoken the approach of His coming, He said: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 29-31.

Here we have a very striking and forcible figure. When we see the trees bud and put forth their leaves, we know for a certainty that summer is near. These signs never fail. No such expectation was ever yet disappointed. The summer always comes. "So likewise"—with the same unmistakable certainty—"when ye shall see all these things, know that He [margin] is near, even at the doors." Matthew 24: 33, margin.

We have seen from history that these three great signs in the heavens have been fulfilled. The sun was darkened May 19, 1780. The following night, the moon refused to shine. The shooting stars appeared November 13, 1833. Now what are we commanded to know? "Know that He is near, even at the door." We are not left to guess that possibly the end is near, but we are to know for a certainty that the coming of Christ is at the door.

THE SEAL OF JEHOVAH

THE seal of an earthly government is an impress usually containing the name of the executive, his title or official position, and his territory. For instance, the first seal of our nation was a die having the words "George Washington, President" and "United States" upon its face. The placing of this seal upon documents was significant of two things. It denoted the position, power, and authority vested in him whose name it contained, which, in fact, was his official name; and it also indicated an expression of the approval of the chief executive, and as being legal and valid all documents that he had sealed.

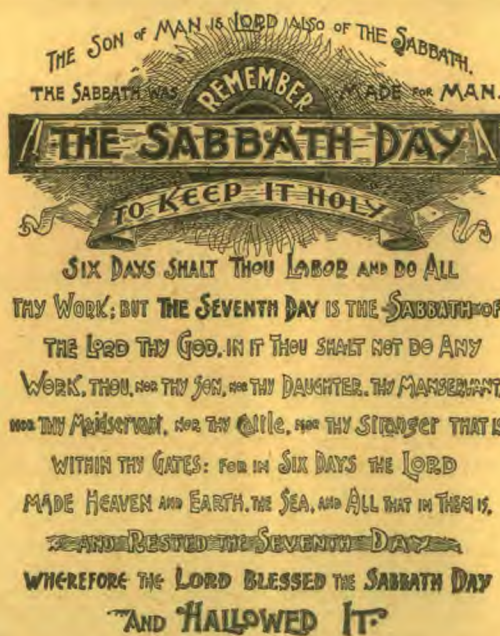
There exists no place for conjecture or speculation as to what constitutes the seal of God's government. In the bosom of His eternal law is found the official name of heaven's executive. It reads:

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

Embodied in this fourth commandment are all the features that constitute a seal. The name of the Ruler is "the Lord" or "Jehovah"; His position and authority is "Creator"; and His dominion is "the heavens and earth," or the universe.

A SIGN OF OMNIPOTENCE

To remove this commandment from the law would take from it the distinguishing mark, or sign, of its Author, the true God. A false god could claim to be king and proclaim a law for his kingdom. It



is very natural that enemies of God's government would seek to remove from the law of Jehovah this vital part, which so definitely defines the position and power of the Lawgiver, and serves as the seal of His kingdom.

The words "sign" and "seal" are used synonymously. See Romans 4: 11. That the Sabbath is to be an eternal "sign," or "seal," is declared in these words: "Verily My Sabbath ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13. Sanctification is, re-creation, and it is accomplished by the same creative power.

MARK OF AN APOSTATE

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4: 30. The "Spirit of God" that "moved upon the face of the waters" at the time of creation is the same agency that makes "new creatures" of the clay that we are. It is "through sanctification of the Spirit" that this is accomplished.

BY EDWIN K. SLADE

The Sabbath to the believer is a perpetual reminder and sign of God as Creator and of His power to save. "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96: 5. Idolatry and Sabbath desecration have always gone hand in hand. The enemy of the souls of men has been untiring in his efforts to hide from humanity this all-important truth contained in the fourth commandment, and he has not labored in vain.

John, the seer of Patmos, gives added significance to this subject in the mention that he makes of the seal of God and the seal, or mark, of the "beast." In Revelation 7: 2, 3, the sealing of the servants of God is introduced in these words: "I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

At the same time, a counterfeit seal will be imposed upon mankind, and enforced by legal enactment, to take the place of the genuine seal. It is "the mark of the beast" of Revelation 13 and 14, which is as clearly the "mark," or seal, of an apostate power as is the true Sabbath "the seal of the living God." Mankind must choose either the seal of the true God and Creator or the mark of an apostate.

THE report is current that one of our largest Protestant churches is instituting a nation-wide campaign with the slogan, "Save the Sabbath of America." Why should not Christian people turn their attention to the Sabbath of the Bible, which is the seventh day of the week? God calls for its observance, and will accept no substitute. Have you ever carefully studied this question in the light of the Scriptures?

“EXCEPT ONE BE BORN OF WATER

and the Spirit, he cannot enter into the kingdom of God.”

BY WILLIAM G. WIRTH

SPEAKING of baptism in apostolic times, the scholarly Bingham, in his “Antiquities of the Christian Church,” book 11, chapter 11, paragraph 1, says, “The ancients thought that immersion, or burying under water, did more lively represent the death, and burial, and resurrection of Christ, as well as our own death unto sin, and rising again to righteousness.”

Farther on, in the same chapter, paragraph 4, he adds, relative to immersion: “There are a great many passages in the epistles of St. Paul, which plainly refer to this custom. ‘We are buried with Him by baptism: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ Romans 6: 4. So again, Colossians 2: 12: ‘Buried with Him in baptism; wherein ye are also risen with Him, through the faith of the operation of God, who raised Him from the dead.’ And as this was the original apostolic practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the apostles.”

And it was because the Scriptures do so plainly teach the significance of baptism as a symbol of the burial of the “old man” of sin and the coming forth of the “new man” of righteousness in Christ Jesus, that the “universal practice of the church for many ages” was immersion. Sprinkling or pouring ‘could never express this beautiful fact in the Christian’s life.

However, we are not left to the researches of the historian to learn that immersion was the only recognized and true form of baptism in the early Christian centuries, and indeed for some time after Christ—all authorities in that particular field agree with Bingham. It may surprise the reader to know that the sculpture and art of that period bear witness to the same fact. In one of the issues of the *Homiletic Review* is an il-

luminating article by Dr. John T. Christian, on “Baptism in Sculpture and Art.”

That Dr. Christian is well qualified to write authoritatively on the subject will be conceded at once when he tells us that he “has examined many hundreds of pictures which in one form or another portray baptism. The most of these representations have reference to the baptism of Christ. Such pictures were once found in the catacombs in Rome and elsewhere, on frescoes and mosaics used in the adornment and illumination of baptisteries, carved upon tombs and church furniture, painted upon the walls of monasteries and the ceilings of

churches, cut into precious stones, and in the illustration of missals, Bibles, rare old manuscripts, and in many other places.”

The opinion Dr. Christian hands down as a result of his survey of this vast mass of material is most interesting and important. Let us have it in his own words:

“As to the teaching of the pictures on the form of baptism there is not the slightest doubt that the references are to immersion. Of the practice of the New Testament and the ancient churches on baptism there is not a particle of doubt. There are six elaborate descriptions of baptism which have come down to us, well known in all the churches of these

times, and they all prescribe immersion. [Italics ours.] They are the so-called ‘Egyptian Church Acts’ (Gebhard and Harnack, *Texte und Untersuchungen*, VI, chapter 4); the *Canon Hippolyte*, of the third century (book 7); the ‘Apostolic Constitutions or Canons’ (*Catech.*, XVII, *Patrologia Græca* XXXIII, 43); Cyril of Jerusalem (*Patrologia Latina*, XVI); Ambrose of Milan (*Analecta*, Bunsen, II, 465; III, 385; London, 1854); and *Dionysius Areopagitica* (*De ecclesiastica hierarchia*, chapter 2).”

Even in the city of Rome, it is now most certain that for the first eight hundred years of the Christian era, immersion was the regular mode of baptism. Tertullian, the popes Leo the Great, Pelagius, Gregory the Great, and other leading characters of that time, attest to this. Too, the art of the period shows it. The oldest of the baptismal pictures is that found on the wall of the crypt of Santa Lucina in the Catacomb of St. Calixtus. Though there is some question on this picture, the majority of scholars interpret it as referring to baptism and revealing immersion as the form. Dr. Schaff says, “It seems to give us the closing part of an actual immersion or submersion.” (*The Independent*, March 5, 1885.) The “Chamber of Sacraments”



As to the teaching of the pictures on the form of baptism, there is not the slightest doubt that the references are to immersion. Concerning the practice of the New Testament and ancient churches in regard to baptism, there can be no question.

(Strzygowski, *Iconographie der Taufe Christi*) has a picture which presents John the Baptist immersing Jesus. The Italian archæologist De Rossi affirms that it portrays an immersion.

One of the best known representations of baptism is the mosaic in the Church of St. Giovanni in Fonte, Ravenna, Italy. Its date is placed about 450 or 500 A. D. Dr. Christian says of this mosaic: "There is probably no doubt that the picture was a representation of immersion as administered in the baptistery of which it was an adornment. . . . We know certainly that the original form of baptism in Ravenna was immersion. The 'Office of Baptism' belonging to this church, now in the library of Bologna, prescribes immersion. While the mosaic has been much altered, the baptistery of Ravenna is one of the most perfect monuments of immersion preserved in Italy." Thus do scholarship and research verify the truthfulness of the Scriptural mode of baptism.

Not only do the mosaics of baptisteries indicate immersion as the true baptismal mode, but ornamental book covers present concurrent testimony. The Bodleian Library, Oxford, possesses a valuable panel that was originally part of a book cover. It dates back to the ninth or the tenth century. The scene depicted on this panel, Didron tells us, in his *Annales Archéologiques*, XX, 118, 1860, is that of an immersion. In the Bavarian Library of State in Munich there is a copy of the Gospels, on the back of the cover of which are three series of paintings. The first series portray the announcement, the birth, and the baptism. The baptismal picture presents Jesus in the Jordan, which rises in great waves around Him. John stands on the bank immersing the Saviour. The two angels on the opposite shore hold a cloth ready to dry Him.

The famous cathedral of St. Mark's, in Venice, contains two illuminating pictures of baptism. In one, Mark is baptizing the early disciples in Aqueleia. The mode is that of immersion. The other gives the baptism of a noted official, administered in the same manner.

Dr. Christian, in concluding his article, draws the following conclusions from his investigations, which only serve to support the Scriptural mode of baptism, immersion:

"The pictures for the most part belong to Italy and other Roman Catholic countries (B. B. Warfield, *Bibliotheca Sacra*, page 626, October, 1896). It was in Ravenna, after it had passed from the Greeks into the possession of the pope, in 1311, that the first law was passed making affusion authoritative. And as Wall has well said, sprinkling was 'introduced in times of popery; and that accordingly all those countries in which the usurped power of the pope is or has been owned have left off dipping of children in the font; but that all other countries in the world (which have never regarded his authority) do still use it,' (W. Wall, 'History of Infant Baptism,' I, 583).

"The foremost archæological scholars, after patient investigation, all conclude



A Day In June

AND what is so rare as a day in June!
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,

An instinct within it that reaches and
towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its
chalice;

There's never a leaf nor a blade too mean
To be some happy creature's palace:
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters
and sings;
He sings to the wide world, and she to her
nest—
In the nice ear of Nature, which song is
the best?

Now is the high tide of the year,
And whatever of life hath ebb'd away
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop over-
fills it;
We are happy now because God wills it;
No matter how barren the past may have
been,

'Tis enough for us now that the leaves are
green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms
swell;

We may shut our eyes, but we cannot help
knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear
That dandelions are blossoming near,
That maize has sprouted, that streams are
flowing,

That the river is bluer than the sky,
That the robin is plastering his house
hard by;

And if the breeze kept the good news back,
For other couriers we should not lack;
We could guess it all by yon heifer's lowing—
And hark! How clear bold chanticleer,
Warmed with the new wine of the year,
Tells all in his lusty crowing!

Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;

'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue—
'Tis the natural way of living.

Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,

And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

From "The Vision of Sir Launfal,"
by James Russell Lowell.

that the form of baptism was immersion. One author must be sufficient in this place. The Jesuit, P. Raffaele Garrucci, who wrote a magnificent work on Christian art, says the most solemn and ancient rite was 'to immerse the person in water, and three times also the head,' and calls the sprinkling of water a 'substitute' (Garrucci, *Op. cit.* I, 27 sq.).

"The pictures usually represent river scenes, are frequently connected with baptisteries, and are supposed to illustrate the immersions which took place in them. Add to the reasons already given the further fact that most of the pictures were painted, and many of the baptisteries were built, by the Greeks, who never practiced anything but immersion, and there is a complete demonstration that the pictures allude to immersion."

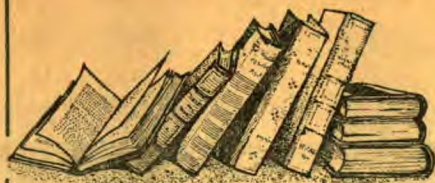
I hold in my hand a work by T. J. Conant, D. D., on "The Meaning and Use of *Baptizein* (to baptize), Philologically and Historically Investigated." It is an exhaustive study of the word "baptize" as used in our English Bible, in the original Greek; not only of the New Testament, but also of the Greek versions of the Old Testament; the writings of profane Greek authors; the usage of the word by the Church fathers when they speak of it in reference to the Christian rite and when they use it without reference to the rite; and also of different early language versions of Scripture. The reader will be interested to know Dr. Conant's resultant opinion. He says:

"The word *baptizein*, during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. In its literal use it meant, as has been shown, to put entirely into or under a liquid, or other penetrable substance, generally water, so that the object was wholly covered by the inclosing element. . . . Whenever the idea of total submergence was to be expressed, whether literally or metaphorically, this was the word which first presented itself."—Pages 158, 159.

With history, sculpture, painting, and literature thus corroborating the Biblical mode of baptism, who shall say that immersion is not the proper and only form to be used in this sacred rite? And when we think of the heavenly truth symbolized by the act of immersion, the putting away of the old life of sin and the entrance upon a new life of righteousness and faith, we can see its beautiful significance.

¶ The population of the Virgin Islands is now only about 25,000. Three fifths of the couples living together there are not married, and nearly 70 per cent of the births are illegitimate. Drunkenness is the prevailing vice. A chance for missionaries who do not wish to go to India or China!

¶ Great Britain furnished 8,654,467 men for war service in the various areas. Of these, 851,117 were killed, 142,057 were reported missing or made prisoners, and 2,067,442 were wounded.



As Others See It



The Biggest Asset

THE worst thing that can happen to a man is to start life with influence. So declared Charles M. Schwab in a talk to Princeton students upon how to succeed in business. Young fellows who excuse their failure on the score of having no influential friend to give them a boost get cold comfort from Mr. Schwab, who has come up from the ranks, and who now goes as far as to advise any young man who has an influence not to use it to get a start. Mr. Schwab laid down as the first fundamental of a successful life "Unimpeachable integrity." Character is the biggest asset in business.—*Leslie's Weekly.*

Why the Church Failed

To charge the church with failure is quite a different matter from charging Christianity with failure. . . . The main reason why the church was not able to prevent the war is that it has, at least partially, failed to communicate to its people the spirit of Christ, the soul of Christianity. Its leaders seem to have been satisfied and have led the people too much to be satisfied with the letter of the Bible, and have not sufficiently insisted upon nor exemplified its spirit. Dogma and creed have been emphasized more than the divine, spiritual life and ethics which the New Testament commands all to live. Altogether too much attention has been given to the salvation from the future hell of ecclesiasticism and not by any means enough to the overcoming of the hell in the individual human heart, which latter hell can only be destroyed by making the spirit of Christ dominant in the individual life.—*San Jose "Mercury-Herald," May 15, 1920.*

If Another Race for Armaments!

If the unlimited rivalry in armaments between the great powers shall be renewed, at the present stage of economic exhaustion, political turmoil, and uncertainty between peace and war in which Europe is struggling, it is hard to see by what miracle we can avert a general war, which will bring the whole world, victors and vanquished, down to the same level of misery. The result of this policy will be bankruptcy, famine, and either a social revolution or a horrible despotism. There is but one way to escape this danger: a general agreement between all the powers, Germany included.—*Guglielmo Ferrero, historian, quoted in Dearborn "Independent."*

Another Prophet Needed

WE are drifting like a ship that has lost, not its steering gear but its captain, if not its pilot. We are wandering in the wilderness, if not of sin, at least of doubt, and we are likely to arrive not in Canaan but in purgatory. Blessed therefore be any publicist that shall arise, as Lincoln arose, even out of obscurity, to point out the real issues about which we must think if we would emerge.—*"Saturday Evening Post."*

No World Peace

THE substitution of political philosophy for Bible prophecy, in viewing the future, is a mark of modern apostasy. Seven years ago the eloquent sirens of our Chautauqua platforms were assuring the world of abiding peace because of extensive armaments, and a general spread of culture in human life. The world peace conference at Constance was interrupted ere it began, by the boom of cannon in the world's greatest war. To-day the same teachers blandly assure us that endless peace is now at hand, absolutely ignoring the Bible teaching that God cannot make sin happy; that for the present age "wars, desolations are determined," and that down the centuries there rings the divine prophecy, "I will overturn, overturn, overturn, until He comes, whose right it is." A reading of Bible prophecy will remove all illusions as to immediate world peace.—*Robert M. Russell, D. D., LL. D.*

The American Oligarchy

THE American Congress is very largely to blame for the unfortunate industrial conditions now confronting the country. The legislation proposed to meet the situation is merely an il-

lustration of our methods of dealing with economic questions, and particularly when they become acute.

If I may paraphrase an ancient expression, we have sowed the wind and we are reaping the whirlwind. How extensive that whirlwind may become, how destructive in its consequences, is a matter perhaps for speculation, but of genuine apprehension nevertheless.

The procedure of the American Congress has been characterized during the last fifty or sixty years by its liberal grants of privilege, either in the shape of franchises or largesses to combinations of capital, or by the granting of exemptions from the operation of general laws to organizations of men. In the first instance, the beneficiaries of privilege waxed strong and yet stronger until they menaced the welfare and the future of the country, aroused the opposition of all thinking men, divided the membership of a great national party, and justly received with others the denunciation of organized labor. They were finally made subject to a series of legislative restrictions, the value of which is still a matter for speculation.

Learning the lesson which the advantage of special legislation conferred upon its beneficiaries, organized labor, readily imitative, adopted the identical policy which it denounced when exercised by others, and by the sheer force of its political power has secured from Congress in almost every instance the legislation it has demanded; and that legislation has exempted it from the operation of many salutary laws on the one hand, and therefore from responsibility on the other, giving it—in other words, but in a different form—precisely what we have doled out *ad nauseam* to other combinations.—*Senator Thomas, of Colorado.*

Threefold Education Needed

THERE can be no cure for the world's discontents until faith and the rule of everlasting principle are again restored and made supreme in the life of men and of nations. This cannot be done by exhortation or by preaching alone. It must be done also by teaching; careful, systematic, rational teaching that will show in simplest language that the uninstructed can understand what are the essentials of a permanent and lofty morality, of a stable and just social and industrial order, and of a secure and sublime religious faith.

The school, the family, and the church are three coöperating educational agencies, each of which has its weight of responsibility to bear.—*Dr. Nicholas M. Butler, president Columbia University.*

The Source of Democracy

WE can never hope for true democracy unless we get back to the Bible, where democracy had its source. Democracy's best definition is given by the prophets and Jesus Christ. The democracy of the nation will have to have its foundation on the democracy of Christianity.

It may be too late to set the senators reading their Bibles, but it is time we decided that the generation of the future be not religiously illiterate. The social teachings of Jesus have not been improved upon.—*Prof. Laura H. Wild, Mount Holyoke College.*

Making Brutes of Men

A LABORER in a slaughterhouse writes to a newspaper that his work has cured him of eating meat. "I know that no right thinking person would have the things take place that I have witnessed there; the work makes men callous. I find the animals are willing to make friends with me. I sincerely hope that meat eating will disappear as drinking is disappearing."—*Dearborn "Independent."*

No Universal Church

I AM never so depressed about the future of the church as when I hear suggestions made for its greater future, suggestions which are not to be found in the New Testament. I see no future for the church on any grounds other than the deepest grounds. It is only when I think of the church as . . . a great gift to save us from the various despairs to which life in the long run reduces men—it is only then that I have no fear.—*Dr. J. A. Hutton of Glasgow, Scotland.*

No Flower
Can
Bloom
in Paradise—



—Which Is Not
Transplanted
from
Gethsemane

THE MYSTERY OF SUFFERING

BY LUCAS A. REED

WHO would choose the pathway of suffering? We shrink from pain, we dread mental anguish, we fear all sorrow. If it were left to us, we would have none of this. We would choose a pleasant way. Ours would be a delightful-some path.

But Christ chose deliberately, long before He was to walk in it, the path of humility, of pain, of loneliness, and of suffering and death. And God, who knows the end from the beginning, and sees from its first inception the culmination of all lines of conduct, planned with Christ the way of darkness and gloominess throughout His earthly career.

The prophet Isaiah, seven hundred years before it occurred, foretold that God's Anointed would be "despised and rejected of men; a Man of sorrows, and acquainted with grief." He predicted, seven centuries before Christ took up the weary burden, that He would bear our griefs and carry our sorrows. He fore-casted in prophetic picture a Man apparently "smitten of God, and afflicted."

In all of that sad and bitter experience, God was choosing that very way for His beloved Son, and the Son was following submissively the leading of the Father's hand. "It pleased the Lord to bruise Him; He hath put Him to grief." And why was it?

If Christ was to help us, He must be one of us; and to be this, He must in reality make Himself one with us. His life was not a life of pretense. In the days of His flesh, He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Hebrews 5: 7-9.

Thus does inspiration allude to the suffering Saviour in Gethsemane's garden at the dark and evil midnight hour of His betrayal, when the innocent and unoffending Son of God was to be put into the hands of brutal men, that even then

He might continue for our sakes to be the humble, trusting, obedient Son of man.

Let us go with the Saviour up into the shadows of the olive groves on the sad and fateful night. Let our hearts be bowed with a confession of our ignorance of the deep and dark mystery, and seek to know the secret intent of that suffering, the greatest that ever our burdened, afflicted world has known.

IN THE SHADOW

Because He could have easily avoided it, crowned as He was with divine power and majesty, we know that He chose this way of deep humility and blood-damp agony, of bruised brow and pierced side, and shameful death withal. Yes, He chose it; because had He exercised His divine power and majesty to effect His release, He would have ceased to be a man, our man, our representative. Into His life would have come something we could not hope to repeat, something supernatural, not human. He would then and there have ceased to be the Son of man. He would then and there have ceased to be our advocate. Had Christ saved Himself, He would not have saved us. Deep as the deepest abyss of God's eternal truth were the words of the mocking chief priests, scribes, and elders: "He saved others; Himself He cannot save." Matthew 27: 42. No, not if He would be the captain and the author of our salvation.

As man He must suffer the penalty, the consequences for man's sin. As man He must endure the wrath of God visited upon transgression. He felt the union between Him and the Father in jeopardy. His human nature shrank from the ordeal, fearing it would not endure the conflict.

The struggle strengthened with the darkness of the night.

"Tis midnight; and on Olive's brow
The star is dimmed that lately shone.
'Tis midnight; in the garden now
The suffering Saviour prays alone."

The awful moment had come which was to fix the destiny of a world. Humanity's

fate trembled in the balance. Christ might now push from Him the cup. He might wipe the bloody sweat from His brow, and rising, leave man to perish in his sins.

John, by inspiration, has written down for us the dark thoughts which crowded upon the Saviour's mind that night when He struggled alone in the dark and cheerless garden: "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name."

Thus in the garden He had questioned if the Father might not save Him from that hour. He had prayed, "Father, if it be possible, let this cup pass from Me." Three times the prayer was offered. Three times humanity shrank from the last and crowning sacrifice. What caused Him to drink the cup to its last bitter dregs?—It was for you and me. This whole human race rose up before His view. He saw that if He left them, all must perish. He saw our abject helplessness. He saw the power of sin. He saw the woes and bitter lamentations of a lost and ruined world. He takes the place of the defenseless and the weak. He chooses for man at the sacrifice of Himself. He accepts the plan of God. He cries out, three times over, and at last fainting as He cries, "Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Thus the will of Christ rose into unity with the will of the Father. Thus He had learned obedience in the things that He suffered. Thus He became the Captain of our salvation. Thus He became a faithful and merciful High Priest in the things pertaining to God.

PERFECT THROUGH SUFFERING

But what God wills is exactly right. It is the perfect thing. God's will is the sum of all that He is. What His infinite love sees best, what His unmeasured wisdom chooses, what His almighty power can achieve, what His foreknowledge can discern in all its results to the ages of eternity, that He wills for His loved ones

to do. Thus in doing God's will, we find the way to perfection; we do the thing that is infallibly right.

And this is exactly what the writer of the book of Hebrews assures us regarding the suffering of Christ. He suffered in the flesh; but in this, He chose the will of God. Thus we read that this was God's plan; "for it became Him, . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Hebrews 2:10. Christ followed this wondrous plan of God. "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." Hebrews 5:8, 9.

Some one will be sure to ask, If Christ was the Son of God, and the sharer with God in all the perfection of Deity, how can it be said by the Scriptures that He was made perfect through suffering? In asking such a question, it is forgotten that Christ became man. And He became fully and completely man. To do this, He must voluntarily empty Himself of His divine power. (Philippians 2:6, 7.) "He emptied Himself," is the literal translation. Thus His humanity must be all that He permits to appear, and He must lay aside divinity and be as dependent upon God as we are. (1 John 4:17.)

As the Son of God, He possessed the perfection of Deity, without flaw or defect, but absolutely separated from humanity, and the most hopeless thing in the universe for humanity, because of its unattainment by any man. But Christ took our humanity with all its proneness to sin, and liability to temptation, and inclination to walk according to its own rebellious will. He held that humanity true to God at every step of His life. In Him for the first time humanity became perfect, even though it had been biased, from an inheritance of ages, toward all that was wrong.

CAME DOWN TO HELP US UP

For Christ to have had the full exercise of His divinity from the first to the last, would not have made Him our example. That He might show humanity how to live, He had to refrain from using His divine power and glory, and depend by faith on God alone. Because He emptied Himself when He came to earth, He was born a helpless babe in Bethlehem. When the disciples went to buy meat, it was because their Master was really hungry. When He asked drink at the well of Samaria, He was really thirsty. When He fell asleep in the ship, it was because He was wearied with His labors for others. He assumed humanity with all its limitations and weaknesses, and lived and learned as God led Him on.

If obedience was necessary for the Son of God, it is necessary for us. If obedience was required to perfect the divine Saviour, it will be required to perfect us. He "learned obedience." "He became the author of eternal salvation unto all them that obey Him."

There are those who teach that all that is necessary is to believe. It is true that faith justifies the ungodly without the doing of the law, but this is only for the sins of the past. As we cannot undo the past, God pardons when by faith we ac-

cept the promise. But repentance brings us back to obedience. Sin is transgression; and when we repent of our sins, we are sorry with a godly sorrow for our disobedience. If we continue to disobey, we continue to transgress; in other words, we continue to sin, and must continue to repent. This is not the road to perfection.

Christ is the author of eternal salvation only to those who obey Him. Christ has said that he who hears His word and does it not, is like "a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house;

however, will work for us "a far more exceeding and eternal weight of glory." All things will "work together for good to them that love God."

In suffering, our hard hearts will be broken. In pain, our haughty spirits will be humbled. In loss and perplexity, we shall learn to confide in Him who "doeth all things well." Gladly, therefore, will we accept infirmities, that the power of God may rest upon us. Yea, we shall even take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when weak in ourselves, we shall in Him be strong. (2 Corinthians 12:9, 10.)



The Church Militant

**The church is an army with banners,
Assembled in holy array;
And world-wide is flung the great
battle.**

Enlist, brothers! Brook no delay!

**The church is an army in action.
Swift, mobilized, facing the foe,
Each soldier an integral unit,
Each ready to strike, blow on
blow.**

**The church is no camp of the
craven.**

**The fighting is deadly and real.
Then over the ramparts, ye brave
men,**

Sweep on to the bugle's loud peal!

**Triumphant, the church now is
praising**

**The King on the crystal expanse.
Who, harping, will swell that new
chorus?**

**The soldiers who made the ad-
vance. A. N. Anderson.**

and it fell: and great was the fall of it." Matthew 7:26, 27. He tells us that not every one who says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. He even declares there will be those who will claim to work miracles in His name, yet they are in reality those who work iniquity. (Matthew 7:22, 23.)

No; if Christ was required to obey the will of God in order to be our leader, we shall have to do the same to become His followers. He admonished us, "If ye love Me, keep My commandments."

If He must suffer that He might learn to obey, so shall you and I have to suffer in order to learn the same obedience. This, then, is the mystery of suffering. We might not choose pain and sorrow and suffering, if the choice were left for us; but then we should not learn to obey. God is good and wise and true. He will not afflict willingly. Our light affliction,

Perpetuating the Magna Carta

(Continued from page 2)

westward to the banks of the Tiber; and the message of the gospel, without which civilization degenerates into barbarism, must accompany this world dominion, to utilize to the full the opportunities of evangelism, and to develop through the centuries those Anglo-Saxon peoples who now stand as the leading exponents of civil and religious liberty.

But if the way in which Christianity was guided from Asia to Europe, and again the way in which it has been preserved in England side by side with liberty and democratic government, were providential, the way in which evangelical religion was planted in America side by side with democracy was just as conspicuously marked by divine watch-care. A thousand remarkable events seem to have conspired to give America to the English race, and to make it the headquarters from which the gospel should be speeded on toward its universal mission.

"In the discovery and colonization of America God was opening the way for the Anglo-Saxon people, imbued with the spirit of the evangelical gospel, to become a great nation. The time for the event was itself ordered of God. The discovery of America either sooner or later would not have been so propitious for evangelical Christianity. The continent was discovered when human thought was being kindled and human imagination was being inflamed by workers, thinkers, and investigators. It was just at the rejuvenescence of art and the birth hour of modern science."—"The Mission of Our Nation," pages 29, 30; by J. F. Love.

Yet how all the preliminary chances seemed to insure a Spanish or a French America instead of an English! But when Columbus was almost ready to drop anchor off the Carolina coast, a few birds became the instruments of Providence to beckon him away to the south, away from the land reserved for another religion and another race. And when a new France with its Catholicism had become firmly entrenched in the north, what a train of romantic providences wrested this territory from its possessors and gave it to the English! As Bishop Galloway says, "The defeat of Montcalm on the heights of Abraham was the pivot on which turned the modern history of the world;" while another author calls the event "almost miraculous." And we shall hardly think the language of these men extravagant, when we consider this event in its bearings on the subsequent history of the United States, for it then becomes

plainly a crucial period for evangelical religion and its future in the world.

Then again the direct founders of this nation felt they were guided by special providences in their work. We may pass by Columbus, who declared, "God made me a messenger of the new heavens and the new earth," and whose last act in the Old World and his first in the New was to worship the God whose messenger he felt himself to be. But what schoolboy does not know that New England was founded under religious enthusiasm, and that the wilderness was explored and cleared and the rivers of the continent, including the Mississippi, navigated by men who felt that they were agents of divine Providence? Even the Jamestown colony recognized the propagation of the Christian religion as one of the reasons for its existence; and John Fiske says that in Virginia, the colonial preachers proclaimed that "Virginia was a door which God had opened for England."

Barrows gives us the following graphic picture of how Whitman and Spalding and their little missionary band annexed the Oregon country to the rest of America:

"There spreading their blankets and lifting the American flag, they all kneeled around the Book and with prayer and praise took possession of the western side

of the continent for Christ and the church."—"Oregon," page 134.

A similar spirit has always inspired those who stood beside the nation as counselors and guides in times of stress and crisis. Thus George Washington declared in his first inaugural address:

"No people can be found to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States; every step by which we have advanced to the character of an independent nation seems to have been indicated by some token of providential agency."

Benjamin Franklin has sometimes been spoken of as a cynical materialist; but his speech in the Constitutional Convention shows that he had a very vivid sense of the true source of national greatness and prosperity.

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity;

and have we now forgotten that better Friend, or do we imagine we no longer need His assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth that God governs in the affairs of men."

The great men of America have been imperially great in no way more conspicuously than in recognizing the guiding hand of God in this nation's history, and the call of destiny in pointing out to this nation a noble mission among earth's peoples.

But this work, of course, is to be done, not by the government, but by the people, and the voluntary organizations they may form. The complete separation of church and state in this country was brought about, not by infidels and secularists, but by earnest Christians who wished to avoid those evils which have marked the path of history wherever the church and the state have attempted to interfere with one another's work. And this separation can only be maintained by conscientious Christians who believe it to be the indispensable condition for effectively carrying on the church's work of evangelizing the world in this generation, and who, like their ancestors, are willing to sacrifice all, to keep alive the spirit of June 15, 1215, for the maintenance of religious and civil freedom.



A GOD-GIVEN WORD

By STEPHEN N. HASKELL

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

All sincere Christians believe the foregoing testimony. If there is anything found in the Bible that is not profitable, then it is not Scripture; for "all Scripture is given by inspiration of God, and is profitable."

David, speaking of himself, said, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Samuel 23:2. A prophet speaks the words of God. The relationship of God to a prophet is illustrated by the relation of Moses to Aaron. God said to Moses, "Aaron thy brother shall be thy prophet." Exodus 7:1, 2. Moses was to place the words in the mouth of Aaron, and Aaron was to be spokesman for Moses to Pharaoh. God puts words into the mouth of His prophet, and the prophet in turn speaks them to the people; and God promises to be with the mouth of the prophet. (Exodus 3:21-23.)

Inspiration bears its own credentials. One writer compares the Bible to a lion in a cage: if he is kept in a cage, he will need to be fed; but if he is let out, he will take care of himself. He asks no

one to care for him. This is true of the testimony of the Lord.

ENLARGED BY CHRIST

Every God-inspired person will magnify that which has been written and previously inspired. The first promise made in the Garden of Eden after sin entered the world, illustrates this: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. All the gospel is embraced in these words, to the end of this world, even to the end of the time when sin and Satan shall be wiped out forever in the lake of fire.

Every rite and ceremony in the law of Moses was designed to illustrate salvation through Christ. "I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou hast MAGNIFIED Thy word above all Thy name." Psalm 138:2. "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42:21.

Christ magnifies the law by showing its far-reaching claims. Referring to the sixth commandment, He says that "whoever is angry with his brother without a cause shall be in danger of the judgment." Matthew 5:22. He even goes farther and says, "If thou bring thy gift

to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Verses 23, 24. It is a spotless character that God requires. Even the thoughts and intents of the heart should be pure before God. This is the spirit of the law of God; it is to love God and our fellow man.

OLD SUPPORTED BY NEW

Jesus said that every word of God contains life. Christ does not say, "By many words," or, "By some particular words," but, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4. He refers to Deuteronomy 8:3 to prove this. In these words, Jesus not only endorses the Old Testament, but makes that the basis of understanding the New Testament. In the Old Testament is every truth of the gospel concealed; in the New Testament is the same truth of the gospel revealed.

There are in the New Testament over two hundred verbatim quotations from the Old Testament; and the expression, "It is written," is used more than one hundred times in the New Testament. Christ is revealed in the Old Testament as well as in the New.

While the miracles of Christ are a proof of His divinity, a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New Testament.

All inspired writings develop redemption through Christ. There is a far-reaching significance which no human mind, not even the devil himself, can fathom. The Bible bears the characteristics of its Author.

When the Lord said to Pharaoh, through Moses, "Israel is My son, even

My first-born: and I say unto thee, Let My son go, that he may serve Me" (Exodus 4:22, 23), in these words was a prophecy of Christ's going down into Egypt till the death of Herod; but it never would have been known had not God inspired Matthew to record it thus. (Matthew 2:11-15.)

Such is the inspiration of Bible prophets. Every true prophet, it matters not in what age he may live or what position he may hold, will magnify and make clearer what other prophets have previously said. He will never contradict or

belittle the words spoken by them. The same infinite mind has spoken the word, from the Garden of Eden to the closing scenes of this world's history.

SOME men say that we ought to keep Sunday in commemoration of the resurrection of Jesus. Where is the command?—There is none. We read, "Where no law is, there is no transgression." Therefore I transgress no law, commit no sin, in not keeping Sunday.

M. A. H.

THE completion of the section of the narrow-gauge Siamese state railway, connecting the capital with Padang-Besar, where passengers for points south may change to the Federated Malay States line, is still so recent as to make this two and one half days' railway journey something of an adventure. But it offers very obvious advantages to those who desire to see the country, and to whom the thought of a Chinese rest house or two does not present too many terrors; for the trains run only during daylight, "on account," so we were told, "of wild animals." The fear is that they will stray onto the track or charge the engine; and in a land so undeveloped, and so far from resources for first aid, it might prove very inconvenient to get into a midnight fracas with a wild elephant or even an angry and determined carabao, or "water buffalo."

We did not lack warnings of the discomforts of the proposed journey. Strangers went out of their way to inform us that nothing would induce them to take or to repeat the trip by rail, setting forth the safe and simple sea route as a glowing alternative. But one can never see a country by coasting round it; so we definitely committed ourselves to the journey, which as yet no guidebook that we could find describes; and the very early hours of a January morning found us on our way.

MEMORIES OF TROPICAL NIGHTS

The stars were glowing like jewels in the unclouded sky when we set forth; but by the time we arrived at the river, which we must ferry across in order to reach the small northern terminal of the southern line, the pointed roofs and slender spires of the numerous temples were clearly outlined against the brightening eastern heavens. It was with a feeling akin to regret that we turned away from that to us most interesting of the cities of the East, and gave ourselves to the prosaic matter in hand,—getting a good seat in a second-class car, and, like all the other prospective passengers, who seemed surprisingly many in spite of the early hour, *getting it first*. No foreigners, even missionaries, we afterward learned, are supposed to ride second-class in Siam. However, we found the car comfortable, and fairly clean. One thing the traveler must get used to, whether he travels first-class or third-class, and that is the very tall spittoons, which are provided for every seat, and frequently used, on account of the almost universal habit of betel-nut chewing and the resultant spitting.

At last, the final piece of baggage is weighed and deposited, every one has a seat and is settled for the day, and we are off. Only a few minutes suffice to shut out the towers of Bangkok, many of whose sights and sounds will long linger in the traveler's memory. "The endless chirping of the grasshoppers, and humming of insects, with the roaring of the bullfrogs



This is an observation on the Siamese state railway. No, that is not a young man standing holding a baby; it is the baby's mother. The woman, with her short hair, *panung*, and *pahom*, is typical of the great majority of the women of Siam.

By Slow Train Through Southern Siam

Where traffic stops at night for fear of wild elephants and loosed buffaloes

BY ADELAIDE BEE EVANS

and the croaking of their lowlier brethren, will always associate themselves in his mind with the warmth and splendor of the tropic nights. The familiar little lizards darting about the walls and ceilings of his room, and the loud, resonant cry of the *tokay* often breaking into his slumbers, will not readily be forgotten. The mosquitoes, which in venom and ferocity rival those of any other region of the earth, will, it may be hoped, pass like a bad dream into the oblivion they deserve. But the beautiful little fireflies merit a better fate. As they flash to and fro against the background of darkness, or light up the trees and shrubs with their brilliance, they form a picture which the imagination will long be glad to treasure."

ANOTHER PAGODA

For some miles, we find ourselves hedged in by jungle on each side of the narrow track. The engine, a small one of the wood-burning type, gives the impression of going very earnestly about its business. Why is it, we wonder, as we are compelled to take frequent notice of its puffing and buzzing and the clouds of sparks that fly past our windows, that earnestness is so frequently companioned by noise?

The names of the neat little railway stations, all so new and most of them so isolated, were of interest: Taling Chan, Ban Chimbhalee, Sala Tamsop, Wat Ngui Rai, Ban Khmer, and so on. At Nakon Patom, as it is named on the large blue folder that we obtained before leaving the station, or Phrapatom, as it is often called, we catch a glimpse of a magnificent *prachade*, the largest in Siam. This imposing temple is 370 feet high, and its dome is covered with golden-colored tiles; and from a distance, it presents an appearance of dazzling beauty in the early morning sunlight. If we were nearer, we should see that many of these tiles have fallen off, and have not been replaced. More "merit" is made by building new temples than by keeping the old ones in good condition; so no matter how magnificent they may be when first built, they are usually allowed to fall into disrepair.

Phrapatom was the first important capital of Siam. It used to stand on the Tachin River, at that time the main stream of the Menam delta; but long ago the river deserted the town, and now flows ten miles east of it. We regret that we do not have an hour to spend in this interesting city, now a fashionable resort for the aristocracy of Bangkok; but the time sheet informs us that we must make 468.53 kilometers to-day, so we must be on our way.

From the train, as we proceed, we see miles of rice fields, promising heavy crops, though they are far from showing the intensive care that the paddy fields of Japan and China display. Many herds of cattle, the hump at the neck betraying their Indian ancestry, numbers of water buffalo, but not so

many as we saw on the northern line; a few large, glossy-leaved trees, with long stretches of dense jungle; occasional temples, just glimpsed through a green vista in the tangled growth; a few of the white-plumaged birds that were so common in the north; occasionally a heron of lovely coloring and graceful outline, and smaller birds of brilliant tropic hues; and everywhere canals, with the pink and white lotus blossoms among their quiet leaves,—these are a few of the things that we see from the windows.

In a field of yellow grain, a dark-skinned Siamese girl is standing, sickle in hand, gazing at the still-new wonder of the passing train. She might be posing for a picture of Ruth in the field of Boaz of Bethlehem. Again, we are led to reflect that the scarecrow is as universal as sowing and harvesting, as we pass frequent grotesque examples of this useful aid to man. In Japan, I have seen many a kimono-clad bamboo pole; and here in Siam, we observe the same useful superstructure, clad in fluttering coat and flat-topped hat, to frighten the black-birds—which seem even more noisy at times than the engine, making their cries heard above its best efforts. In one field, three bamboo skeletons, unclothed save for hats, one of which is an old white-enameled washbasin, enliven the landscape.

COMFORT OF THE ORIENTAL

Across the aisle from us is a little, withered, old Siamese woman, in native dress, save for stockings, which presently, with a look that says, as plainly as words, that others may make themselves uncomfortable in this modern foreign fashion, if they will, when going a journey, but as for her—No! With a whisk, the offending garments are off, rolled up, and

put away, and her feet enjoy their accustomed freedom for the rest of the way. She occupies both of the single facing seats, curling up comfortably on one, and disposing her numerous bags and parcels, quite in the Western fashion, on the other. The landscape has no attractions for her; no book or magazine is in her hands, no bit of crocheting or knitting. But she does have a little box, which contains all that is necessary to furnish leisurely employment and ample solace for the tedium of the way. In its tiny compartments are all the ingredients and appliances for the betel-mixture; and the preparation of this delectable morsel, which she flips from the little mortar into her mouth with the dexterity of long practice of the art, is the only thing in which she displays any real interest.

By 16:30 o'clock, so marked on the time sheet, which we begin to regard with more respect than we are accustomed to give to a railway folder, the hours begin to drag a little. Presently the man of the party expresses a desire to see a herd of elephants or "a few tigers" coming out at us! But the elephants, when they do appear, are few in number, and quite domesticated; and the tigers, if there are any, keep a proper distance.

Between Bo Nok and Kan Kradai, we catch our first glimpse of the sea, and with the remembrance of a recent Manila-to-Hongkong crossing still fresh in mind, congratulate each other anew that we have come by rail instead of by boat. The low hills dimple down to the very track. We slow down slightly for Huey Yang, Thap Sakae, Ban Krut, Ma Prit, and other strangely named stations, and arrive at Chumphon, the end of the first day's run, at 19:06 o'clock.



AFTER MANY DAYS

PART 22

REKINDLING THE HEARTH FIRES

By ARTHUR S. MAXWELL

THE scene that followed was pathetic in the extreme. The young husband and wife, so long separated, and so miraculously brought together again, embraced each other affectionately. Mrs. Brooks could not help shedding tears of joy, and there were few dry eyes in the audience when the people realized what had happened. Presently, after leading his wife to a near-by vacant chair, Mr. Lawrence, with a very husky voice, continued his explanation. He went back to the time when he was called to the colors, left his home and family, and went to France. He told of the battle once described to Mrs. Brooks and Mrs. Lawrence by Dennis O'Bryan, and how, at that time, he was almost mortally wounded in the spine, taken prisoner, placed in a German Red Cross hospital, and under

skillful treatment, after long weeks of critical illness, when he was expected to die at any moment, he was nursed back to something near normal health. Then he spoke of life in the internment camp, and how he was falsely accused of inciting a riot, and sent to a fortress cell as punishment. He told of his life in that cell during the long, seemingly interminable confinement; how the Bible had been his only companion; how he had found it a continual source of comfort and inspiration; and how, later, he had begun to keep the Sabbath taught in the Bible.

At this point, he broke off from his narrative, and made a stirring appeal to the listeners to make their lives harmonize with all the Word of God.

His words, coupled with Mrs. Brooks's earnest Bible study which had preceded

them, were not without their effect. No less than twenty-one, a third of the people present that evening, accepted the Bible as their only guide in all matters of religion. And there were many waverers besides,—those who "halted between two opinions," weighing the promised blessing with the seeming hardness of the way.

NATURALLY it was very late that night before the lights were put out in Mrs. Brooks's house. There were so many things to talk about, past, present, and future! And ever and anon they would come back to the most wonderful phase of the strange drama—how both husband and wife, though far separated, had obtained a new experience in their spiritual life.

"Now tell us how you happened to be in the meeting to-night," said Mrs. Lawrence.

"Oh, I arrived here yesterday, and went to the old house, thinking to surprise you. I found it empty, and was told the people had moved out some days ago, and the owner was holding it for sale. I wandered around all the evening and to-day, looking for some trace of you, was handed one of your invitation cards, and decided to go to the meeting. You know what happened then. It is the most extraordinary example of God's guidance that I have ever experienced."

It was a very blessed and happy time they spent together that evening, all rejoicing in the glad reunion that God in His mercy and love had permitted to be brought about. Ada, of course, went into raptures over the return of her "dear daddy"; and Zarita was not a little pleased to see in her room one for whom she had been praying so much of late.

Mrs. Lawrence's sojourn with Mrs. Brooks came to an end—not without regrets—and with her husband and Ada, she returned to her earlier home. The owner of the house, on hearing Mr. Lawrence's story, agreed to relet to him; and the furniture was at last brought out of

the depository, and the little home made snug and comfortable as of old.

AFTER much prayer, Mr. Lawrence found an excellent situation, where he could keep the Sabbath, and also have much free time with his wife and Ada to assist Mrs. Brooks in her mission work at the girls' clubroom. It was their greatest joy to go out of an evening and visit interested people, telling of the love of Jesus and their own wonderful experience. Feeling that God had given special light to them, they realized the responsibility it brought to give it out to others.

Dennis O'Bryan, soon after receiving his discharge, accidentally—or providentially—met Mr. Lawrence in the street. The poor fellow nearly collapsed with amazement at seeing his old friend again. He was taken to Mr. Lawrence's house and entertained royally; and although he had said that he "didn't bother his head much about religious matters," Dennis O'Bryan was won for the kingdom.

And Zarita too was to have a more active part in giving the gospel to others. She had done what she could, and her little prayers had brought extra help and blessing to those who were able to go forth to the battle; and now her great desire to be able to go with and help them actively was about to be granted. Mr. Lawrence, finding that her trouble was very similar to that from which he had suffered after his terrible wound, proceeded to make further inquiries. He discovered a specialist in such complaints, and paid for him to attend to the little sufferer. She was taken to a hospital

and treated with some of the wonderful surgical appliances invented during the war; and after several months, she returned to her home well and strong. And when Mr. and Mrs. Lawrence and Ada received a call to go out as missionaries to central Africa, she became her mother's right-hand helper, and all her revived, youthful energy she dedicated to the service of the God she loved so dearly.

Many requests for this story, "After Many Days," in pamphlet form have come to us. Our Book Department has decided to publish it. It will be ready for distribution about July 1. Paper covers, 15 cents, postpaid.

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Signs of the Times

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Needless Uncertainty

HENRY FORD is recognized as a great dreamer of utopian dreams; and therefore when he states views of world conditions that are in the opposite direction from his dreamed-of utopia, those views should receive thoughtful and respectful consideration.

In a recent issue of his paper, the *Dearborn Independent*, we read this statement:

"The world is sick. The world is showing foretokens of delirium. And the worst of all is that there are no doctors skilled in this kind of disease. So far from there being a great voice among the people warning them of what may come and showing them the way out, there does not seem to be any leader who is willing even to recognize the condition that exists. That is the worst feature of the case. It is as if all were so sick that none recognizes the general decadence. This condition is not the result of the war alone. It was coming upon us even before the war came. Many say that it was to stave off the threatened storm that the war was brought on when it was."

Why this uncertainty concerning the future? Why should we say that "there are no doctors skilled in this kind of disease"? Why should it be said that there is no "great voice among the people warning them of what may come and showing them the way out"?

And it is indeed well to recognize that "this condition is not the result of the war alone," because "it was coming upon us even before the war came." For more than half a century, many leaders in world thought have recognized that some supreme event is coming upon the world, but they have not been able to tell us what it would be.

It takes more than mortal wisdom to unlock the future and lay before us the meaning of the events that are unfolding in the world to-day; but he who is following the skilled Physician—the One who knows the future as well as He knows the present or the past—is not left in any doubt or uncertainty concerning the diagnosis of the tremendous events of to-day. The individual who employs this great Physician is impressed with the fact that the prophets of the Bible, through all of the centuries, have been looking forward to a supreme event which they call "the great day of the Lord."

There have been times of crisis in the past, when judgments from the Almighty were visited upon certain sections of this earth as sort of types or shadows of the supreme event of the great day of the Lord that would bring the culminating climax to this world's plunge into sin. For centuries, the prophets of the Bible have been predicting that sublime, that awful, that grand event. It is a day to look forward to with hope and confidence, if we are prepared for it. But on the other hand, it is a day of awful retribution for those who continue to persist in the ways of sin.

One of the thrilling predictions of that day was given through the prophet Zephaniah, two thousand five hundred years ago, and reads as follows:

"The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of His jealousy: for He will make an end, yea, a terrible end, of all them that dwell in the land." Zephaniah 1: 14-18.

Observe that the prophet has his vision riveted upon the time when "the great day of Jehovah is near," when "it is near and hasteth greatly." He is not looking to the lesser times of judgment and punishment, when portions of the world were visited with retribution because of their sins, but he is looking to the day of universal trouble and despair, when wasteness, desolation, darkness, gloominess,

and the trumpet and alarm against the fortified cities will be so great that men will stagger like drunkards beneath their load of blind distress.

And all of this distress comes because of the great sins of humanity. The prophecy indicates that that time will be a day when men have trusted in their wealth—in their silver and their gold; but the prophet informs them that their silver and gold will be of no value in turning aside the wrath of the omnipotent God, who has arisen in His might to deal with sin.

That this prophecy is looking to the great climax, the final consummation of all things, is shown in the concluding statement, "He will make an end, yea, a terrible end, of all them that dwell in the land."

The opening verses of the second chapter of this remarkable prophecy of Zephaniah exhort us to seek Jehovah, to seek His righteousness, to seek His meekness, so that we may be "hid in the day of Jehovah's anger." Our God will not forever tolerate sin. He is going to deal with it in a final and absolutely decisive manner. All wrong, all sin, all oppression, all cruelty, must go down before the on-coming judgments of the righteous God.

Yet, while He arises in the great day of the Lord to put down all sin, He is full of loving-kindness and tender mercies and forgiveness for all those who are willing to turn from the paths of iniquity and avail themselves of His cleansing, protecting power.

There is indeed a Physician who knows how to diagnose this world's incurable illness; and through His prophets and apostles, He is causing a voice to be universally sounded in no uncertain tones. He is telling us just what the events of to-day portend, and through His Spirit and by His Word, mercifully entreating every soul to prepare for the supreme climax, "the great day of the Lord."

Our God invites us to stand with Him in these sublimely awful times, and with souls full of divine courage and with minds illuminated by the divine prophecies, to view the future without a tremor of fear or a twinge of uncertainty. It is a rich, it is an indescribably glorious experience.

"The Bible will keep you from sin, or sin will keep you from the Bible."

Left to right: John W. Summers, of Washington; Attorney-general Palmer, and Congressmen David W. Classon, Wisconsin; James W. Husted, New York; William D. Boes, Iowa; and George H. Tinkham, Massachusetts, who are on the trail of the sugar profiteers. Will they get them?

