

Signs of the Times

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Denver, Colorado, has recently experienced a real "blood and thunder" street car strike. This picture shows some of the cars overturned and wrecked by the strikers. Underwood

Choose Your Ancestors

Rather late now, of course, but it can be done, and it makes all the difference in the world about your destination.



SCIENTISTS have tried to find in the animal kingdom some basis for the theory of evolution. In particular, they have studied the baboons and the chimpanzees to find some real evidence that their contention is true. While it is not held that man evolved from the monkey—at least, so evolutionists say—they are constantly trying to find a line of ascent from the animals to man. It is true they cannot maintain any such notion concerning man's evolution directly from the apes, but they try to find in the forms and the mentality of these creatures some direct line of ascent.

We do not, however, discover in the animal line any path of ascent anywhere. There are always peaks and chasms and missing links, no matter what line is chosen. If we consider man's body only, paying no attention to his mind or his

By LUCAS A. REED

soul, which two endowments lift him infinitely above the animal kingdom, we find still tremendous difficulties.

The body of man does have many resemblances to the apes and the monkeys, but it has also some tremendous differences; and in the resemblances, which evolutionists might think aid their cause, we find instead the greatest possible obstacles and denials of the evolutionary hypothesis.

"It is true that the gap between man's body and that of any animal is a very great one, and that no system of evolution gives us any reliable evidence of intermediate steps in a direct line."—*Thomas Dwight, M. D., LL. D., Parkman professor of anatomy at Harvard.*

While there are, as we have observed, many resemblances between the animals

and man, there is about man as an animal that which utters the plainest kind of denial that he ever evolved from the brute.

If we did not know what man really is in all his powers and attributes, except by studying his body, as Huxley has said, as if it had come from some other planet, preserved in a cask of rum, what should we really know about man?

We would say that compared with the animals, he is not very strong of arm and not very swift of foot. We would say that in these particulars, some of the animals far excel him. Again, he does not compare favorably with the animals in the fact that he has no natural protection on his body, no well developed hairy hide or feathery skin. He has no large teeth, nor does he have strong claws. If we consider him merely as an animal, as many evolutionists want us to do, to help their cause, thus ignoring man's mental and moral side, we do not find the slight-

est hope for the teachers of evolution. Their whole doctrine is based on advancement through a struggle for existence in which only those fittest survive.

Now man is not equipped, as *an animal*, for any struggle for existence. As an animal, man is exceedingly unfortunate. He is—only as an animal, mind you—ill prepared for attack or defense. He is very unfit for the struggle for existence; and in the imaginary period of his development from the brute to man, he would certainly perish.

It is his mind that makes man a power in dealing with sharp difficulties and towering obstacles; and hence man, in emerging from the animal, could not win in the struggle for existence. As a mere animal, dealing with brute forces and the crude powers of nature before he developed mind, man would be only an egregious failure.

IMAGINE SUCH A FREAK OF NATURE

By what kind of evolution could such a creature rise who shows throughout his body only instances of the survival of the fittest? Let us try to imagine him rising in the scale according to the dogmas of evolution. Let us watch the arboreal monkey well fitted for his surroundings gradually losing all that fits him for them. We see his coat growing thinner; his arms shorter, so that he loses his "reach"; his legs longer, so that climbing becomes harder; and at the same time, his brain growing, in some incomprehensible way, and for no good reason, excepting that it is necessary for the theory to believe that the brain development went on so swiftly that it compensated for the physical degeneration.

As Dr. Dwight says further:

"Even if we admit that some fortunate clan of monkeys managed to raise itself, by mutual improvement, so that while the tail was withering, and the brain swelling, they began to make fires, and acquired ideas by dint of talking, developing respect for what was not clear till it amounted to awe and became religion, we cannot deny that this wonderful series of changes must have extended over unknown but very long periods of time. Very vast numbers of individuals must have taken part in the pageant, which cannot have been hid in a corner. Have we not a right, then, to expect something better in the way of a 'missing link' than the Trinil skeleton, even if we admit that the skull and the femur, found some fifteen meters apart, belonged to the same individual? In point of fact, when we come to imagine—and this is in the field of imagination—the development of psychological factors, we find ourselves very much as if we were making a trip with 'Alice' into 'Wonderland.'"

"It is very evident that no progress of survival of the fittest could have led to higher ideals of conduct, for, so far as we can see, not only in the savage world, but in the cultivated world of to-day, the survival of the fittest has by no means implied the survival of the highest or the best. Huxley himself admitted that when we come to these ethical questions, this theory of the survival of the fittest, far from being a help, is a hindrance. Most certainly if self-preservation be, as it must be, the guiding instinct in animals, every step toward love of the neighbor and self-sacrifice must tend to the elimi-

nation of the individuals suffering from these advanced feelings. Indeed, in the highest civilization, if this world be the end, every step in morality would imply the survival of the unfittest. The evolution of the soul is untenable as a scientific proposition."

WHERE DID HE GET A CONSCIENCE?

As another has said: "Man is infinitely more than an animal, while there is absolutely nothing in his physical frame which explains why he is so. In every other animal its physical development explains everything, but nothing physical explains man. It is foolish to seek in the human brain for that explanation, because this is closely patterned after the brain of the chimpanzee, which contains every lobe and lobule found in the human brain. But to all eternity the chimpanzee with his brain could not overtake man. . . . There is something almost pathetic in the conclusions of Huxley and some of his contemporaries, that because man's body had been preceded by con-

¶ If you came from the jungle, you should hardly expect to reach Jerusalem the golden.

¶ If you came from the zoological garden, you should not expect to attain at last to the Garden of Eden.

¶ If you came from monkeys and baboons or their like, you should not expect to attain to an equality with angels.

¶ If your ancestor was some sort of hairy, grinning gorilla, your goal will not be the infinitely glorious God.

¶ If you have a divine origin, you may hope for a divine destiny; but if you choose an origin devoid of God, you may expect an end forsaken of God.

nected stages up to the apes, therefore man was accounted for by science! And to this day many are under the delusion that the animal *Homo* can explain the person *Man*."—*William Hanna Thompson, M. D., LL. D., formerly professor of the practice of medicine and of diseases of the nervous system, New York University Medical College, and ex-president of the New York Academy of Medicine.*

MAYBE THEY ARE HALF-BROTHERS

There are resemblances running all through nature. These, however, are not genetic, but typical. They do not show that all developed or evolved from one primordial form, for the difficulties in the face of this theory are emphatically against it. They do demonstrate, however, the unity of the universe, and the fact that all came from one mind, the mind of the Creator. The unity of nature demonstrates the unity of God.

Thus men try to see in some of the notes of the animals the germ of man's

language. As if all man's written and spoken learning were evolved from the twittering of wrens or the croaking of frogs!

It is a marvel that evolutionists can seriously think that the gibbering of apes and the muttering of monkeys are the beginnings of the mind of man. It is a more than wonder that they should think that here is the real germ of all the oratory of humanity, here is the actual embryo of all the literature of the ages, here is the seed whose harvest is all our art and science, our philosophy and our wisdom.

The fact that some men actually credit this preposterous thought is the nearest evidence we have that some men at least have descended from the apes. Their evolutionary theories are even yet making monkeys of them. We said *descended*, because we think personally that the apes and the monkeys, how much ever they may really think or know, never do such inconsistent things as do our evolutionists. The monkey is a monkey, and he cannot help being one; but the evolutionist deliberately chooses to let his evolution make a monkey out of a man. If this is true, evolution is heading a man directly opposite to what it claims to do. It is therefore an example, we suppose, of what the evolutionist calls *atavism*, or a reversion to the former or ancestral state. It is as hard a fact for evolution as it is for the evolutionist.

Language may exist in a very limited degree throughout the animal kingdom, but it is only one of many evidences of unity present everywhere. But, as we have said, it is not genetic, but typical. It does not teach that all things came from a primal germ without a Creator, for such a germ would be a greater mystery and wonder than all our wonderful world to-day. It does teach, however, that one Creator wrought all the works of nature.

A REAL MAN A SON OF GOD

Evolution, then, is an attempt to rob creation of its Creator. And what form this evolution may take, matters not materially,—whether it be causal or modal, whether it be atheistic or theistic, whether it be materialistic or spiritualistic. We know that some evolutionists are very devout, and acknowledge that in the evolutionary process of the world, there are chasms and crevasses that only the creative power can bridge. But even so, they have acknowledged God only when they were forced by the exigencies of the case to do so; and in so doing, they have shown that the real desire and plan of evolution was after all not to acknowledge Him. They are devout in a way, in granting a God for what they think is a great work, and leaving nature to do the rest. Thus their own personal judgment is the criterion as to when God shall be acknowledged and when He shall not. And thus evolution dictates their religion and just how far it can go in recognizing the Creator.

God is declared in Sacred Writ to be the first and the last. He is the origin of this world, and He should be its goal. But he who looks back to the animal for his origin, thereby forgets and misapprehends the God who created him. In so doing, he loses the inspiration and uplift of that belief and hope which alone

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Yvette Guilbert made this dance famous, but this when parents are in control and the law is on the side and that the moral support of the new courts is not that is dangerous.

"If I Had a Son Who Danced in Your Cabaret Halls Every Afternoon, I'd Shut Him Up in a Monastery"—Yvette Guilbert

oes RAGTIME Swell Our DIVORCE COURTS

"Real Love Ideals Are Profaned by Modern Songs," Declares Yvette Guilbert, Famous French Authority

England Is Going Dance Mad! War Strain "Jazzing" Away

By ROBERT WELLES RITCHIE

One of the many pretty fully clothed

UNIVERSITY MEN ON MORALS OF THE DAY

TIt is astonishing how much faith many parents have that divine Providence will bring up their children. They are becoming more and more indulgent. There is no longer insistence on the sacredness of the moral code. When something is twisted in a boy's life, . . . you may be practically sure that his trouble can be traced to some peculiarity, neglect, or blindness in his home training. Unfortunately, the training of parents is not always negative; the blind imparting of worldly ambitions is too characteristic of the American family. . . . They want their boy to enjoy social and financial success. They accept moral delinquencies with little more than a formal protest.

"It is a more subtle influence, I believe, that is bringing about the decay of the national conscience. It is the acquiescence of parents to the loosening standards of morality. In that fact we face a dangerous and terrifying progression. The children of to-day are the parents of to-morrow. . . . What will then be the result? So-called modern 'liberty' is fast approaching license. It seems to me at times that the very core of our civilization is at stake.

"The crazy seeking after gayety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime, . . . are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world-wide."

As you read this quotation, you began to conclude, perhaps, that these were the words of some ignorant pessimist and alarmist. But such assumption is wrong. It is an excerpt from an address by the dean of Yale, Frederick Scheetz Jones, delivered during the recent commencement season. And this learned man is not alone in such views and convictions. President Hibben, of Princeton, in a similar address quoted in the same journal (*Literary Digest*, June 10, 1920), said: "We had hoped that the results of the war would be wholly beneficent. . . . Instead of the fulfillment of this dream, we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil; and under the spell of a general moral laxity we are

By FRANCIS D. NICHOL

groping in the dark for the ray of light which we have not yet discovered."

In the same connection, we find these words of President Richmond, of Union College: "There is evidence enough to show that . . . we have reacted to a lower level. . . . We must not blind ourselves to the fact that the world over, the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage."

Other quotations might be given, but these will suffice to show the doleful note struck by those whose lives are given over to a study of human nature. The journal from which we obtained these quotations aptly called their statements and predictions "jeremiads."

PAUL AND UNIVERSITY PRESIDENTS AGREE

But it is not strange that this is so. From many clear prophecies of the Bible, we are led to the conclusion that earthly history is about to close and that we are in the "last days." And of these days, the apostle Paul said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, . . . heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

It needs no comment to show the striking similarity between the words of this servant of God prophesying of a condition that would come to pass in "the last days," and the statements of these men who make us sorrowfully aware of a condition now existing.

Let us examine, however, another passage of Scripture. We read that in the days just preceding the Flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. The same holy Book tells us that "as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. According to this prophecy, we are to expect at the end of time, because of six thousand years of sin, a state of moral degeneracy,

when men's minds will be wholly absorbed with thoughts that are debasing.

Now let us listen further to the words of President Hibben, of Princeton, as quoted in the same magazine: "There is no longer an aura of mystery about the young woman to-day; . . . and whenever in the history of the race this divine prerogative of womanhood is lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous." The same thought is but differently expressed by Dean Jones, of Yale, as he states that "pleasure, hysteria, inability to concentrate, self-indulgence, and degenerating ideals are possessing the youth of the country." And that he may not be misunderstood by his hearers, he says that "the morals of the college man have, I think, been in the past well above the average. I believe this still to be true. That does not argue well for the morals of the rest of the country."

A LATTER-DAY CONDITION

Some, however, will say that such conditions have always existed. But the Bible tells us differently. It tells us that this state of affairs will come to pass in "the last days," and will be a sign of the end. It is therefore with the greatest interest that we note the chronological setting which the dean of Yale gives to the melancholy picture he has drawn of present conditions. We read: "I am convinced that it has come about gradually during the last ten years. . . . About eight or nine years ago the popular vogue of the 'new' dances commenced. Right then was the beginning of the lowering standards."

Let us now sum up the matter and weigh the evidence. A study of the prophecies of the Bible leads one to the firm conclusion that we are now living in "the time of the end." The inspired Word tells us that a state of moral corruption and degeneracy will then exist, and instructs us that this will be one of the signs whereby we may know that we are in "the last days." We look about us to see whether the sign be yet fulfilled; and we find men whose testimony few would be so rash as to dispute, proclaiming in notes which rival those of the doleful Jeremiah, that "there is no longer insistence on the sacredness of the moral code;" that "we are approaching a moral crisis;" that "we face a dangerous and terrifying progression;" and that these conditions are not local, but "nation-wide and world-wide."

"In the mouth of two or three witnesses shall every word be established."



ARE YOU READY TO FACE THE JUDGE?

"For we must all appear before the judgment seat of Christ."

By JEAN VUILLEUMIER

READER, allow me to ask you a few questions. I wish to locate you, if possible, among the great crowds that surround you.

Are you young, old, or middle-aged? Is your appearance homely, prepossessing, or indifferent? Is your complexion fair or dark? Are you tall and shapely, or puny and deformed? Are you happy or discouraged? Is your life successful or unsuccessful? Are you blessed with wealth and comfort, are you enduring privations and want, or are you just comfortably situated? Are you popular or unknown, educated or ignorant, coarse or refined, a healthy person or an invalid?

You must belong to one or more of these classes; therefore you are entitled to know a startling truth, which is this: Some day, you will die; and after death, the Judgment. (Hebrews 9:27.) "For we must all appear before the judgment seat of Christ." 2 Corinthians 5:10.

Yes, you will be judged; so will I; so will every responsible man or woman that ever lived in this world; judged at the bar of God; questioned, examined, and scrutinized by the Judge of all the earth. Well may you and I feel sober at the thought. Do not brush it aside. Look at it squarely for a moment. And this solemn inquest is yet a small matter compared with the outcome of the arraignment. It will be either an eternal death or an eternal life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

Eternal life—how good that sounds! Eternal death—how terrible that must be! To live on for eternal ages, or to become extinct! To find the dark grave, when we might have shared the home of glory! To be eternally lost to life and consciousness, when we might have been eternally happy! Is not that a dilemma worthy of any man's serious attention? You may not think that your present life is valuable or happy enough to be prolonged indefinitely; but how about being both happy and immortal with God? Can you say that you are totally indifferent to this proposition? Come, be honest, be frank! You cannot say that, can you? You must admit that a life of absolute contentment, of perfect enjoyment, of congenial surroundings, would be worth continuing unceasingly.

On the other hand, you certainly will recognize the prospect of being sentenced, and that justly, to complete and eternal oblivion, as a dreary one, to say the least. You will admit that the day in which this sentence reaches you, and in which you shall realize its horror and irrevocableness, will be a day of inexpressible horror, a day in which you will wish a thousand times that you had made a different choice. But let us hear the Bible concerning the matter:

"Because I have called, and ye refused; I have stretched out My hand, and no

man regarded; but ye have set at naught all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." Proverbs 1:24-28.

And now listen to tender appeals of a God who will condemn the sinner, but who would much rather save him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 33:11; 18:30-32.

THE JUDGE IS NO RESPECTER OF PERSONS

Thus far, I have addressed myself to the indifferent, unbelieving, world-loving individual. Now I turn to the professed Christian, for you may be among this second class; you may be a professed Protestant or Catholic, or a Jew, and therefore you may flatter yourself that you have nothing to fear from the Judgment. You attend the church, the chapel, or the synagogue. You give money for the support of the pastor, the priest, or the rabbi. You may be a church officer, or a minister in holy office, and therefore you must, you think, be all right. You feel sure that the Judgment will go easy on you.

But that conclusion does not follow at all. Mere profession, membership, or office will not count before the great and holy Judge. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (or, literally, ye that work lawlessness, that break the law). Matthew 7:21-23.

You see, then, that something else will be taken into account besides profession, outward zeal, conspicuous charity, apparent devoutness, or perfunctory eloquence. A rule will then be applied, a law will be enforced, that is clear, distinct, impartial, inescapable. Let us listen to it, as summed up by Him who shall be the supreme Judge:

"A lawyer asked Him a question, . . . saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22:35-39.

This law, which is the Ten Commandments, here given in epitomized form, is the mirror before which we shall all stand in the day of God's Judgment. "Fear God, and keep His commandments," says the wise man; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

THE JUDGMENT WILL BE EXHAUSTIVE

Like the young Jewish ruler, you may say, "All these have I observed from my youth." But hold! This "law is spiritual." It reaches not only to things done in secret, but also to words and to the thoughts hidden in the heart. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

Moreover, it will be of no avail to have rendered cheerful and complete obedience in nine points of the law, if we knowingly and persistently refused compliance on the tenth point. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

In the light of the foregoing, let me ask you a few more questions, remembering well that they apply to me just as forcefully as they apply to you. These questions are simply a few of the Ten Commandments put into an interrogative form:

Are you using your time and talents for God's glory, or for your own satisfaction? Is your aim in life pleasure, money, or honors, instead of doing the will of God? Are you satisfied to be ignored and poor in order to be true to your conscience, or do you live exclusively or primarily for self? Are you using your time and money and influence as one who loves his neighbor as himself, for causes of righteousness, national, local, and individual, or are you consuming them exclusively or primarily upon your own gratification?

If you are living for self and not for God, unless you make a change, you will stand condemned at the bar of God, and will be lost.

Do you treat your neighbor as you would like to be treated by him, in all matters of buying, selling, lending, and borrowing, and in the matter of safeguarding his honor or reputation? Does selfishness or jealousy lead you to malign or oppress or neglect a neighbor or a brother? If you are not "fulfilling the royal law," "the law of liberty," and if found in this condition when death overtakes you, you will be a lost man or woman, to all eternity.

Are your words always true, or do you allow yourself white lies some of the

time? Are your statements correct or exaggerated? Is your conversation chaste or impure, modest or boastful, edifying or silly? In your relations with your family, are you pleasant, kind, considerate, and patient, or are you sharp, stinging, coarse, nagging, scolding, and angry? Whatever the case may be, remember that "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:37.

Finally, are your thoughts pure, or do you allow them to run into unchaste and forbidden channels? Do you follow the lustful desires of the flesh by deed or look or thought? If so, remember that in every instance, you are breaking the seventh commandment, and that you are thus "convinced of the law as transgressor."

In conclusion, my dear reader, let me say with the apostle, "It is a fearful thing to fall into the hands of the living God." Flee, oh, "flee from the wrath to come." Prepare, oh, "prepare to meet thy God" in the Judgment Day. Abhor sin, turn from it, confess to God and man, make amends where wrongs can be righted, and leave the rest to your Advocate, "Jesus Christ the righteous." He died for you. He paid the penalty in His body. He suffered, "the Just for the unjust." Your debt is paid in full, if you will accept the receipt. He will change your heart, wash you clean, transform your life, and present you faultless before His Father, so that you "may have boldness in the Day of Judgment." 1 John 2:1, 2; 4:17.

Do it to-day, before it is everlastingly too late.

Choose Your Ancestors

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can implant the divine image within. He who forgets God, will find that he has lost all.

The road to heathenism has been plainly marked for us by inspiration. It begins when men do not wish to have God in their knowledge. It begins when men honor the creature more than they honor the Creator. This is exactly what evolution does. It puts the creature in the place of the Creator. It is exactly planned to lead men away from an acknowledgment of God. All the great evolutionists, all who did anything of moment to found the theories of evolution, were men who ignored or disliked the idea of God. They one and all repudiated the miraculous. And any man, even if he be somewhat pious or reverent, who accepts evolution to-day, has in so doing stepped into the broad road that leads to heathenism.

WHICH WILL YOU HAVE?

If you like to have baboons and monkeys for your ancestors, then you must in that choose heathenism too. It is gorilla or God; it is Christianity or heathenism. As the beginning, so is the ending. If you have a divine origin, you may hope for a divine destiny. But if you choose an origin devoid of God, you may expect an end forsaken of God.

If you came from the jungle, you should hardly expect to reach Jerusalem the golden. If you came from the zoological garden, you should not expect to attain at last to the Garden of Eden. If you came from monkeys and baboons or their like, you should certainly not expect to attain to an equality with angels. If

your ancestor was some sort of hairy, grinning gorilla, your goal will not be the infinitely glorious God.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen."

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 1:20-23, 25, 28.

Man's science may choose a gorilla in preference to God, but such a science makes the man by just so much a heathen and an infidel. And it shows how far indeed men will go rather than acknowledge their Creator.

BIBLE reminders of Christ's advent are not allegorical or figurative, for His second coming is to be literal. The Old Testament is full of thrilling pictures of some future day which in Christ's return alone can find a fulfillment.

A RECEPTION committee is now preparing to welcome the returning Jesus. Will you be a member?

The Bracing Effect of a Purpose

By GEORGE H. HEALD

"I DON' want your old sawdust!"

"But you must eat it, Willie. It will make you strong."

"I don't like the stuff, so what's the good of eating it?" Willie's ma, seeing he was determined, did not press the matter, for she realized that forced feeding would only prejudice him against the food. Willie wanted eggs, and toast, and pancakes, and maple sirup, and the other good things that mamma and papa had; and he had no notion of submitting to a diet of breakfast food that looked to him more like the sawdust and shavings of papa's workshop than like food.

What was mamma's surprise and delight one day when Willie called for a bowl of breakfast food, which he ate with evident relish, and called for more. Curious to know what had changed Willie's dietetic creed, mamma asked him what had come over him. She had one more surprise—perhaps a little shock—at his reply. Dick, the neighborhood bully, a year or two older than Willie, and considerably larger and stronger, had struck him; and Willie now had an ambition to be strong and large, so he could give Dick a deserved whipping. This purpose having entered Willie's life, he was determined to go through any training or development or dieting necessary to accomplish his aim. Though heretofore he had disdained the breakfast food, he had sufficient confidence in his mother's word to believe that eating that food for a few days would work wonders in his development. It was a determined purpose, grasping eagerly at any means that promised success. And having in this spirit tasted the breakfast food, he found, to his surprise, that it was

a delectable dish. He actually relished it. His former dislike was merely a prejudice.

Adults are children older grown; and many of us older folks are very much like Willie. We dislike the things that are good for us, and crave some things that are not so good for us. How many are so fond of fiction that they neglect duty in order to finish some exciting story! How many postpone important engagements, making some flimsy excuse therefor, because they want to run down to the movies or to indulge in some similar mental jag! Others have learned to like beverages with a "kick" in preference to nature's superior beverage—water. Others prefer idleness to activity, and in consequence, live out their lives in poverty and degradation. Even those who do not make such gross mistakes as these, though they choose more wisely, do not often choose the best, because they are not animated by an exalted purpose. Willie's purpose was not the highest, but it was at least a purpose, and it stabilized him in his life habits, causing him to bend his energies to one end. So the grown-up with any purpose, even if not the highest, leads a more consistent life than one who merely drifts with the tide.

But if, in place of a selfish purpose, one is actuated by a high purpose—if one has had a vision of eternal things, and has learned to love the Master—then no sacrifice is too great. That vision, that purpose, will so stabilize and transform the life, that every act will be with a view to the one great purpose of life.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."



THE PROPHETIC CLOCK HAS STRUCK ELEVEN

*"Little children, it is the last hour."
1 John 2: 18, A. R. V.*

By FREDERICK LEE

THE great clock strikes eleven. The night is dark and stormy. The rising wind rustles the leaves of the trees surrounding the tall watchtower. The midnight hour approaches. Another day will soon pass into eternity. A lonely pedestrian hastens on, with difficulty, against the beating storm, to the home of his creditor. He trembles as he thinks of the nearing hour.

When he is yet a long way from his destination, he is startled by the resounding tones of the faithful watchman in the tower above him. One—two—three—the clock booms out the hours. How soon they have passed! The weary man thinks back over the day to the morning mail, which brought the fatal letter. His creditor has announced this to be the last day of grace. All must be settled within that time; otherwise, recourse will be made to the law. The day had seemed long, and lightly had he tossed the letter aside, thinking that at some later time, he would make all matters right. Friends had come and gone, and in the busy hours, obligations had been forgotten.

But now—again the old clock speaks—four—five—six—oh, why had he delayed so long! Suppose that even now it were too late! Why had he gone to the dance, the play, the card game! Why had he been so absorbed in the pursuit of pleasure until this late hour!

On strikes the clock—seven—eight—nine—how loud its tones! Why is it so insistent in announcing the fateful hour! Ten—eleven—with bated breath he listens against the noisy wind. Has the hour come? Ah, no! The great clock holds its striking. "Thank God," he cries, "one more hour of grace!" But even as he says it, he begins to tremble. How short one lone hour is! The storm is rising. He can make but slow progress. What if he should lose his way! What if he were unable to reach the house of his creditor in time! Then all would be lost. With determination, he hastens, ere the faithful clock strikes once more, announcing the hour of midnight, the hour of closing day.

It is indeed the last hour. We have reached our last day of grace. The eleventh hour has even now struck. The end of probationary time approaches. The faithful old clock of prophecy is insistent in its note of warning. The sounds of fulfilling prophecy are so distinct that all may hear. The sign hands on the clock of time are so radiant that all may see

where they point. Signs follow signs as the hour hand hastens on to the time of midnight.

The hour hand has pointed to the sky, and said, "Fearful sights and great signs shall there be from heaven. . . . And there shall be signs in the sun, and in the moon, and in the stars." Luke 21: 11, 25. The Dark Day of May 19, 1780; the falling of the stars on November 13, 1833; and the many strange phenomena of the sky within the last generation, are most familiar to the student of fulfilling prophecy. The great clock of time marks off the hour,—one.

Again, the hand points to the earth, and says: "Upon the earth distress of nations." "Great earthquakes shall be in divers places, and famines, and pestilences." Luke 21: 25, 11. As the old earth shakes and the nations tremble, we hear, as it were, the faithful timekeeper striking off the hour,—two.

On, on, the great hand moves. The Bible records the hours of passing day, as it mentions the various signs to be seen. "They did eat, they drank, they married wives, they were given in marriage. . . . They bought, they sold, they planted, they builded." Luke 17: 27, 28. How true a picture of the social world! Here we see the cabarets, with their carousing people, the alluring "white ways," the divorce courts, and the broken-down homes; the busy profiteer, and the great capitalist. In James 5: 1-4, we have a view of the intense strife in the industrial world. Never has the clock struck a truer note than it does as it portrays the present-day situation in the following words: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you. . . . Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." Again we hear the clock strike as the hours pass—three—four.

But time waits for no man. According to the Chinese proverb, it is like a weaver's shuttle—a flash, and it is gone. So are the signs flashing on every hand. Joel says: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10. Never before has science spent so much time in the

production of death-dealing weapons. Never before have there been so many jealousies in the political world.

In the midst of our confusion, we hear the strange cry, "Peace and safety." In the words of 1 Thessalonians 5: 3, this is but preparing the way for "sudden destruction." As we listen to the oratory of pseudo religious reformers endeavoring to quiet a distressed world with beautiful words and mysterious phrases, or see the political physician administering an anæsthetic to a disquieted people, we see the prophetic clock marking off another hour—six.

Other signs are fulfilling and other hours are passing. The religious world is well illustrated in the following words of Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5.

And again, in the pernicious isms that are arising and engulfing the mass of people, we have fulfilled the following words, written in 1 Timothy 4: 1: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." How the spirits of devils are at work through human agencies these days, seducing trustful souls into belief in communication with the dead! And while the religion of the day is only a form, and spiritualism flourishes, the clock of time strikes—seven—eight.

The signs are now fulfilling with great rapidity. In the many scoffers, who will not heed the notes of warning given by the prophetic clock, but laugh at the idea that earthly history is drawing to a close, we have fulfilled the following words: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3: 3, 4.

In the evangelization of the world, especially the preaching of the message concerning the soon-coming kingdom, we have a fulfillment of the words of Christ: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. This message is fast reaching earth's remotest bounds. The gospel trains are speedily approaching the terminals of the world. These are the ninth and tenth signs, which show the nearing hour.

One more prophecy of importance is to be mentioned. So definite is this sign, that we cannot hesitate to believe that this is the last hour, even the eleventh. In Daniel 12: 4, we read that at the time of the end, "many shall run to and fro, and knowledge shall be increased." In the increase in scientific knowledge and the improvement of traveling facilities within the last generation, we have a living testimony to the time in which we live. Every time we send a telegram, or receive a telephone message; every time we speed from town to city in the passenger cars, or sail the seas from country to country in the great ships, we should be reminded that these are signs of the end.

(Continued on page 12)

WHEN Christ abides in the heart, the child of God is in harmony with all the children of God everywhere. No man can be in Christ and have in his heart any bitterness toward any of the members of God's family. It is impossible for one to have unkind feelings toward any child of God as long as the connection is unbroken between the branch and the Vine. All the branches must be in harmony with one another. Drawing their nourishment and all their strength from the same source, one branch cannot be antagonistic to another branch. Nature forbids. This law holds true in the church. When my heart is abiding in Christ, and my brother is abiding in Christ, I am compelled to love my brother. I live by the life of Christ. My brother lives in the same way. The very fact that we both draw our nourishment and strength from Christ relates us to each other, and makes us one in Him.

When we see in a vineyard a branch that is shriveling up and dying, we know that it is severed from the vine, or else that the vine is dying. But Christ cannot die; He is the source of life. Therefore when a man is not bearing fruit to the glory of God, we know that he is withering because he is separated from Christ; for the Christian must keep his soul in touch with God in order to live. According to the divine arrangement, the Christian may commune with God; and it is in this communion that he gets his nourishment and strength. But this communion with God is controlled by the individual. "Behold, I stand at the door, and knock," the Saviour says; "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

This spiritual communion between the heart of man and God gives to the Christian the spiritual nourishment without which he cannot bear fruit. But, in order that he may have this communion, there must be a spiritual contact, so that heart beats to heart, and life responds to life. And that is the Christian's privilege. God has so ordained it that the Christian can reach the very throne of God by his desire to hold communion with God. God responds to that effort on the part of the branch, or Christian. As the Christian tries, by every process that he knows, to hold himself in communion with God, the great Source of life, there comes into his soul new power and life. Not simply by church relationship does the individual gain this strength and nourishment; rather, by a re-creation wrought by the Holy Spirit on heart, he is placed in such a condition that he can hold communion with God, the Father of spirits.

THE CHRISTIAN BECOMES GOD-LIKE

What a wonderful privilege! As Paul sets it forth, it seems almost as if we could look into the very face of God: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." As the Christian strives to attain God-likeness in all he thinks and speaks and does, he will grow into the glory of the Lord. Thinking the thoughts of God, drinking of the spiritual strength of the Vine, abiding in Christ continually, drawing all his nourishment from the true source, he becomes more and more like his divine Master. He grows in patience, in purity, in loveliness of character. More and more he shuns the world, its pleasures and its sins; and more and more he is transformed into the image of Christ, and becomes a spiritual being. He is in the flesh, to be sure, and with a fleshly body, and all the tendencies that could go to evil if he would allow them. But he has renounced these "hidden things of darkness"; he no longer walks in the craftiness and deceit of the world. As he drinks from the true Vine, and is strengthened and nourished by his communion with God, his life bears the fruits of

THE SERMON



Abiding in the Vine

By IRWIN H. EVANS

the Holy Spirit,—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

This wonderful fruit is borne in the life of the Christian as he holds himself in communion with Christ. Every year, this fruitage increases; and as he grows more like his Lord, the day will come when God will see the superscription and image of Christ in him. Then, when the great day of changes comes, when immortality and eternal life are given to the children of God, this fruitage, this faith, this re-creation of God that has grown into the life of the Christian, will be clothed with an immortal body, and he will forever be with the Lord.

That this consummation may be attained is why Christ emphasizes the necessity of our abiding in Him. We are not occasionally or from time to time to take a little nourishment from the Lord, but we must abide in Him, we must live with Him, our strength must all come from Him. There is a vast difference between abiding and

simply stopping for a little time. You ask me where I live, and I say, In Shanghai, but I am at present in Manila. Why don't I abide in Manila?—Because I am here but for a little time. Many a man does not abide in Christ, but sometimes, occasionally, tries to have a little touch of communion with Him. In order for a man to become like Christ, he must abide in Christ. All his nourishment and strength must come from Him.

OUR SUPREME DESIRE

My friends, there must be in our lives a growing desire for prayer and the reading of the Word of God. There must come into our hearts a longing for righteousness that will compel us to prayer. David had a wonderful experience. When his beloved son rose up in rebellion against him, and the wise men who had been his counselors failed him; when his army forsook him, and he fled, barefooted and with sackcloth upon his head, from the great city that he had built and made his capital; when, stripped of all earthly honors, he took refuge in a cave in the wilderness,—then he poured forth the feelings of his heart in the wonderful words of the sixty-third psalm. This was not a call for vengeance or even for deliverance, but an expression of his longing for God. Read a few words:

“O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary.”

David's experience must become the experience of every true child of God. Position, money, earthly friendships and honors,—all these must become matters of indifference, and the heart must cry out only for communion with God. Like David, we must care only to see the glory of God. Everything else must be secondary to that great, primary thing, communion with God.

Brethren, it is our privilege to abide in the Vine. When we do, we shall bear fruit to the glory of God. If we have lost this communion, we must find our way back, and from this inflow of the Holy Spirit, and the ministry of the Holy Spirit, supply our needs.

May God help us to abide in the Vine, and to bring forth abundant fruit to the glory of God.

CHRIST will return in person. His promise is, “I will come again.” The angel said, “This same Jesus . . . shall so come in like manner as you have seen Him go into heaven.” The sun that returns in the morning is the same one which set the night before. As the ascent, so the descent. It will be the same Jesus.

THE WALKS OF JESUS

"Nevertheless I must walk to-day, and to-morrow, and the day following." Luke 13:33.

By WILLIAM P. PEARCE



FEW persons there are who do not have their charming woods, dales, hills, or fields, through which, or over which, they love to walk. What wondrous thoughts came to Rousseau in his retreats on the Isle of St. Pierre! What lines were struck off by Carlyle in the "solitary spots" of Craigenputtock! What verses were sent broadcast by Helen Hunt from that high-lowly "Inspiration Point" in Cheyenne Canyon! Happy he who has an Avon on which to row, banked by Shakespearean memories; or a Walden Wood where he can study, with Thoreau, God's creative work in humble creatures and still humbler things created.

Jesus walked. In fact, we read but once of His riding, and only once that He wearied with His walk. (John 4:6.) The first recorded walk of Jesus was from Nazareth to Jerusalem—His longest walk on record. (Luke 2:39, 42.) Eighty miles intervened between the two places. He was but twelve years of age, and went with His parents to the Passover feast. There were three routes, but the shortest and safest lay through the old territories of Manasseh and Ephraim. This walk was taken about the beginning of April. Nature had then adorned itself in "living green," and wheat fields were waving with growing stalks.

Dean Farrar has tried to describe the sights of each day. First day, descending "the narrow, flower-bordered limestone path into the great plain of Jezreel. Then over River Kishon, past Shunem, recalling memories of Elisha, past sandy Taanach, with its memories of Sisera and Barak, past Megiddo, where He might first have seen the helmets and broadswords and eagles of the Roman legionary," to the lovely gardens of Engannim, where they probably halted for the night. Second day, up the mountains of Manasseh, "and crossing the 'Drowning Meadow,' as it is now called, and winding through the rich fig yards and olive groves that fill the valleys round El-Jib," and doubtless camping near Jacob's well, not far from Shechem. The third day "would take them past Shiloh and Gibeah of Saul, and Bethel, to Beeroth; and from the pleasant springs by which they would encamp, and from which an easy stage would bring them in sight of the towers of Jerusalem."

No other walk during boyhood, youth, and manhood is given until His ministry began. Then we read that He walked in Galilee. (John 7:1.) This was a province beautiful. Nature seems to have favored it with a variety of scenes—majestic, rugged, restful, attractive. Here were hills and vales with brooks and nooks, villages and cities, and a lake—harp-like in shape, thirteen miles long and six broad, around which cluster so many incidents in the ministry of the Master.

Yes, Jesus knew Galilee "like a book." Nazareth was His home town, where He spent nearly thirty years, and out of which He made excursions to the villages and towns in the last three years of His life. What pleasure He must have had in hill climbing and grain harvesting! What refreshment as He took the "Indian trail" on the east side of Gennesaret to a green strip about one fourth of a mile in width, beyond which, nine hundred feet above the level of the lake, was a great ravine without tree, or vestige of cultivation, where He so often retired to talk with God! And what delight He had as He

walked the bypaths to the lake shore, sailed on its gentle billows, and once walked upon them! Oh, the miracles wrought, inspirations received, and sufferers relieved! Of all districts Jesus knew, Galilee was foremost.

Jesus walked in Jerusalem's temple. (Mark 11:27.) Doubtless He visited it annually from the time He discussed with the doctors of the law. He had learned that Solomon first built it, laying its foundation of marble, and making its roof of burnished gold. When it lay in ruins, Daniel opened his windows toward its site and prayed. When it was rebuilt, the surface of the hill was increased by successive platforms built out from its side, supported by immense substructures of brick and stone, to give room for its courts. From every outside angle of Mount Moriah and Mount Zion, Jesus studied it. He pointed to the beveled blocks of marble forty cubits long and ten high, when He told His disciples not one stone should be left upon another. (Matthew 24:2.) With pride He must have looked at the nine gates overlaid with gold, and one of solid Corinthian brass. With admiration He gazed upon the ingenious carvings of the graceful porches. Every walk through the rising terraces of courts, with their stately columns and rich mosaics, must have enchanted Him. And when He climbed the dozen steps that led to the sacred places called the holy and holy of holies, He must have felt awed in the presence of Jehovah. In spite of all the hypocrisy and commercialism of the place, Jesus often repaired to it, loitered in its cloisters, walked its corridors, and thought of the temple of God.

Jesus walked to Bethany. (Matthew 26:6.) After the last visit to the temple, in company with His apostles, He wended His way down through the Valley of Kidron, and then up the steep footpath over Olivet's brow to Bethany. He had often gone this route to the orphans' home. On the hilltop, Jesus paused awhile to take a bird's-eye view of the enrapturing scenery, and incidentally to answer the question raised by His apostles in reference to the sign of His coming. (Matthew 24:3.) What a panoramic picture! To one side, the holy city, whose character failed to correspond with its name. Right before Him, the slopes of Olivet and the Garden of Gethsemane. On the opposite slope, the city walls, and the broad plateau diademed by marble colonnades and glittering roofs of the sacred temple. It was a scene to inspire solemn thinking and deep solicitude, as given in the twenty-fourth chapter of Matthew—a chapter of the Last Things, which Dean Farrar says has four moral key-notes: "Beware!" "Watch!" "Endure!" "Pray!"

It was now evening calm. The distant hills were tinted with gold and silver rays as the sun began to set. Arising, Jesus and His disciples went on to Bethany—His last real walk on earth. Now we find Him in Simon's home (Matthew 26:6), where He is anointed for His burial. That walk cast its prophetic shadows ahead—some still are ahead—and raised an obscure woman to the limelight of never fading commendation. (Verse 13.)

Jesus walked to and in Gethsemane. (Matthew 26:36.) Doubtless He knew it well from oft repeated visits. The "last supper" over, He and His little bodyguard went past the temple, down the narrow and dirty streets, over the crude bridge that arched the Kidron, to Gethsemane's garden. It was a night walk. Quietude contrasted the city's noise; softness of grass carpet contrasted the hard cobblestone streets; fragrance of olive tree, flowers, and mosses contrasted the refuse smell of the streets where the pariah dog was the sole garbage cleaner; and the rising yellow moon and the flickering starlight contrasted the shoe lamp and the crude lantern. That walk was one—not of refreshment, but to drink woe's bitter cup to its dregs.

Jesus walked to Calvary. A sad, painful walk it was. Enfeebled by the garden's soul agony, the praetorium's brutal treatment, He staggered beneath His own death instrument along the Via Dolorosa. The Roman Church makes much of this walk, having certain stations in their churches to which worshipers go to pray. But only two incidents are recorded in the Gospels, and that is where Simon was pressed into service to carry His cross, and Jesus turned to the weeping and bade them dry their tears. (Luke 23:28, 30.) What a walk! Short, but how long! Plenty of company, but, with the exception of the wailing women, it was those who jeered.

Jesus walked to Emmaus. (Luke 24:13-29.) It was on the day of His resurrection. Two pedestrians from Jerusalem were homeward bound. How far they had gone ere Jesus overtook them is a question. However, the distance is only a little more than seven miles. It was now the cool of the day. What revelations the talk of that walk brought out—a Bible proof of the Messiah, blinded eyes opened, heart-burning experiences, a lunch untouched, and—the dead back to life. It was a walk amusing, instructive, surprising, and enrapturing.

To walk with Jesus insinuates like-mindedness. "Can two walk together, except they be agreed?" Amos 3:3. There must be mental unity to have soul companionship. Kindred spirits become communicative. A story is told of a merchant prince of Glasgow, who was walking with a friend through the crowded streets, when suddenly the companion heard him say: "Oh, man, go on a bit. The Lord Jesus is wanting to talk with me."

Yes, Jesus walked, still walks, and will walk with His admirers. Said He, "I must walk to-day, and to-morrow, and the day following." Luke 13:33. His to-morrow is still ahead. We may say, in the words of Marianne Farningham:

*"I, who fear to walk alone,
Because my step is slow,
Will very gladly hasten on
Toward the sunset's glow,
And watch the evening's lights grow
clear,
If I may know Thee walking near."*



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Religion, Civilization's Corner Stone

THERE was a time when, with the majority, religion was a business, a real seven-day-in-the-week vocation. All the endeavors of life were measured by and adjusted to religious standards. Carpentry, merchandising, or school-teaching was second, for religion was first. A man thought of his God when he awoke to the morning light. He served God the whole day through; and before retiring, the knee was bent and the heart lifted in worship. But to-day, 1920, that sort of religion is regarded as a superfluity, a memory of days gone by, when men were fettered by tradition to the practices of an unlettered and unscientific age. And by many of those who still observe the forms of religion, it is the last thing, not the first, in life.

This rapid decline in religion has taken place within the last half century. And if you will take the time to rehearse the history of this period, you will at once see that the unparalleled increase in unrest and lawlessness and materialism has been contemporaneous with the decay of religious practice and teaching. We therefore venture to set forth this twofold thesis:

Without God, civilization collapses; without religion, God is not made known to the hearts of men.



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These men have, for the time being at least, repulsed the Reds of Russia in their campaign against Warsaw. On the left is General Haller, commander of the troops defending Warsaw, the capital of Poland; and right, General Pilsudski, president of the republic of Poland, who is actively commanding the Polish armies in the field.

Some forty years ago, Nietzsche went throughout the centers of learning in Germany, crying, "God is dead! God is dead!" Kant, Hegel, Schopenhauer, and Schleiermacher did away with religion, and substituted an elaborate system of ethics and philosophy. The German nation, as a nation, accepted the dicta of these men; and acting upon their system, she glorified the materialistic, and minimized the spiritual. The world was deceived by her unwonted progress in science, letters, and commerce. She was everywhere pronounced the last word in twentieth century civilization. But because God was ruled out, and religion regarded as an anachronism, that much boasted and much envied civilization was not a true civilization, but only a highly developed form of paganism. The complex structure collapsed, and well-nigh engulfed the world.

And America is in no position to throw stones at Germany; for despite her example though we may, yet we follow in her steps. Our god is not Jehovah, the Lord God of all the earth, but the dollar. Our lives are not spent in the service of Him who sits on high, but in the service of Mammon. The Christian religion, which we have inherited from our godly forefathers, is dying in the hearts of the children; the Christian standards and morals, which Christ gave in the Sermon on the Mount, have gone into the discard, and an emasculated system of anarchistic philosophies and ethics is substituted. The orthodox mind of yesterday has given way to the "liberal" mind of to-day, which admits anything so long as it dons a robe of "humanitarianism" or "social uplift." Our first aim in educa-

tion now is to equip the youth for success in making money, to survive in the fierce competition of the business world. Witness the multiplicity of "arts and crafts" schools, polytechnic schools, and trade schools. The building of character is subservient to the forming of business skill and acumen. That inspired statement, so many times repeated in the Scriptures, "The fear of God is the beginning of wisdom," is forgotten and neglected.

But in spite of our tendencies, the fact remains that the great need of the hour is religion. And there are some men who sense the situation. "Away in some dusty office of the East there sits a commercial statistician. His name is Babson. His agency is engaged in the prosaic and highly unspiritual work of tabulating and reporting the fluctuations in the prices of commodities. He knows all about coal and steel. He knows all about bacon and eggs, hogs and wheat. He has also a shrewd eye for the times: it is his business to be keenly observant. The other week he amazed his subscribers by mailing to them the following report: 'The need of the hour is more religion.' . . . Babson was smart enough to see that two great movements are coinciding to-day: the first, the rise of unrest and anarchy; the second, the decline of religion and the church. And he is wise enough to connect the two. The implication is, that as men forget God, so society totters. And remember that this is no new discovery. It is the teaching of all history, and history repeats itself. The decline and fall of the world's ancient civilizations was preceded in each case by the decline and fall of the religions upon which those civilizations had been built and which alone had breathed into them the breath of life." So writes a Lutheran clergyman in the *Church Times*.

And he continues: "The rise of anarchy is caused by the decline of the church. The revival of the church will, in its turn, cause the decline of anarchy."

"And suppose there is no revival? Well, the present generation is half pagan. The Christian virtues are having to fight hard for their existence. The next generation will be three fourths pagan at least. And I take it that their children will have lost even the semblance of a Christian veneer. Those will be days without pity or gentleness. Does the prospect please our lukewarm old men and our pleasure-crazed youngsters? Whether it pleases or not, it is a prophecy which will be fulfilled unerringly, unless every man, woman, and child in Christendom comes promptly to a realization of the issues at stake in this conflict."

Charles Aubrey Eaton, associate editor of *Leslie's Weekly*, who is devoting the large share of his time to a close-up study of the industrial situation, writes thus in *Leslie's* of August 14, 1920:

"Like many another great word, 'religion' has lost its meaning. We associate religion to-day with a technical system of theology or a technical building called a church. A trained technician called a priest or preacher, takes official charge of this highly technical business, and ordinary folks imagine that they are religious when occasionally they go to church."

"All this may be religious, but it may be, also, most irreligious, and often is."

"Religion is the determining factor in human life. . . . The quality and destiny of races and nations have always been determined by the kind of religion they had, whether it be the Hebrew persisting against all odds, the Chinese with face turned toward the past, or the German who turned from Christ to Thor and lost his soul. . . ."

"We shall never get back to social sanity until we regain our spiritual perspective."

"What difference does it make whether a man is rich or poor if his soul is aflame with hate and fear and envy and greed? And how can he correct his warped judgment on these matters until he begins again to measure himself not by the weakness of his fellow men but by the majesty and holiness and love of God?"

America will inevitably follow the nations of the past if it does not turn sharply about and make God and religion the first thing in the life of its individual members. Without God, society, under whatever flag it may be found, is anarchy.

O Lord, "wilt Thou not revive us again: that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation. . . . Surely His salvation is nigh them that fear Him; that glory may dwell in our land."

WE will turn from New England now to study the growth of freedom in another section of our nation. In Virginia, the fight for soul freedom was as strongly waged as in any other colony in the New World, if not more strongly; and in Virginia, the lamp of liberty, when lighted, shone a little brighter than anywhere else. In this colony arose strong men who had the courage to oppose the oppressions of an established church. With voice and pen, these large-hearted statesmen advocated freedom of religion, and eloquently pleaded for equality of all before the law. The early settlers of Virginia did not come to America to escape religious persecution, but to better themselves financially. They were members of the Anglican church in the old country. This church was a state religion over there, and, of course, was made the established church in the new government.

In Virginia were enacted America's first and second Sunday laws. Following is the text of the first of these enactments: "Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath day, and in the afternoon, to divine service and catechizing, upon pain for the first fault to lose their provisions and the allowance for the whole week following; for the second, to lose the said allowance and also to be whipped; and for the third, to suffer death."

This law had one virtue: it did not conceal the real reason for its enactment. Its purpose was to compel attendance at church. Traced to the final source, that is the real reason for all Sunday legislation. No Sunday law ever was or can be a civil enactment. They are all based, in fact, on religious grounds. It is true their promoters may endeavor to hide this fact and assert that Sunday legislation is civil, but such is not the fact. Such laws are a discrimination favoring the sects who observe Sunday and against those who do not. "The enforced observance of a day held sacred by one of these sects is a discrimination in favor of that sect and a violation of the religious freedom of the others."—*California Supreme Court*.

THE ANIMUS OF ALL SUCH LAWS THE SAME

It may be said that this Virginia statute was extreme; but the germ of this is in every Sunday law. The intent of Sunday legislation is to arrest men for using that day in a way contrary to the ideas of some other class. Sunday laws make men criminals for doing on one day what is considered proper and lawful to do on



THE BIRTH OF AMERICA'S FREEDOM

Virginia and James Madison blaze the way out of the wilderness of religious laws and persecution.

By WILLIAM F. MARTIN

other days of the week. Such a law sends men to prison for performing honest toil and doing worthy deeds. "The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another or esteem all days alike holy."—*United States Senate*.

"The Jew who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second sabbath in each week, unjustly, though by indirection, punishes him for his belief."—*Cooley*. Such legislation is inconsistent with the principles of a republican government.

The second Sunday law of Virginia was rather unique. It declared, "Whosoever shall absent himself from divine service any Sunday without an allowable excuse shall forfeit a pound of tobacco, and he that absenteth himself a month shall forfeit fifty pounds of tobacco." Never was a more fitting penalty assessed for the violation of such an ordinance. The law was ridiculous, and the penalty

was in full harmony with it. If our modern Sunday law advocates are desirous of a fitting penalty for their pet measures, they might find an inspiration in this ancient statute. However, to be entirely consistent, and to follow the Golden Rule, they should keep their hands off such matters. Good Christians and good citizens have been made to suffer because such laws have put a cudgel in the hands of the intolerant.

BAPTISTS SEVERELY PERSECUTED

In Virginia, as well as in Massachusetts, the state religion came in contact with the Baptists. These people were quiet and godly, but firm in contending for rights of conscience. When forbidden to preach contrary to the established church, they said with the apostles, "We cannot but speak the things which we have seen and heard." As a result, their ministers were arrested and imprisoned. One day, a young lad stood outside a jail and listened to the preaching of an imprisoned Baptist minister as he spoke through a barred window. This minister was confined there for preaching the gospel unlawfully. That lad was James Madison. Ever after this, his heart burned against all religious persecution.

To round out his education, Madison went to Princeton, and sat at the feet of Witherspoon. That broad-minded patriot instilled into the mind of his

brilliant student a large conception of the rights of his fellow men. No one was ever put to death in Virginia because of his religious belief; but New England witnessed the hanging of four Quakers, three men and one woman. In Virginia, the severest punishment was fine and imprisonment. These penalties were freely and rigorously applied.

"Toleration in the forms of religion was unknown in Virginia in 1688. From the commencement of the colony the necessity of the religious element was felt. The company knew not how to control the members composing the colony but by religion and law. They exercised a despotism in both."—*Foote*.

An Episcopal writer of the time said: "No dissenters in Virginia experienced for a time harder treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its extremity to devise new modes of punishment and annoyance."

In a letter to Bradford, of Philadelphia, a college friend, James Madison wrote in January, 1774: "That diabolical, hell-conceived principle of persecution rages among some, and to their eternal infamy, the clergy can furnish their quota of imps

for such purposes. There are at this time in the adjacent county not less than five or six well meaning men in close jail for publishing their religious sentiments, which in the main are very orthodox." About this time, Patrick Henry rode fifty miles over corduroy roads and through mud to defend three Baptist ministers imprisoned for "preaching the gospel unlawfully."

The church and state element had still another and a strong opponent in the Presbyterians who settled in Virginia. Their ministers were well educated and eloquent men. This did not protect them from the wrath of the state church. Mr. Davies, a man of refinement, noble bearing, and deep piety, was apprehended and prosecuted for preaching contrary to the established church. A layman, Samuel Morris, for giving Bible readings, about 1743, was arrested and fined. Such conduct as his was altogether too shocking to be endured by the Episcopal clergy. These ministers spent a good share of their time smoking, drinking, and at the race courses. A state-established religion with a state-paid clergy is ever disastrous, not only to the people in general, but in a large degree to the clergy. There is nothing worse in the realm of religion than to leave it subject to the changing whim of politics.

JAMES MADISON FOUGHT FOR SOUL FREEDOM

Let us now turn to the plans laid and to the steps taken to banish intolerance and establish freedom. Standing at the head of that fine body of men who fought for soul freedom was James Madison, whose name has already been mentioned. His published correspondence teems with invective against all forms of religious intolerance.

Mr. Madison's position on the proper relation of church and state may be understood by reading the following from his pen: "Religion is not within the purview of human government." Again: "Religion is essentially distinct from human government and exempt from its cognizance. A connection between them is injurious to both." Holding these views, Madison went, in 1776, to a convention called in Virginia to draft a bill of rights for that colony. With him went George Mason, Patrick Henry, and others eminent at that time. On assembling, the convention "resolved unanimously, that a committee be appointed to prepare a declaration of rights, and such a plan of government as will be most likely to maintain peace and order in this colony and secure substantial and equal liberty to the people."

To one of the scholars of the convention, George Mason, was given the task of putting into shape the articles composing the bill of rights. As reported to the convention, article sixteen read as follows: "That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence; and, therefore, that all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate, unless, under the color of religion, any man disturb the peace, the happiness, or the safety of society; and that it is the mutual duty of all to practice Christian for-

bearance, love, and charity towards each other."

A reading of the discussions on this particular section brings some interesting things to light. This was considered a long stride toward freedom, and to be sure it was. Certain members even viewed it with alarm. So slow are men to grasp the truth that before the law, all should stand on an equality. It is a fact that the church, when it has lost the power of the Holy Spirit, has always sought for temporal power, and has never surrendered any without being compelled to do so. Even that great advocate of liberty and apostle of freedom, Patrick Henry, thought this article opened the gates too wide. He had not as yet comprehended the full scope of soul freedom.

To the mind of Madison, however, the article was not comprehensive enough. Nothing short of complete religious liberty would satisfy him. Liberty, and not toleration, was what he deemed the right of every man. He also considered the limiting clause, "unless, under the color of religion, any man disturb the peace, the happiness, or the safety of society," a dangerous guarantee for religious liberty. True. A bigot in religion can profess to be disturbed, under a very slight pretext. Take for example the laws governing Sunday labor. A man has been known to walk more than a mile to find out if his neighbor was at work on Sunday, then, on seeing him quietly plowing in the field, swear out a warrant for his arrest, basing the complaint on the ground that his neighbor's working on Sunday disturbed him. The guarantees of religious freedom cannot be made too secure.

Madison offered an amendment, which was adopted in the full session. It reads as follows: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other."

William Wirt Henry says of this enactment: "At the date of the Virginia bill of rights, although more than one sect had claimed religious freedom and an ab-

solute divorce of church and state, no civil government had ever allowed the claim. Virginia led the way in incorporating into the very foundation of her government the principle upon which religious liberty is based, and in doing so, completed the great reformation commenced in the sixteenth century." There can be no doubt that the adoption of this amendment was a great stride toward freedom; and as it was added to the fundamental truth stated in the Declaration of Independence, it gave strength to the cause of liberty in the New World. Civil and religious freedom must stand or fall together. It is impossible to have one without the other. The real end of democracy is freedom. "The church has nothing to do with the state except to obey its laws and to strengthen its moral foundations; the state has nothing to do with the church except to protect her in her property and liberty; and the state must be equally just to all forms of belief and unbelief which do not endanger the public safety."—Schaff, "Church and State," page 10.

TOLERATION IS NOT LIBERTY

Commenting on the Virginia bill of rights with this particular article in mind, Chambers's "Library of Universal Knowledge," volume 9, page 334, says: "In the committee, Madison distinguished himself by opposing the use of the following phrase of an article on religion, designed to secure freedom of worship: 'Toleration in the exercise of religion, . . . unpunished and unrestrained by the magistrate, unless, under color of religion, any man disturb the peace, the happiness, or the safety of society,' as a dangerous form of guaranty of religious freedom. Toleration, he maintained, belonged to a system where there was an established church, and where it was a thing granted, not of right, but of grace. He feared the power, in the hands of a dominant religion, to construe what may 'disturb the peace, the happiness, or the safety of society,' and he ventured to propose a substitute, which was finally adopted. It marks an era in legislative history, and is believed to be the first provision ever embodied in any constitution or law for the security of absolute equality before the law to all religious opinions." (To be continued)

CHRIST'S RIGHTEOUSNESS AND THE LAW

By TYLER E. BOWEN

WILL God impute the righteousness of His Son Jesus Christ to a man for his faith in Christ, while the man knowingly disobeys some precept of God's holy law? No; a thousand times, no. Did God count David a blessed man, imputing to him no sin, when David was plotting the life of Uriah the Hittite to cover up his unlawful intercourse with Bathsheba, Uriah's beautiful wife? No. The fact that other kings did such things, gave David no license to break the seventh commandment, even though he was

the king of Judah and Israel. And God dealt very faithfully with His servant David, as the Bible record shows. He forgave the king his great sin the very moment David humbly sought pardon from God; yet its result embittered the life of the hitherto noble king, as in his children he reaped the harvest of his own sowing.

Some conclude that because righteousness is imputed by God to him who believes in Jesus, therefore the law of God is of no consequence to such a one, he no

longer being amenable to it. But is the law of God done away that a man may be counted righteous?

A GLARING INCONSISTENCY

If a man willfully sets aside the fourth commandment, substituting another day for the Sabbath of Jehovah, will God attribute to him righteousness for believing in Jesus? When God says plainly, "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," is it to be understood that a man may put the first day of the week in the place of the last one, which God made His Sabbath, and still count upon God's imputing to him the perfect righteousness of Jesus Christ? Such a course might pass for righteousness among men; but can you safely risk your title to eternal life on a righteousness of this sort?

How did Jesus work out the righteousness God imputed to Abraham and to every other lost sinner for this faith in God? Here is what Jesus said: "If ye keep My commandments, ye shall abide in My love; *even as I have kept My Father's commandments, and abide in His love.*" John 15:10. His righteousness is the perfect righteousness demanded by the law of God. No man on earth before had kept that law in every particular during his entire life. But Jesus did that very thing. He did no sin; therefore His righteousness was perfect righteousness—even the righteousness of God the Father.

MAN HAS ABSOLUTELY NO MERIT OF HIS OWN

There can be no righteousness that is not the righteousness of God. And the righteousness of God is a life in perfect harmony—obedience—to that perfect spiritual law of righteousness found in the Ten Commandments.

One day, as a religious service was in progress in a large theater building in Washington, D. C., when opportunity was given for asking questions, one was handed in, worded something like this: "Since there is so much good in every person, and also some evil, how can a righteous God consign to hell those possessing so much good, or put them into heaven possessing the evil?"

Exactly how can He do it? There is no possible way other than that He shall impute to the one who believes in Jesus, the perfect righteousness of Jesus Christ. And that perfect righteousness imputed makes that man, that woman, as righteous as Jesus Himself. And the man who is lost is not lost because he is a greater sinner than the others, but because he believes in his *own* righteousness, as did the Pharisees of old. Like them, in going about to establish his own righteousness, he counts that he needs no better righteousness, and so stumbles and falls in this pharisaical unbelief. (Romans 9:30-33; 10:1-3.)

Such people, as God looks upon them, are sinners above all. They make the sending of the Son of God into the world a useless thing for God to do. They say to God: "You ought to save me as I am. I am good enough for Your heaven clothed in my own righteousness." Publicans and harlots, Jesus said, go into the kingdom ahead of self-righteous Pharisees. To those who are humble

enough to acknowledge that they have no righteousness of their own, but trust wholly to Jesus' righteousness, God can give eternal life through Jesus Christ His Son. So it turns out that such are in possession of the genuine righteousness of God, while the others have no righteousness at all. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Romans 3:21, 22.

THE LAW A LIVING WITNESS

The little expression dropped into this text—"being witnessed by the law"—spoils all the theology of those people who say that since righteousness is received directly as a gift from Christ for a man's faith, therefore the law is of no use, that it is done away for the Christian. Lucifer no doubt said the same thing in heaven to the angels—that angels needed no law; they should do as they pleased.

If the law is of no use to Christians, then witnesses are of no use in court proceedings. No one claims—at least Seventh-day Adventists do not—that a man obtains righteousness *from the law*. He gets it from Christ. But they do affirm that the law of God has not been done away, has not been nailed to the cross, has not been abrogated, even though, because we have broken it, we cannot henceforth get our righteousness from it; for it remains to witness whether the righteousness a man professes to have is the genuine righteousness of God, or whether it is not. The law is not *dead*, but remains a *live*, witnessing law. Dead people are not called into court as witnesses. Neither do they stand by while proceedings are on, to witness as to whether decisions reached are truthful or not. So if God's law had been done away, Paul would not have referred to it as a "witness" standing by to testify as to the genuineness of the righteousness a man professes to have obtained from Christ.

Be not deceived. The law of God is still a living instrument, sharper than any two-edged sword. It witnesses to the genuine righteousness of the Lord Jesus Christ on the one hand, and unerringly detects all that is spurious on the other. And those possessing the spurious will not receive the gift of eternal life, any more than the man possessing a spurious check will get his money of a bank cashier who knows how to detect the spurious from the genuine. The law of God is in full harmony with Christ and His righteousness, and raises no conflict with the man or woman who possesses that. Neither can any man, no matter how high his profession, deceive God's Holy Spirit into marking him for heaven without the perfect righteousness demanded by the perfect law of God.

The Prophetic Clock Has Struck Eleven

(Continued from page 6)

The resounding tones of the great clock, which has struck the eleventh hour, are echoing and reechoing through the remote places of the earth, where we find

airships flying over the desert, and engines breaking the stillness of the wilderness. The present age has seen a wonderful advance in science and invention. Many are now running to and fro. Missionaries now reach their fields in weeks where once it took months. The work of giving the gospel to the world has been hastened a millennium by the increased facilities for printing and traveling. What greater evidence that the *eleventh* hour has struck!

Eleven great signs, eleven hours, have passed. We are now hastening on to the end of the day—the day of probation. How solemn the time! Is our account with the Creditor settled? Are we prepared to stand in His presence? If not, let us borrow from Jesus, who has promised to lend to us "according to His riches in glory." Let us appeal to Him before the day has passed. Within this last hour, He will come to our aid. When the day is gone, may we be among those who are worthy, those whose debts of sin are forgiven. May our balance of grace be such that we can appear, without fear or shame, in the presence of the Judge of all men.

The Seven Steps

DID you ever stop to consider seriously the amazing condescension of our Saviour in saving man? There are seven steps that He took in His downward course. "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8.

Notice the steps:

First step: "Made Himself of no reputation."

Second step: "Took upon Him the form of a servant."

Third step: "Made in the likeness of men."

Fourth step: "Found in fashion as a man."

Fifth step: "Humbled Himself."

Sixth step: "Became obedient unto death."

Seventh step: "Even the death of the cross."

All this humiliation of our Saviour was that we might be exalted as He was exalted, and sit with Him on the throne of power through eternal ages.

G. B. THOMPSON.

WE have come to the time in this world's history where every one must recognize Jesus Christ. His name has been proclaimed over all civilized lands, and practically the whole world have now heard of Him. Even the infidel and the atheist recognize the fact that there is a Christ. Every time they write the date, or sign a document, the letters A. D. must be affixed to the said papers. Through this very act, they show that Christ once came to earth. However, this act only acknowledges Him theoretically. Our primary object in life should be to know Him practically.

W. E. BELLEAU.

2,500 Years of History in 150 Words

With most of the predictions of a prophecy fulfilled to the letter, why not believe the few that remain regarding the immediate future?

By F. A. SPEARING

IN Deuteronomy 29:29, we have these words: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Among God's "secret things" is the knowledge of the future. He alone has power to foretell events. The wisest man living is ignorant as to what to-morrow will bring forth. We are not one whit nearer the solution of the problem of how to read the future, than were our forefathers thousands of years ago.

To the many false systems of religion, the Lord says: "Produce your cause; . . . bring forth your strong reasons. . . . Let them bring them forth, and show us what shall happen: let them . . . show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41: 21-23.

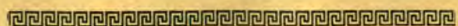
The earth fails to furnish a single individual who can take up this challenge of the Deity. Even the angels, those holy and glorious beings who surround the throne of God, are unable to foretell events. God only is omniscient, all-seeing, all-wise. He only knows "the end from the beginning."

But while, in the providence of God, the knowledge of the future is hidden from man, the Lord in His infinite love has revealed many things. Wonderful prophecies are found in the Old Testament and the New. These tell of the rise and fall of kingdoms, and other incidents in a long chain of events, which includes the first coming of Jesus, and His second advent in glory, and culminates in the setting up of the everlasting kingdom of God.

A REMARKABLE PROPHECY

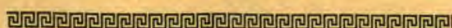
One of the most remarkable of these prophecies is found in the second chapter of Daniel. The prophet informs us that Nebuchadnezzar, king of Babylon, "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." In order that the troublesome dream might be recalled to his mind—for he had forgotten the subject of it—and its meaning explained, the king commanded "the magicians, and the astrologers, and the sorcerers, and the Chaldeans," to appear before him. All these "wise" men professed to be able to reveal hidden things; so it was natural that the king, in his perplexity, should seek their aid. The wise men appeared; but they were unable to solve the problem presented to them. They were forced to confess that "there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verse 11. What an admission? It was tantamount to saying that their religion and that of their fathers was false.

The abasement of the magicians and



"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floor; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel

2: 31-35, A. R. V.



the astrologers led to the exaltation of the God of heaven. What the representatives of the gods were unable to do, the servant of Jehovah succeeded in doing. "The secret" was "revealed unto Daniel in a night vision." Introduced into the monarch's presence, the prophet said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verse 28.

In giving the dream to Nebuchadnezzar, the Lord caused that heathen ruler to see the falsity of the Babylonian religion, and demonstrated that His power was greater than that of the gods of Babylon. He also foretold the history of the world from Nebuchadnezzar's day to the end of time. In just five verses, and in less than one hundred fifty words, the Lord gives this history of two thousand five hundred years. Never has a history been written which for brevity, combined with clearness, accuracy, and loftiness of expression, would compare with that written under the inspiration of God. Note how majestic are the words, how sublime is the thought, in this divine history of the nations:

ALL HISTORY IN ONE IMAGE

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The language here used is obviously figurative. What, then, do these symbols mean? The four metals of which the image is composed represent four world kingdoms. There is some significance in the order in which the metals occur. Gold comes first, then silver, brass, and iron. The specific gravity of gold is twice that of silver, silver is heavier than brass, and brass is heavier than iron. The image, then, having the heaviest metal at the top, and the lightest at the base, is top-heavy, liable to fall. This fact is emphasized when we remember that the feet are not solid, but are a mixture of iron and clay. What fitter illustration could there be than this of the great truth that the kingdoms of the earth could not stand unless upheld by the power of God!

"He removeth kings, and setteth up kings," we are told. Verse 21.

THE DREAM INTERPRETED

In interpreting the dream of Nebuchadnezzar, the prophet Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

The image's head of gold, then, represents the king or kingdom of Babylon. And no better symbol could have been chosen. Babylon is called "the golden city" (Isaiah 14:4), "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isaiah 13:19). Magnificent indeed was the city of Babylon in the days of the great Nebuchadnezzar.

The gorgeous palaces, the "hanging gardens," one of the seven wonders of the world, and other glories of ancient Babylon, are described by Rawlinson and other writers.

So grand and glorious was the city, and so great the empire of Babylon, that the king fondly hoped that both would endure forever. But the Lord ordained that Babylon should fall. "After thee shall arise another kingdom inferior to thee," said the prophet. This, Nebuchad-

nezzar could not understand. It did not fit in with his idea of things. The third chapter of Daniel tells the story of a great image that the proud monarch caused to be set up. This image was made entirely of gold, that the world might know that Babylon would continue forever. But God had decreed that that kingdom should continue so long, and no longer; and His decrees are unchangeable.

AN IMPREGNABLE CITY

Babylon was considered to be impregnable. The city contained sufficient food to last for twenty years. And no engine of war existed powerful enough to beat down those massive walls, or those solid gates of brass. But "the things which are impossible with men are possible with God." Luke 18:27.

An account of the capture of Babylon is found in the writings of Herodotus, and another account in the works of Xenophon. Both historians inform us that the city was taken not by force but by stratagem. Seeing the futility of attempting to batter down the walls of the city, Cyrus, the commander in chief of the attacking forces, employed his men in digging trenches, or canals, from the Euphrates to a large lake, or reservoir, that was situated a short distance from Babylon. On a certain feast day, and at an appointed hour, when the people had given themselves up to reveling and

drunkenness—the occasion when Belshazzar "drank wine" before "a thousand of his lords" (Daniel 5:1)—the command was given by Cyrus to open the mouths of the trenches. Very soon the waters of the river were drawn off, and the army was able to march along the river bed. This great feat of engineering, however, would not have helped Cyrus very much but that for some unaccountable reason, the brass gates leading from the river-side to the city were left open, thus making the people of Babylon an easy prey to the conquerors. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median [uncle of Cyrus] took the kingdom, being about threescore and two years old." Daniel 5:30, 31.

The Babylonian empire lasted till 538 B. C. The Medo-Persian empire, which succeeded it, continued until 331 B. C. As the second metal of the image, silver, was inferior to the first, gold, so the Medo-Persian kingdom was inferior to the kingdom of Babylon, "in wealth, luxury, and magnificence."

THE EMPIRE OF ALEXANDER

The third metal of the image was brass. Coming to this part of his interpretation, the prophet said, "Another third kingdom of brass" shall arise, "which shall bear rule over all the earth."

(Continued on page 15)

"SLOW TO BELIEVE"

By JOHN E. FULTON

A WRITER in the *India Witness* (Methodist) tells us that there are grave difficulties in coming to any satisfactory solution in the study of the coming of the Lord. He says:

"After years of patient, humble, painstaking study of the Scriptures [in regard to the second advent], devout people rise therefrom perplexed and bewildered. In many cases, faith has been either shaken or shipwrecked, and the conclusion is reached by multitudes that it is no use trying to penetrate the secret, or that God never meant the puzzle to be solved."

Does it not seem strange that God would say so much about this matter and never intend us to understand it? Why did God say it at all? To what purpose is the Word of God?

In the New Testament alone, the second coming of our Lord is mentioned about three hundred and nineteen times. In the whole Bible, death is mentioned three hundred times, baptism eighty times. The second advent is mentioned twenty-five times as often as the cross. This is not to say that some things are important and some things are not important; but where so much is said about the coming of the Lord, it would appear to be one of the weighty matters that God has revealed. In fact, the coming of the Lord is set before God's children as the fond hope of the church. See Titus 2:13. Would God hold out what appeared to be a great prize, only to have it found to be an empty bauble? Will He raise our expectations, only to tantalize us with a "puzzle He never meant to be solved"? Why would He puzzle us? All such talk is vain.

The writer further says: "It is useless to dispute the fact that the New Testament teaching on the final advent is ambiguous, and even confusing. It is simply the part of Christian candor to acknowledge that Christ's own words, as we find them recorded in the Gospels, are by no means free from this ambiguity. We know how His teachings were misunderstood at first by His most intimate disciples, and how even up to the time of His ascension, they but dimly apprehended His mission."

This seems a strange charge to bring against the Bible writers, especially the New Testament writers, and particularly

against the Master's own prophecies of His second advent. The writer in the *India Witness* must himself be where he says others are, "perplexed and bewildered," with his own faith "either shaken or shipwrecked."

But this writer reveals the real difficulty of the situation when he says that the Master's words were misunderstood by His most intimate disciples, who "but dimly apprehended His mission." The charge is made that the teachings of the Bible writers, and even "Christ's own words," are "ambiguous" and "confusing"; but let the Saviour tell the difficulty, and then the responsibility shifts. To His intimate disciples was administered this rebuke: "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27.

The trouble was not with the teaching of the Master, but in the slowness of the disciples to believe. Jesus made the subject plain; but they, because of their preconceived opinions, did not understand the simple words.

The same is true to-day. The subject of the Lord's coming is unmistakably plain, but it cuts across human devisings and man's desires. Preconceived ideas make this blessed hope seem "ambiguous," "confusing," and a "puzzle." The real trouble is with the human heart. How "slow of heart to believe all that the prophets have spoken"! True-hearted students, such as the Magi and Simeon and Anna, were ready to meet and greet the Saviour at His first advent. They had found nothing ambiguous about the prophecies relating to the advent. But thousands of others, and among them, chief priests and Pharisees, rejected the Lord, for He did not come in the manner of their liking. So to-day many find the greatest comfort in these prophecies of Old and New Testament which relate to this "blessed hope." Many will be prepared for that day; for "unto them that look for Him shall He appear the second time without sin unto salvation."

2,500 Years of History

(Continued from page 14)

The power which followed Medo-Persia was Alexander's kingdom of Grecia. This is plainly stated in a complementary prophecy found in the eighth chapter of Daniel, verses 20 and 21:

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat" which "came to the ram . . . and ran unto him in the fury of his power, . . . and smote the ram, and brake his two horns" (verses 6 and 7), "is the king of Grecia." History also informs us that the world power that succeeded Persia was Grecia. Three decisive battles were fought between Alexander the Great and Darius, the last king of Medo-Persia, the battles of Granicus, Issus, and Arbela; and "at Arbela," as Rawlinson says, "the crown of Cyrus passed to the Macedonian," Alexander the Great.

Alexander did not live long to enjoy the fruits of his many victories. After conquering practically the whole of the then known world, he died B. C. 323, in the thirty-second year of his age, as the result of participating in a drunken debauch. "He conquered the world, but himself he could not conquer," might well be the epitaph of this strong weak man. His empire did not long survive its founder. Shortly after his death, it was divided among his principal generals; and in B. C. 168 the battle of Pydna was fought, and the empire of Alexander perished. What kingdom conquered Grecia? Daniel says:

THE IRON MONARCHY OF ROME

"And the fourth kingdom," that represented by the legs of the image, "shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things." The power that followed Grecia was Rome. A significant paragraph occurs in Gibbon's "Decline and Fall of the Roman Empire." Having in mind doubtless the symbols used in the prophecy of Daniel to represent the four great empires, Babylon, Medo-Persia, Grecia, and Rome, he says: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

But even Rome was not to last forever. The prophecy says: "As iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided."

The Roman empire began to break up about A. D. 350; and one hundred and fifty years later, the division of the empire was complete. But the prophecy does not leave us here. We read:

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Seven of the kingdoms into which the Roman empire was divided exist to-day: England, France, Italy, Germany, Portugal, Spain, and Switzerland. The first three of these may be termed "strong," and the others "broken," or weak.

"And whereas thou sawest iron mixed with miry clay, they shall mingle them-

selves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

From this verse, we learn that the broken fragments of the once great Roman empire will never be reunited. As iron and clay will not mix so as to become one substance, so France and Britain and Germany and the other powers will never be united so as to form one kingdom. Charlemagne, Louis the fourteenth, and the great Napoleon, all tried to fit the broken pieces of ancient Rome together, to make a world power of them once more; but each one failed, not because they lacked genius, but because God had said they would fail, over twelve hundred years before the birth of Charlemagne, and twenty-two hundred years before Napoleon was born.

At the beginning of August, 1914, another attempt was made to bring into existence a great world empire. Could the emperor of Germany succeed where greater men than he had failed? The world asked the question. The central European powers obtained victory after victory in the early stages of the war; and at times, the outlook was very black for the allies. But the tide turned. Final victory for Germany meant world domination. God had said that any attempt to bring into existence a world dominion after the dismemberment of the Roman empire, would be futile. The forces of the central powers were defeated, and the allies were victorious.

THE GRAND CLIMAX

Verses 44 and 45 of the second chapter of Daniel speak of the closing scenes of the great drama of human history:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

"First, the Assyrian kingdom ruled the world. Then Medo-Persia's banners were unfurled; And after Greece held universal sway, Rome seized the scepter. Where are we to-day?"

"Down in the feet of iron and of clay, Weak and divided, soon to pass away. What will the next great, glorious drama be? Christ and His coming, and eternity."

The four great universal powers of antiquity, Babylon, Persia, Grecia, and Rome, have all passed away. We are now in the days represented by the toes of the image. There is to be one more universal kingdom. Will it be Great Britain made still greater? Will it be a revived and glorified France? Is Germany, in spite of her recent defeat, destined to have her wounds healed and to become ultimately the mistress of the world? Will Japan, that hardy, energetic, and ambitious Eastern power, some day occupy that proud position?—No, it will not be Great Britain, nor France, nor Germany, nor Japan. All these kingdoms will be succeeded by God's kingdom. But the kingdom that God shall "set up" "shall never be destroyed." And as "the

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JAMES COCHRAN, Circulation Manager.

stone was cut out of the mountain without hands," so this kingdom will not owe its existence to war, bloodshed, or violence. The "coming world power" is the kingdom of Christ. It will be "universal" in a truer sense than any that have gone before, for it will take in the whole earth. (Psalm 37:9-11.) It will continue not merely for a few hundred years, but for eternity. (Daniel 7:27.) It will be a kingdom of righteousness. (2 Peter 3:13.)

THE KINGDOM OF CHRIST

The events of past generations, and especially the events of the past few years, are an evidence that soon the kingdom of Christ will be set up, and the reign of sin be over. The Son of man is coming, "and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left hand, He will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:32-34, 41.

You ask, "How may I be assured of a place in the kingdom of God?" The Bible answer is, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." John 3:7, 3. And this new birth involves obedience to all of God's requirements. "If ye love Me," says Jesus, "keep My commandments." John 14:15. May you be among those who, having been born again, are ready to obey God in all things, thus preparing themselves to have a part with Christ in His everlasting kingdom!

A Beautiful Sacred Song

"When the Shades of Eve Are Falling," a soul-winning song, appropriate for church as a solo or a quartet. Price 25 cents. Address C. P. Whitford, Orlando, Florida.

The Violence of the Mob

A SHORT time ago, a considerable number of persons became incensed against a certain establishment, because the managers would not grant them certain things that they demanded. This establishment had an equipment of machinery and office paraphernalia. A mob was stirred up to enter the place. Despite the efforts of the police, they went from room to room in the large building, breaking up office furniture, destroying valuable records, and with hammer and sledge breaking to pieces thousands of dollars' worth of machinery used in the operation of the plant.

The particulars concerning the location of this establishment and the line of business it was carrying on are not material to the point we are endeavoring to make. Similar occurrences are frequent everywhere, and these things show the spirit of violence that is in the hearts of men. The people not merely in this country, but throughout the world, are rapidly reaching the point where they will not brook restraint. They feel that they are aggrieved; and whether their contention is well founded or not, these stormy, violent conditions are universal. Both life and property are becoming more and more unsafe. In passing, let us venture the prediction that these conditions, instead of improving, will become worse and worse; and this prediction is not made as a matter of mere human judgment, but it is based upon the authoritative statements of the prophecies of the Bible.

The world has passed into the beginnings of "the great day of the Lord." God has arisen in His majesty to deal with sin; and the reason why God must in this way deal with sin is that such vast multitudes of men and women will no longer listen to His voice calling them to repentance and to the ways of unselfishness and righteousness.

The prophecies concerning the great day of the Lord depict in the strongest language the most terrible scenes. One of these prophetic utterances is the following:

"Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt; and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail: they shall look in amazement one at another; their faces shall be faces of flame. Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it." Isaiah 13: 6-9.

It is true that you will find, even among apparently devout religious teachers, those who will say that these predictions of the Old Testament have no application in our day. But as you read these utterances, do you not see how clearly they fit into the conditions of this time, and does not an irresistible conviction that they are true come over you? This conviction comes through the Spirit of God, operating in His Word, to show you the light He has for each one who will turn to Him. God not only foretells these awful conditions, but He is prepared to save us from them if we will place our cases in His hands.

Through another one of the Old Testament prophets is declared in these words God's purposes in dealing with sin:

"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



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Mrs. Ma Soo, of China, who, with her husband, has lately taken up residence in New York, startled the people of Philadelphia recently, upon a visit there, when she said that she should persist in wearing the Chinese costume, with its trousers, for she considers the short skirt of America decidedly immodest, and the corsets as bad for the body as the foot binding of China. Who dare say that Mrs. Soo is not right?

Coöperation Corner

REQUESTS are continually coming to the SIGNS office from missionaries in foreign lands and some in the homeland, for clubs of SIGNS to use in their work. Readers of the SIGNS have responded liberally to similar calls made in the past. We now have six or eight urgent requests for clubs of 25 to 50 copies each, and one worker in India desires 150 copies.

The SIGNS weekly is the evangelist's greatest helper, especially in foreign countries where there is an English-speaking element. Never before in the history of our world were so many people desirous of knowing the English language as to-day. Hence missionaries in Japan, China, the Malay States, the Philippine Islands, India, and in fact throughout the world, are in great need of suitable religious literature in English.

Readers of this paper who wish to contribute any amount to this very laudable work, please send the same to the SIGNS OF THE TIMES, Coöperation Corner, and the amount will be applied for the purpose specified.

J. H. COCHRAN,
Circulation Manager.

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.

According to this word, distress is to come upon men until "they shall walk like blind men"; and all this is "because they have sinned against Jehovah." "Whatsoever a man soweth, that shall he also reap," is a divine affirmation; and if men persist in sowing sin, and if they continue to go in the ways of violence and strife, they may expect to reap distress and destruction. God cannot consistently protect them from the reaping of their harvest so long as they remain in rebellion and sin against Him. But to all who will turn to Jehovah, there is protection, there is joy, strength, consolation, and salvation; for the great climax to this "day of Jehovah" is the second coming of Christ, and those who are ready for that supreme event will then be made immortal, to enter into the joys of eternity.

"Let Him Take Hold of My Strength"

A SAFE retreat from the time of trouble is offered to us in this invitation: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26: 20, 21.

This text indicates a time when God is dealing with the inhabitants of the world because of their sins. Under such conditions, there is always a temptation to believe that no individual can escape destruction; but God invites us to come with Him into our chambers, and to hide ourselves for a little moment, until the indignation be overpast.

We may feel weak and insufficient for what lies before us; and then there comes to us the invitation: "Let him take hold of My strength, that he may make peace with Me; yea, let him make peace with Me." Isaiah 27: 5. Humanity is very weak and insufficient in itself. Indeed, it takes but a little to snuff out our mortal lives. In just a moment, conditions may arise that will change us from joyfulness to the deepest gloom and despair. But with God there is everlasting strength, and in His presence there is fullness of joy. How good it is that He invites us to take hold of His strength! All who have actually experienced this contact with the divine, know that there is power and strength with Jehovah, and that He does impart His power to the children of men. It is the actual experience of this real contact with the divine, that humanity is most in need of to-day.