

Signs of the Times

AMERICA'S PROPHETIC WEEKLY

VOLUME 47

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 2, 1920

NUMBER 43



Ellis Island, the great gateway of immigration into the United States, is facing a most critical situation just now, because of the unprecedented numbers of immigrants. In one week not long past, 26,000 foreigners landed on the is-

land. Hundreds are without sleeping quarters, and may be found in almost every position and place, seeking a few hours' sleep. These photographs show these future citizens to be clean, intelligent, and desirable people.

THE WORLD UNITED



UTOPIA—the state of world union and world peace—has long been the dream of idealists in every country and age. How the worries of statesmen would pass away, the nightmares of kings and diplomats vanish, if such an era could be ushered in! Plans for world federation have long been laid, bright ideas have lightened men's hearts for a time. We have had plans of world union by military power, by church power, by treaty power, by alliance power, and by balance of power; but all these bubbles have burst one by one. Now we have the League of Nations; and we have been assured, by some, that this will usher in world peace where other plans have failed.

Not only have the best minds of Western nations been applied to these questions, but the *literati* of the Orient have con-

*The dream and heart's desire
of idealists in all ages to
be realized.*

By
FREDERICK LEE

tributed their share. Over thirty years ago, a noted Chinese scholar, Kang Yu Wei, wrote a book with the title, *Da Tung Shi* ("The World United"). In it he portrays the sufferings that weak nations have endured at the hands of the more powerful ones. He realized that something must be done to save civilization; and in his book, which was enthusiastically received by the scholarly Chinese, he ventured certain remedies. He suggested the removal of national boundaries, the elimination of racial prejudices, and the opening of free intercourse between all peoples.

The Chinese, as well as others, are longing for the time of *tien hsia tai ping* (world peace). They fully believe the statement of the learned sage Confucius, that "the four seas are brethren"; and they feel that all peoples should prove such by friendly and impartial intercourse. Not long ago, I had the

privilege of lecturing to an audience of about one thousand middle and higher class Chinese in the city of Peking, on the subject of world peace. This lecture was well received, especially by the student and teacher class. Many letters of appreciation have been received from men of almost every station of life here in this Oriental city. They expressed as their heart desire, the speedy union of all factions in the world. In talking with many of these men, I was impressed with the same great desire that all have for world union and peace. Many feel that the time has come for this condition to be brought about.

ONE FAMILY THE IDEAL

In the discourse above mentioned, an outline of the history of the world was given, showing that in the beginning, all was peace and happiness. It was God's intention that men should dwell together as brethren. He never intended that they should be separated into tribes and nations, or as the Chinese would express it, *fen gia*. That is the Chinese term for the division of the family inheritance among the several brothers. According to Chinese custom, a family who can live together for several generations without such a division of the family is the ideal one. All eat, as it were, out of the same pot. The father is the ruler of the whole family as long as he lives.

In the early ages of the world, all families dwelt together as one. Later, as man drew farther away from God, the idea of family division came in. Still later these families split up into clans, countries, and nations. When these divisions took effect, there developed the numerous and varied jealousies between nations, which we have to-day. And just as families who have lived together for years, and then separate into smaller groups, each looking after his own little affairs, often hope and plan for a great family reunion, so at the present time, the people of every nation long for a world united, when all will live together as one large and happy family. The intense question to-day is, Do we have a basis for such bright prospects?

There are now few evidences of the truthfulness of the Confucian statement that "the four seas are brethren." We look out upon the world, and see the following words of our Lord fulfilled as never before: "Nation shall rise against nation, and kingdom against kingdom." As we see hate, both individual and national, developing from day to day,—as we scan the daily papers of any part of the world, and see the prejudices, the hatreds, and the animosities,—it is only as we look up to the fatherhood of God that we see any evidence whatever that "All ye are brethren."

We must look above and beyond man, away from the petty jealousies, the fiery hates, the burning passions, of this world, for the solution of every problem. Treaties, alliances, leagues, or isms cannot save the world. These are all founded on flesh, the kind that is in every one of us. As six thousand years have proved that "flesh is grass, and all the goodness thereof is as the flower of the field," which springs up to-day and to-morrow fades away, so will the plans of peace congresses, alliances, and unions fail.

The prophecy of Daniel 2 outlines the destiny of nations and the fate of the

world. Nebuchadnezzar, the great king of Babylon, saw in a dream the future events of earth to the close of time. In that dream, God revealed the futile efforts of man to unite a divided world. Here we find the solution to our problem of world peace. It is in God, the Creator of the universe. It is in His Son Jesus Christ, the everlasting King.

NO ADVANCE IN MORALS

God has ruled in the nations during all the ages, and He will not fail us to-day. Every word He has spoken in this



THE poor world, staggering in pain and misery, wants no soothing sirups, no anæsthetics, no sleeping powders. What it needs is not the homeopath, but the surgeon. Limbs must be severed—limbs of evil habits; organs must be removed—such as love the fruits of sin or the wine of passion; hearts must be replaced—hearts of hate and jealousy must be replaced by hearts of sympathy and love. What the world needs is no ordinary physician, but one of great powers and expertness, Jesus Christ, the great Surgeon and Physician.

prophecy has been fulfilled except that relating to the last event. Every step of history has proved a step of prophecy. As the years have rolled by, and nation has succeeded nation,—Babylon, Medo-Persia, Grecia, Rome,—the world has been going lower into the depths of sin. Many think that the world has been improving, and this may seem to be true when we consider the advance along the lines of science, education, industrial inventions, and in the accumulation of gold and silver; but in morals and spirituality, it has declined. Evolutionists picture man in ages past somewhat on the level with beasts, fighting one another with clubs and stones; but how much more refined and moral, or farther removed from the animal creation, is it to kill with bombs, machine guns, and gas?

The world has made progress along some material lines; but it could secure not patent on the improvement it has made in the heart. If we could choose between the morals brought into China

by modern civilization, and the morals that existed in that country two thousand years ago, I believe we would choose the latter. The mind of man has been developed into a more perfect type of evil, and thus the world has been walking into a pit of anarchy and wickedness. When it has reached its limit, the Creator, Jesus Christ, will bare His arm to save, and to reestablish the earth in all its original beauty. This arm, extended down from heaven to earth, makes the only break in the clouds encompassing us. Friend, reach out for that arm by faith. It will lift you up above and beyond the worries, sins, and troubles of a heartbroken world.

THE WORLD NEEDS JESUS CHRIST

Prior to the close of the great war, we heard much of the new era that soon would be ushered in. Bible texts were improperly quoted in an endeavor to prove that the time had come for the disbanding of armies and the dismantling of battleships. Miniature plows were made from swords, typifying, it was said, the time when all nations would enter into a pact to cast away armaments, and carry all troubles into an international court. Some are still looking for this era. There are less evidences to-day of such a time than there were when these prophecies were made. Men are looking with a fearful dread to the future, and can recognize the fulfillment of the text that says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The poor world, staggering in pain and misery, wants no soothing sirups, no anæsthetics, no sleeping powders. What it needs is not the homeopath, but the surgeon. Limbs must be severed—limbs of evil habits; organs must be removed—such as love the fruits of sin or the wine of passion; hearts must be replaced—hearts of hate and jealousy must be replaced by hearts of sympathy and love. What the world needs is no ordinary physician, but one of great powers and expertness. The only sunbeam on the dark and clouded horizon to-day is the one that typifies the nearness of the world's great Surgeon, the true Physician, Jesus Christ. He is the one who will usher in the new heaven and earth for which we are looking and longing, and which will soon be realized. In Him, the Prince of peace, will the world find lasting peace. In Him will men and nations be united. Under His reign will the words of Isaiah be fulfilled, "They helped every one his neighbor; and every one said to his brother, Be of good courage." *Peking, China.*

WE must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we shall not desire healing. *E. G. W.*

It is not the abstract historic fact that Christ is the Son of God which constitutes the rock of Christian faith, but that fact revealed to the soul. It is through divine revelation that the soul connects with the Rock Christ Jesus.

W. A. ALWAY.



Finding Truth in an Age of Deception

Satan is always ready to give people enough truth to make them swallow a big lie.

By
JOHN L.
SHULER

A KNOWLEDGE of truth is one of the essential things in human life. It is indispensable to the spiritual enlightenment and progress of mankind. Without a knowledge of truth, man would wander aimlessly about in the darkness of superstition, helplessly exposed to error and doubt, lost in the gloom of uncertainty.

Pilate's question, "What is truth?" voices the inmost longing of the human heart. Our souls demand the truth. We want peace if it is in any way possible; but truth we must have, regardless of cost or circumstances. Anything aside from the truth is vanity and nothingness. Nothing but the truth can satisfy the desire of the honest soul. We want something on which we can depend at all times, which will be an anchor to the soul, "both sure and steadfast."

We have reached the "perilous times" of the last days. (2 Timothy 3:1-5.) The masterful delusions and cunning deceptions of Satan are sweeping over the world. There never was a time, in the whole history of the world, when more deceptive errors and false doctrines were being spread among the people than at the present time. Every wind of doctrine is blowing. During recent decades, many false religions have swept over the world, and thousands of people have been misled.

SOUND DOCTRINE DISLIKED

We have reached the time foretold in Paul's prophecy: "The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Timothy 4:3, 4, A. R. V.

In modern religion, error is more popular than truth. Men are turning away their ears from the truth to fables. Error is palmed off on the people as truth. As Timothy prophesied, men are "deceiving, and being deceived." 2 Timothy 3:13. Doctrines are received, supposedly on the basis of Scripture teaching, which in reality have no Scriptural basis whatever, and are as far from truth as the east is from the west. The delusions of the last days are upon us. So it never was more important to know the truth than to-day.

We should demand the truth, the whole truth, and nothing but the truth. But how can we know truth from error, the

genuine from the counterfeit? God has not left us in darkness on this important point. He has given us the precious Bible, to bring to us a knowledge of the truth. God's Word is truth. (John 17:17; Psalm 119:160.) Hence he who would know the truth, must turn to the Bible. The Word of God reveals to us the true and genuine, which is the only thing that will endure. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:24, 25.

THE DIVINE CRITERION

God has given us a plain and convincing test, which will always enable the truth-seeker to distinguish the true from the false: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Anything that man may preach or teach, that cannot measure up to the standard of the Bible, has no light in it. That which is not in harmony with this Word, is false.

God's Word is a lamp to our feet. The entrance of His Word gives light. All that proceeds not from it is darkness, and leads only to destruction. We cannot distinguish truth from error, except by a knowledge of the Scriptures. A blind man may be led over a precipice, and hurled to destruction. His blindness has deprived him of that which would protect him from such a fate. Without the light of the Bible, we are blind spiritually. The Word is our only safeguard against the pitfalls of error. Unless we follow the light of the Word, we may be brought into great peril, and yet not realize our danger; for he that walks in darkness "knoweth not whither he goeth, because that darkness hath blinded his eyes." When the people and their leader know not the Word, it is a case of the blind leading the blind, which is sure to result in disaster. How important it is, then, that we, like the Bereans, with open mind search the Scriptures daily, to learn the true message for to-day!

A mere reading of the Bible is not sufficient. The Jews in the time of Christ read the Old Testament in their synagogues every Sabbath, yet they did not discern therein the real truth for their time. If we want to know the truth, we

must "search the Scriptures." The jewels of God's truth constitute the pearl of great price, and they are worth more than thousands of gold and silver. If we would find these gems of truth, we must seek for them as men seek for silver and hidden treasures.

If we do not know the real teachings of the Bible for ourselves, we will surely be deceived. Why is it that men fall into error? Jesus told the Sadducees, "Ye do err, not knowing the Scriptures." The Bible is a shield and safeguard against error. Only as we test every doctrine by the Scriptures can we effectually guard against the deceptions of Satan.

We need to remember that Satan is working especially in the realm of religion. He is always ready to give people enough truth to make them swallow a lie. This was the method he employed in the very first deception. He told our first parents that if they would eat of the forbidden fruit, their eyes would be opened, and they would be as gods, knowing good and evil. He deceived Eve by putting one of his big lies in between two truths. A piece of bread with poison on it and butter over it, is much more dangerous than a bottle of poison with a label on it.

SATAN DOES NOT GIVE POISON ALONE

When a farmer wants to destroy the rats about his premises, he does not set out the poison alone for them to eat; but in a pan of nice, sweet meal, he mixes a sufficient quantity of poison to do the work. So Satan does not attempt to palm off on the people false religions that are composed of nothing but error. There is a semblance of truth connected with every false religion. Some scriptures are quoted, which at first thought seem to teach the ideas of that religion. Some points of Scriptural truth will be connected with it. Satan can cite Scripture for his purpose. He is always willing to give the people enough truth to take away suspicion, so that they will readily imbibe his false doctrines. How important it is, then, that we know just what the Scriptures really teach, that we may avoid being deceived by those who pervert the Word of God in their attempt to sustain some false doctrine!

To-day Satan is employing the cunning deceptions, the crafty devices and sophistries, that he has perfected during his six thousand years' experience in deceiving and ensnaring the souls of men.

Under his working, the counterfeit resembles the genuine so closely that without a knowledge of the truth as it is in the Bible, we could not distinguish error from truth. One who has written much upon the prophecies, has said, "None but those who have fortified the mind with the truths of the Bible will stand through the last conflict." Then one of the most important matters demanding our attention to-day is a diligent study of the Word of God, that we may learn its truths, and thus be kept from being led astray by Satan's delusions.

Those who make no effort to search for truth, cannot expect to find it. Many to-day are self-satisfied, and are not making any effort, nor expending any time or

thought, to search the Bible for the real truth for our time.

Some people may think that to remain neutral indicates broadmindedness. Many will tell you that it makes no difference what religion a person adheres to, if he is only sincere in his belief. But there is coming a crisis, when none can remain neutral. Decision will be made either for truth or for error. In the final test, there will be only two classes,—those who will receive the truth and be saved, and those who will believe a lie and be lost. (2 Thessalonians 2: 8-12.) In which class will you be? Every person must sooner or later answer the question: Am I in the right path? Have I the truth—the saving truth for these last days?

THE RISING TIDE OF DRUG ADDICTION

By HOWARD K. HALLADAY

THE death of Olive Thomas, the popular motion picture actress, in Paris, with the subsequent revelations of that world which lives just beneath the visible surface of life in every large city, has brought to light a startling condition of affairs.

Hardly has the smell of liquor left the American nostrils when a deadlier foe has attacked us. The use of opiates and narcotics has become alarming. Who would have dared suggest the need of an asylum for those who are addicted to the use of these drugs? But the facts of the case are, that it has become necessary in some states to build an institution for the treatment of persons who have permitted this habit to ensnare them.

The number of addicts has been steadily increasing, until there are believed to be in the United States to-day over one million habitual consumers of morphine, cocaine, and other narcotics.

These are spending \$61,000,000 annually to gratify the cravings of their appetite, and the drug peddler is getting most of this enormous sum. Inability to get proper treatment and ultimate cure, tends to a spread of the disease.

In the San Francisco *Chronicle* of September 22, we find a list of sixty-three who have been caught dealing out these poisonous drugs in the city of San Francisco alone.

It is estimated that there are over two thousand peddlers in California who are getting their supplies by smuggling from Canada and Mexico, with a fair proportion illicitly entered from Europe and the Orient.

One evil always brings in its train many more. It is like one bad apple in a barrel of good ones—if allowed to remain, it will spoil the rest. So in the matter of narcotics, there are other evils following in their wake. The reports of investigators show that in order to get the drug, which is enormous in price, the users are driven to larceny, burglary, robbery, forgery, and even murder.

"Moreover, there are 250,000 addicts in the country who are unemployed, and who

represent an economic loss in wages of at least \$250,000,000 annually, not speaking of the vast amount of money that is needed to hold in check this great flood of vice and crime."

It is becoming almost as common a thing to hear of a narcotic den as it was to hear of the houses of prostitution be-



"There are believed to be in the United States to-day over one million habitual consumers of morphine, cocaine, and other narcotics."

fore the war. The worst thing about these places is the fact that those who are its patrons are our young American girls.

"Louis Zeh, secretary of the State Board of Pharmacy, said that the records of drug addicts in California show conclusively that the habit has taken a firm hold upon the movie camps of southern California.

"Zeh said that fully twenty-five per cent of the persons connected with the motion picture industry in Los Angeles and vicinity are narcotic addicts.

"The drug habit has made its inroads into the motion picture industry from supers, workmen, and others at the bottom of the profession to stars whose names appear in newspaper headlines, and whose photographs grace the billboards of every city in the country.

"Of the more than two thousand registered cases in Los Angeles, many are connected with the motion picture industry. At the same time, from reports of the board's operatives, I am able to state that fully twenty-five per cent of the members of the motion picture industry are addicted to some form of the narcotic habit."

In the records of Los Angeles, we see that there are twice as many registered addicts in that city as in all the remainder of California combined. This is due principally to the fact that large quantities of drugs can be smuggled across the Mexican border, and thus Los Angeles has the easiest access to them.

There is no record to show to what extent the narcotic habit has spread among the wealthier classes, because it is known that physicians must register all narcotic addict cases treated. To avoid this publicity, persons who have money go to fake or dishonorable physicians, or take recourse to the drug peddler.

San Francisco to-day has more than five hundred cases of registered addicts, who, because of incurable diseases, or the fact that they are addicted to the habit, require treatment.

Nothing seemingly is stopping this awful scourge that is sweeping our fair land. It is time that Christian men and women were throwing up a wall against this terrible plague.

In Times Gone By

ONE of the saddest and most dangerous signs of the times is the passing of family prayers from the Christian homes of the world. Sir Joseph Maclay has recently expressed a wish that Englishmen should return to the habit of having family prayers. Various reasons for their abandonment are given, largely economical. The difficulty is more than skin deep; we fear it is in the heart. When those who are gray now were young, the family prayers were counted of first importance, and the breakfast next. Father took down the old family Bible and read from it. Sometimes the wife and the children took a hand in reading each a single verse. Sometimes there was singing and then a prayer by the father. How God honored that family and service in the character of its members and in His special providence! By what mental folly or spiritual stupidity or indifference was such a corner stone of the family, the church, and the state allowed to be taken out from under the home? Some cling to the old custom of family prayers and get the blessed benefit of it. In these times of peril and sorrow and destiny, it would seem that the Christians of our land would instinctively rush into the refuge, the holy of holies of family prayer.—*"Christian Herald."*



"Christ declared the fall of Jerusalem, and Jerusalem fell."

SHALL WE POSTPONE CHRIST'S COMING ONE THOUSAND YEARS?

By BENJAMIN G. WILKINSON

THE return of Christ will not be silent and uneventful. "The Lord Himself shall descend from heaven with a shout," says Paul, "with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." Neither are we left in doubt as to whether it is before the great period of one thousand years known as the millennium, or after that period. When Christ shall descend, the dead in Christ shall ascend; or as Paul said, "The dead in Christ shall rise first." There John takes up the story. Evidently he had been favored with the same vision that had been vouchsafed to Paul; only whereas Paul brings before us the dead in Christ, John is constrained to speak about the wicked dead when he says, "The rest of the dead lived not again until the thousand years were finished."

These facts at once demolish the benumbing theory that the coming of Christ is postmillennial, or after the one thousand years are passed. Lest we should embrace a breeder of death for an elixir of life, let us note the baneful effects of the postmillennial theory.

First, it denies the only escape from the hopelessness of present conditions. The fact that anciently "the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," shows that the providences of God back up what is laid down by the Word. Noah declared that a flood would come, and a flood came. Jeremiah allowed seventy years for Babylon to serve herself of Israel, and then nations would serve themselves of Babylon. This is exactly what happened. Christ foretold the fall of Jerusalem, and Jerusalem fell. Since the Redeemer left on record in the Word the promise, "I will come again," the events of the world have been hastening toward that end. God's scheme of history, from that prediction until its fulfillment, is this: "The

grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

EVIL CONTINUES UNTIL CHRIST COMES

This program provides for no twilight zone of one thousand years. This present evil world is put out of existence, and replaced by the world to come, by the lever of Christ's second coming. Such remedy for the hopelessness of the present evil world is called "that blessed hope." Nowhere do we hear the millennium so called. Without the second coming of Christ, society is doomed. To offer as a hope of the future the gradual betterment of society through a period of one thousand years, is a masterly attempt of Satan to mislead humanity.

It denies the plain teaching of the Word of God, that until the second coming of Christ, the tares will be growing with the wheat, and evil men not only will exist along with the righteous, but will actually become worse and worse. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2: 8. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 13. The return of Jesus is not preceded by a period during which all are righteous, or in which society has evolved into a Utopia. Such a condition would scarcely harmonize with a planet existing under the curse of God. The earth was cursed after the sin of Adam, and it underwent a second curse at the time of the Flood. Thus God designed thorns and briars, storms and deserts, the outward physical condition of the abode of the

race, to be a constant reminder of the curse of sin under which humanity was lying. Sin and sinners must go first; then there will be a new heaven and a new earth.

Moreover, the Bible plainly sets forth that until "the adoption, to wit, the redemption of our body," the presence of sin and sinners is permitted for the perfecting of the saints. The doctrine that a thousand years of righteousness precedes the second coming of Christ runs squarely counter to the Scriptures, which say, "All that will live godly in Christ Jesus shall suffer persecution." Of Christ it is written, "Though He were a son, yet learned He obedience by the things which He suffered." In these days of our pilgrimage, we are to undergo the "contradiction of sinners" against us, to say nothing of actual persecution, that the perfection of the saints may be developed. "The wicked plotteth against the just, and gnasheth upon him with his teeth." Psalm 37:12. This persecution of the saints is immediately followed by the second coming of Christ, and there is no untroubled period between.

The divine Artist has presented to us this picture: "One of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? . . . And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple." Thus the servant is no greater than his master. The transition from earth to heaven is the passing from great tribulation to the throne. To try to stage any other scheme of future events for the church than this, is to disregard God's scheme, which is truth, and to raise up in its place a human plan, which is only fictitious. Therefore let us take up the cross, that we may gain the crown. But beware lest we lead ourselves into a false security by avoiding the cross, and relying upon a rocking-chair Christian extension of a thousand years.

WHY SHOULD CHRIST'S COMING BE FEARED?

The postmillennial theory is but a vagary of those who are fearful. They shrink from the realistic setting which attends the coming of the new era that begins with Christ's second coming. Why should we dread the second coming of Christ? The hands once outstretched in blessing among men—have they forgotten how to bless? The heart that among the hills of Judea and the plains of Galilee taught men how to forgive—has it forgotten its own teachings? Or do we fear the excellent glory that will attend the returning Jesus? Why do we long to substitute some vague, indefinite, unreliable thousand-year period in the place of the arrival of the majestic Messiah? Be not fearful, but rather, "let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding."

The premillennial belief, which holds that the thousand years follow the second coming of Christ, is in accordance with God and the Bible, and constitutes the "blessed hope." Here is an event which should be the supreme expectation

of the Christian. How can one who loves Christ, look forward to any future event with more enthusiasm than to that of His coming? If we really do as the Scriptures say God's people do,—“groan within ourselves, waiting for the adoption, to wit, the redemption of our body,”—and that groaning cannot be hushed except by the second coming of Christ, why should we go on groaning for a thousand years longer than necessary?

The Bible is teeming with texts about this long expected day. Several times it is spoken of as “that day.” As the bridegroom looks forward to the time of his marriage, and the bride refers back to it as “that happy day,” so for all Christians, the day of days is the second coming of Christ. Why postpone it a thousand years, when God has said nothing about such a postponement? There are more scriptures in the New Testament concerning the second coming of Christ, than there are in the Old Testament concerning His first coming. Matthew 24 tells us He will come as the lightning shines out from one end of the heaven to the other. The book of Titus speaks of this as the “glorious appearing.” John the revelator describes that day as “the

great day,” while the apostle Paul tells us that then this corruptible shall put on incorruption, and this mortal shall put on immortality, and then shall come to pass the saying that death is swallowed up in victory. When?—At Christ's second coming. Oh, glorious day! May we valiantly resist all efforts of Satan to put it off to the dim and distant future, and rob us of this good!

The premillennial belief, which places the second coming of Christ before the thousand-year period, brings with it the resurrection of the dead. These graves in which so many hopes and desires and affections center—must they lie unopened a thousand years longer than we have expected?—No, no! Rather let us believe as the Scriptures teach, that these mossy mounds will soon be opened.

The apostle tells us that when Christ, who is our life, shall appear, *then* shall we also appear with Him in glory—not before then. We thank God that we do not have to wait a thousand years before we shall, with Christ, appear in glory. Every man who has this hope purifies himself, even as Christ is pure. We must set our house in order, for Christ is coming soon.

very possessions he had gathered were consumed in that doomed city.

The Lord, in speaking of Israel through Isaiah, says, “O My people, they which lead thee cause thee to err.” Israel allowed themselves to be led by those who walked “with stretched forth necks and wanton eyes.” They followed in the silly fashions of their day—“tinkling ornaments,” pendants, bracelets, earrings, and rings. Isaiah 3:12-23. Because of this conformity to the world, the Lord proclaimed that there would come baldness instead of well set hair, and burning instead of beauty.

It was this conformity to the evils and follies of the nations by which they were surrounded, that led Israel away from God, until there was no healing for their sin. “What did the people say?”—Why, they lusted after the fleshpots of Egypt; and the lusting of that mixed multitude had more effect on the mind of Israel than all the miracles of God's care. That leaning which they had toward the devices of men finally led them into the wildest and most extravagant follies of heathenism.

Many pictures rise in the mind as we contemplate this subject. Here is a man who learns the truth respecting the Sabbath. He admits that it is correct. But—and his soul is stirred at the thought—“what would the people say if I should begin to observe the Sabbath?” Then, as it was with Felix of old, the Spirit is told to “go Thy way for this time.” A fond mother learns the importance of healthful dress. Her daughters—how she loves them! What would she not do to insure them strength and comfort in life! But “what would the people say” if they should disregard the decrees of fashion? The dread of that subdues the desire for her children's welfare, and the inquisitorial process is allowed to go on, with its slow torture for soul and body.

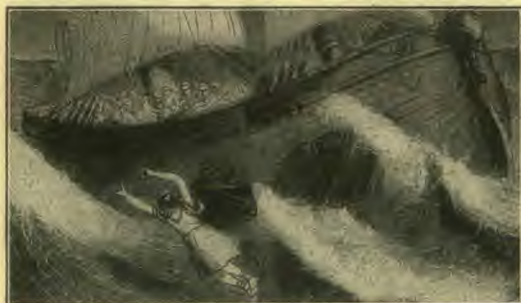
RISE ABOVE MEN'S OPINIONS

Will it be ever thus, that man must cringe before the opinion of his fellow?—No; for the Lord is gathering out a people who will not fear man. Their question will be, “What hath the Lord answered thee?” and, “What hath the Lord spoken?” Jeremiah 23:37. The great work of character building must be one of *transformation* and not of *conformation*. The question, “What would the people say?” has in it all the factors of conformity that would make us like the world instead of like God.

Reader, are you troubled over what the people say? Better forget all about that, and think only of what *God* would say. Only “let Him be your fear,” and His will your law. “The fear of man bringeth a snare,” with loss of soul here, and loss of heaven hereafter.

THE Son of God dwelling in the flesh—in our flesh—is the mystery of the gospel. It was a mystery in the person of Jesus as He walked the streets and lanes of old Judea; it is a mystery still in the persons of His followers as they walk the earth; and the great truth of Christianity, the power of God in man, is that Christ came in sinful flesh, flesh like our flesh, that by His overcoming sin in sinful flesh, *we* by His indwelling might overcome sin in sinful flesh.

A. R. BELL.



It was fear of human scorn that made Jonah sail for Tarshish when the Lord told him to go to Nineveh. He repented through a bitter experience.

WHAT WOULD PEOPLE SAY?

By ROBERT
HARE

OFTEN—too often, indeed—is the claim of some duty, or the demand of some newly revealed truth, set aside under the common yet characteristic expression, “What would people say?”

Well, what would they say? And what does it matter what they say? Human opinion determines nothing in the sight of God.

This is a very common expression, and it is frequently used without any thought of what lies behind it. There are, however, two features of character brought to view in this combination of words. One is fear, and the other is conformity to the world. The mind that shrinks from duty because of “what people would say,” has yet to taste the sweetness of independent thought and action. And the soul that fears to deviate from the dictates of some fancy or fashion, because of “what people would say,” demonstrates clearly that it is controlled more by the habit of conformity than by the lofty principles of reason.

The words of the wise man, “The fear of man bringeth a snare,” find constant exemplification in the walks of life. Every time the mind refuses obedience to duty because of fear, the snare tightens more closely around the soul, until it is

shorn of its independence, and becomes the prey of fancy or fiction.

The excuse made by Saul to Samuel was that he “feared the people.” 1 Samuel 15:24. That fear was only the prelude to a disgraceful reign, which finally ended in dishonor to both himself and his nation; for Saul died as the suicide dies, in the very hour of his nation's defeat.

FEAR OF SCORN MADE JONAH SAIL

It was fear of human scorn that made Jonah sail for Tarshish when the Lord told him to go to Nineveh. He repented through a bitter experience. It was fear of that priestly mob outside the judgment hall, that led Pilate to condemn the Just One, and to liberate a murderer before Israel's King. That unholy decision cost him his throne, his liberty, and finally his life. Truly “the fear of man bringeth a snare.”

Covetousness brought Lot down to Sodom, but it was conformity to the world that kept him there. He was grieved with its wickedness; but “what would the people say” if he should leave his place as judge in the city of Sodom and go off to seek a hermit's life among the mountains? That conformity was fatal to all the interests of his life. The

A WORLD WITHOUT LAW

Can any government successfully continue without a system of laws to govern it?

By FRANCIS D. NICHOL

THERE is one condition that even the most fertile imagination is unable to picture: the existence of a government without a law to rule it, without a basic code to govern it. And a situation almost as difficult to imagine is that any state would blot out an entire system of laws by which it had for many centuries been well governed, and proceed to form an entirely new one, or worse still, to live from that time on without any laws at all. To advocate such a procedure would be to proclaim one's self an apostle of anarchy.

Learning is not needed to see the logic of this, for it is a self-evident truth. In fact, one might be questioned for giving utterance to such platitudes, but for the fact that frequently one hears the idea expressed that the great government of God, in its relation to this earth, has had no code of laws since the time of Christ. Others, who feel that this would be illogical, inform us that at the time of Christ, God's code of laws for this world, the Ten Commandments, was changed, and now we are living under a new law. Instead of avoiding the difficulty that the former have fallen into, these latter but greatly complicate it. A foundation principle in jurisprudence is, that a law is the expression or reflection of the character and will of him who makes it. Therefore a code must last as long as the government exists to which it belongs, unless the lawgiver be a most changeable being. But the God of heaven, whom the Scriptures declare to be the "one Lawgiver" and the Ruler of heaven and earth, is unchangeable. We read, "I am the Lord, I change not."

Therefore to say that such a change has occurred is tantamount to a statement that about two thousand years before this generation came on the scene of action, a great revolution occurred in the capital city above, and that as a result of a successful rebellion, a new ruler took the throne of the universe.

A REVOLT AGAINST GOD'S GOVERNMENT

That such a revolution was attempted in heaven many centuries in the past, the Bible abundantly proves. We read of a mighty being, Lucifer by name, who desired to occupy the throne of God and run the universe according to a different system of laws. The prophet records his boast: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Surely here is material enough for an active rebellion; and if it proved successful, we may logically expect a new



code for the government of the universe. And were there in the Scripture no other texts bearing on this subject, there would doubtless be some persons who, driven to desperation to produce proof that a new code came into existence at a certain time, would present this scripture in support of their doctrine. Their arguments then, to a certain degree, would assume plausibility.

But let us examine more closely. We need but glance at the accompanying verse to note the sad strain taken up by the prophet. In sorrowful tones he exclaims, "How art thou fallen from heaven, O Lucifer!" This same dreadful rebellion is described more at length by another prophet. And by him we are told, in the most direct language, that a warfare involving all the armies of heaven took place. We read: "There was war in heaven:

Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that

old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

This was the only rebellion ever attempted by any being in heaven. Under the title of "Michael," Christ commanded the armies of heaven against one who threatened the overthrow of its government and laws, and cast the rebel down to this earth. And down here he has been from that day to this, seducing men into joining his rebellion, as he did a goodly number of the angels in heaven. The poor inhabitants of this earth, from Father Adam on, seem to have been hoodwinked into accepting in some form or another the rebellious and anarchistic teachings of this arch-rebel.

The Bible discloses to us that men had lived upon this planet scarcely sixteen centuries until they were so fully in rebellion against the government of God that they were blotted out of existence. A few were saved from this wholesale destruction, and again the human race began to multiply. But history only sadly repeated itself. When ten centuries more had rolled by, the populous cities were "filled with violence," and the inhabitants were living in open violation of the great precepts which form the moral code of the universe. And so insidious had been this evil influence upon the few who endeavored to obey God, that they were fast losing a knowledge of this law which in the beginning had been written in their minds and in their hearts. This indeed was a fearful condition; for as the knowledge of the law faded from their minds, so faded the distinction between right and wrong.

Again do we see the hand of God manifested in a particular way in the affairs

YOUR PART

ROBERT HARE

You stand before the footlights of a world to-night.

The universe itself, intent, is gazing down.

The eyes of men, of cherubim and seraphim,

With devils of the pit, will smile or frown.

What will your acting tell? What high ideals lift

For other hearts to see, believe, and live again?

And will the world be brighter since you walked below,

Where love might whisper to its fellow men?

Sometime the curtain folds will drop; and then at last

The changeless verdict of what has been lost or won,

Will echo through the wide arena; all must hear—

O wondrous thought!—the curse or glad "Well done!"

You stand before the footlights; dare to play your part,

To act the man where other hearts might cringe or fall!

Let one thought live and burn forever in your breast:

"It is for Him who lived and died for all!"

of men. This time it was not to blot out the rebellious world at large, but to take out from it the small company of people who desired to serve Him, and to place them in a land by themselves, where no evil influences would be about them. The act of delivering them from their wicked surroundings in the land of Egypt is termed in the Bible the exodus. Their journey from Egypt to the land which God had promised them, led through a wilderness, a vast desert plain in the midst of which a lofty peak, Mount Sinai, reared its head. Here, on a rostrum lifted high above the surrounding land, and visible to every eye, God deigned to come down and give to them the code which had so nearly vanished from their minds. Surely this was necessary if peace and righteousness were to reign in the land to which they were going.

In awful majesty, the Ruler of the uni-

verse descended upon this height, and proclaimed to the assembled host, in tones that reverberated over the plains like peals of loudest thunder, the words which we know to-day as the Decalogue. This event stands in a place by itself in the history of created men; for Moses, in referring to it forty years after, exclaimed: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" Deuteronomy 4:32, 33. And after recounting to the Israelites these Ten Commandments, Moses continued: "These words the Lord spake unto all your assembly in the mount out of the midst of

the fire, . . . with a great voice: and He added no more. And He wrote them in two tables of stone." Deuteronomy 5:22. Further we read that "the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exodus 32:16.

WRITTEN WITH GOD'S OWN HAND

Thus was given to this company of people the code of the Infinite, the only words ever addressed by God to men, excluding a brief sentence or so during Christ's ministry, and the only communication ever "written with the finger of God." With fitting dignity was it given to them as separate and apart from any local ordinances; for when God had spoken these ten commands, the record states, "He added no more." Solemnly were they instructed to teach it to their

(Continued on page 14)

NO man has been so keenly scrutinized as Jesus, and no man has so successfully endured all tests as He. After nearly two thousand years of fiery criticism, there is not an attribute or a characteristic but shines with undimmed splendor. "Faultless," as George Dana Boardman said, yet "without dullness; dignified, without stiffness; delicate, without daintiness; guileless, without credulousness; chivalrous, without rashness; modest, without self-depreciation; gracious, without condescension; just, without severity; lenient, without laxity; flexible, without vacillation; self-conscious, without self-conceit; sad, without gloom; virile, without fierceness; perfect, without unnaturalness;" and simple, without arrogance.

The word "simplicity" is defined in a half dozen ways, each of which may be applied to Jesus. One is "singleness"—an outstanding feature distinct from all others. The glory of God was the controlling motive in everything Jesus said and did.

Another definition is "the state of being simple." Apply it to teaching, and how little of the complex there was in the Jesus-philosophy or the Jesus-dogmatism! The wayfarer could grasp His language and its meaning.

Another definition is "freeness from subtlety, or duplicity, or cunning; harmlessness, innocence." How the sacred writers magnified Jesus along these lines! Isaiah likened Him to "a lamb," and "a sheep . . . dumb." Paul said He was "harmless, undefiled, separate from sinners." Peter declared, "Neither was guile found in His mouth."

Another definition is "naturalness, absence of anything that seems extraordinary." There was nothing "put on" with Jesus. He assumed no airs, boasted not, swaggered not, changed not. Amid high and low, among learned and ignorant, in private and in public, He was Himself. There were times when He could have swung



"He looked at the dust and wrote something in it. Then, turning His yearning heart for purity, He swung into a taunt at hypocrisy as He bade the sinless accuser to let fly the first rock of punishment."

THE SIMPLICITY OF JESUS

BY WILLIAM P. PEARCE

the powers if He had resorted to the extraordinary. It was because of His naturalness that Herod was disappointed, having hoped to see "some miracle done by Him."

Some manuscripts, in speaking of Paul's declaration of "the simplicity that is in Christ," add the word "chastity"—the "simplicity and chastity of

Christ." This is indicated by the context when Paul wished to present the Corinthian church "as a chaste virgin to Christ." Whether the two words are synonymous in this connection is a question, yet the fact remains that they work in conjunction. The simple life is usually the chaste life. The carpenter Jesus was the gentleman Jesus. When He stood in the baptismal waters, the Holy Spirit in the form of a gentle dove indorsed His gentlemanliness. When a shameful crowd brought a shameful woman into His presence, His nobility of soul seemed to have so embarrassed His vision and position, that, instead of looking into her lecherous eyes, He looked at the dust and wrote something in it. Then, turning His yearning heart for purity, He swung into a taunt at hypocrisy as He bade the sinless accuser to let fly the first rock of punishment. Jesus was manhood's Colossus. What perfume is to the rose, so simplicity, chastity, gentleness, and delicacy in expression, dress, act, and character were to Him. They were always radiating and exhaling benefactions. Coarseness and unfeelingness never were traits of His.

The term "simplicity" as used by Paul (2 Corinthians 11:3), however, means "singleness of affection." Paul had a reason for using this word. In Corinth, with its mixed population of Jews, Romans, and Greeks, he had established a Christian church. Shrewd money-lovers were here from every part of the known world to ply their trade. That was one of the reasons, if not the main reason, why he went

to work at tentmaking to support himself, not wishing to be "burdensome" to them, but to reveal that Jesus was affection's sweet object. Like William Carey, he lived for Jesus though he cobbled shoes to make a living.

Contrasting the life of Jesus with that of Socrates, Rousseau declared it

(Continued on page 12)



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

We Need to Fumigate, Not Whitewash

SOME time ago, John Spargo, well-known author and exponent of conservative socialism, wrote an epochal article for the *Christian Century*, entitled, "The Futility of Preaching." This article has stirred up a great *furor* in religious circles, and especially among the ministers whom Spargo condemns as having no special authoritative message for the hour. When Mr. Spargo so unqualifiedly says that the sermons delivered from Sunday to Sunday in our land are devoid of any real power to remake the lives of men, and are only half-baked addresses on the social and political questions of the day, he tells a truth which should cause every man who names the name of Christ to blush for shame. Of course, he does not take into consideration the all too scarce faithful shepherds of the flock who feed their sheep from week to week with the bread of life as found in the Scriptures, but bases his observa-



International

Thousands of Catholics in all parts of Ireland are making pilgrimages to Templemore, Tipperary County, Ireland, to visit the statues and pictures belonging to Thomas Dwan, a news agent. It is alleged that blood has lately flowed from the mouth and heart of an image representing Christ and the virgin Mary. It is also claimed that many sick have been cured by a touch of the statues.

tions and conclusions on the preaching of the liberal theologians who discredit the Bible and who talk long and loud about "social uplift" and "humanitarian projects."

The editor of the *Christian Century* asked for articles replying to Mr. Spargo's criticism. Some wrote in defense of modern-day preaching; but their articles were lamentably weak, for Mr. Spargo's criticism is all too true. One minister, however, submitted an article for publication which is a clean-cut confession of the failings of the "liberal church," and which points out the futility of some preaching.

"That something is wrong with the church no one denies. The wrong, however, is not with the church—the wrong is with those of us who have the supervision of the church in our hands. I think Mr. Spargo has told us what is wrong. In the first place, it is the business of the church to preach 'the gospel.' The gospel is the power of God. But do we of to-day preach the gospel? Two or three years ago I was talking to one of my professors in college about preaching the gospel and getting a hearing at the same time. The professor said: 'Well, I am not what you call a gospel preacher—but I get the crowds.' Evidently! Ingersoll was not what you would call a gospel preacher, but he got the crowds. But the Lord did not say: 'Go ye therefore into all the world and get the crowds.' The professor is more of a sociologist than a preacher, anyway. This lust for crowds! Such a power it holds over the minds of fallen men! And we preachers are fallen men. Between preaching the gospel to a few or social service to a multitude, few of us would not choose the latter. And how many of us are attempting to turn our gospel meetings into mass meetings! There is not much wrong with the following statements of Mr. Spargo:

"What are called 'social service functions,' at present so much in vogue, are, I believe temporary functions of the church.

The motive is admirable; the method questionable. There is a very clear and distinct line to be drawn between the functions properly belonging to religious individuals and those properly belonging to the organizations which such individuals maintain for coöperative worship. Unless this distinction is observed, the church sooner or later loses as a religious force. The church is a good agency for promoting social consciousness; it is not a good agency for carrying out the programs essential to the realization of the ideal. Its business is with the dynamics of progress, not with its programs. It does not follow from these premises that the church as an organization of religious believers should undertake social services and experiments like day nurseries, infants' milk depots, employment agencies, and the like."

"Here, then, lies the weakness of the religious communions of to-day: we are engaged in details of programs rather than in the fundamentals of dynamics; we are consuming time in organizing and fostering the results of preaching rather than in preaching itself; we spend too much time training the plant that has grown from the seed and too little time sowing the seed; we have left religion and have begun to meddle with ethics, the ultimate of religious teaching; we have, as G. Campbell Morgan contends, ceased to declare the fundamentals of the gospel and have busied ourselves with finding symptoms of weakness in our social life; we have, in other words, alienated ourselves from the Power that regenerates and are spending our time ministering to those who are supposed to be regenerated: in other words, we are living on our capital rather than on our increase. Just how long this condition of things can continue is a problem.

"Only yesterday I received a bundle of literature from a sociological congress that is to hold its coming meetings in one of the museums here in the city. I most heartily indorse the congress. Its officers are men and women who are connected with the various churches over the country. They themselves are products of the gospel. The congress is one of the 'programs' referred to by Mr. Spargo. This congress is in the hands of religious 'individuals,' and it should never become an instrument in the hands of any religious 'organization.' It is the preacher's business to produce the men and women who, in turn, will organize and maintain such congresses as this one. But it is not the preacher's business to organize or meddle with such congresses once they are organized. This is where we are missing our calling and where we give excuse for Mr. Spargo's just attack.

"Just the other day I received another bundle of literature announcing dog Sunday—the creature that is shown more kindness to-day than any other being in existence. I preach no cat or dog or horse sermons. Such organizations as the many humane societies over the country are all right and they all have my support, but I bring no dumb brute into my pulpit, not even in the form of a subject for a sermon. For the same reason I preach no civic betterment sermons. I preach no minimum wage sermons. I preach no better streets sermons. I preach on 'Sin and Its Cure,' 'Ye Must Be Born Again,' 'Depravity and What It Has to Do with Man,' and kindred themes. I stick no green leaves into dead trees. My business is to enliven the tree—the leaves will take care of themselves. That our social life needs regenerating no one denies. That it does I even contend. But the trouble is one that goes deeper than the skin—it lies down in the heart. Social reform does not reach it. Regeneration is what we need, not reformation. We need to fumigate, not whitewash."

Will We Listen?

UNLESS we use great care, we are likely to read the Old Testament through our own imaginings or notions. Consequently we do not see what the Old Testament Scriptures actually teach, but we merely find in those Scriptures what in reality is the reflection of our own minds. If we follow such a course, the Scriptures are not correcting us, but we are undertaking to correct them. We should read the sacred Word with open minds and hearts, and receive from it in this way its mighty lessons. The Bible is God's Word to man; and through that inspired Book, He speaks to us if we will but listen.

INEVITABLE homesickness had found him at last. It was not strange, as this was the first time he had been away from home for any long period. Shut away on an isolated apple ranch in the mountains, as he had been from babyhood, with his father and mother his almost only companions, the new scenes and experiences, the strangeness of places and people, the surge of life and activity, were sure to overwhelm him with a desire to get away from it all and hide once more in the quiet mountain home.

He thought of his father, now dead and sleeping in the hillside cemetery, and longed for the old companionship and counsel. He thought, too, of how his father had planned for his welfare so long before in planting the trees whose ample crop had furnished the money for his education, and he felt that he was weak and foolish in longing to go back to home and mother. He had found no help with Jim Erskine and his friends, with their cigarettes and cards, their flushed faces and assumed appearances.

The experience was not at all calculated to ameliorate his loneliness. He had that day received a letter from his mother. Once a week regularly she wrote him a long, sympathetic, admonitory message that took hold deep upon his youthful nature; and for hours afterwards, it was difficult to fight off the terrible feeling of homesickness that seemed sure to all but master him.

And so to-day he had sought diversion in the company of the only young man he knew even casually. But the whole spirit and atmosphere of the place had repelled him. The cigarettes, the cards, the rude jests, all bit like acid on his keenly sensitive soul. He went back to isolate himself in his room and fight out his troubles as well as he could.

He entered the house, and was about to ascend the stairs, when his name was called from a rear room of the house. It was his landlady who spoke, and she asked him to come into the kitchen.

He walked back to the rear to find Mrs. Blakely busy baking. Her sleeves were rolled up, and she held a rolling-pin in one hand, and in the other a plate of cookies, which she placed on the table, telling Robert to help himself. He sat down and picked up one of the cookies. It was sweet and crisp, just the kind he liked best.

"I see now," he said with a smile, "why you got me to talk about cookies to-day. You have made them exactly the way I like them; but I think I'll be more careful next time when you introduce the subject of personal likes and dislikes."

"Never you mind. I had planned to bake cookies this afternoon, and I might as well make them the way you like them as some other way."

"Yes; but I remember that Mr. Blakely said he liked them soft and brown and gingery. What about him?"

"He will have his soft molasses cookies, too. Don't worry about him. It's no



The story of a battle with "liberal theologians" of the day.

McDonald Meets Jericho's Wise Men

20

LUCAS ALBERT REED

PART THREE

trouble to make dough for both kinds. And look here—I have some caraway cookies. So we are all happy."

"Well, I declare!" exclaimed Robert. "I think you'll have to let me taste each kind. I want to see if I have cheated myself."

"A poor excuse is better than none," Mrs. Blakely laughed. "They're to eat. Help yourself."

Robert was in a mood to stay in the woman's company as long as he could. When the last of the cookies were in the oven, she began her preparations for the evening meal. Robert lingered until Mr. Blakely came, and they all sat down together.

THE meal was nearly finished when Mr. Blakely, in one of the lulls of the conversation, remarked, "The church row is getting hotter."

"You don't say! That's too bad. What is the newest development?"

"Why, the college Bible teacher is leading the opposition against the president, and he's stirring up quite a tempest. They had a meeting of a lot of the members last night; and in the excitement, the Bible teacher talked pretty hard—called the president a church Judas and a heretic. The president threatens to put him out of his job as teacher at the college. So there is plenty of hard feeling."

"What is it all about?" asked Robert.

"Why," said Mr. Blakely, "the president of the college is acting as the church pastor, and the Bible teacher is his as-

sistant. The president has been preaching some pretty broad, liberal ideas—thinks they ought to admit people to be members without baptism, and some other things like it. The Bible teacher only came this fall; and when he saw that things weren't going the orthodox way, he began to oppose the president. They got into an open dispute last night, and there is surely more trouble ahead."

"I suppose there will be some more preaching next Sunday by the president. That is the way he more than holds his own," remarked Mrs. Blakely.

"Yes," answered her husband; "he has the ears of the congregation, and the men that have opposed him so far have not had much chance. This Bible teacher will last quite like the rest of them, I think."

"Do you suppose so?" asked Robert. He thought all church people were orthodox. He had an idea that all opposers of truth were outside the church. Hence he had offered the query.

"I sure think so," said Mr. Blakely. "He's held the fort against all comers, so far. He's a strong preacher and has the floor. There isn't much chance to get at him."

When the meal was finished, Robert asked if he might not wipe the dishes.

"I helped get supper," he said with a laugh; "now I'd like to finish the job."

"All right!" said Mrs. Blakely. "I'll get you an apron. Many hands make light work."

WHILE at work in the kitchen, Mrs. Blakely, through some chance question of Robert's, got to telling of her early California experiences. They were rather unique. She said that she was but a baby when her father and mother left Illinois with a party of pioneers bound for California. They had no serious accidents until they reached the mountains and the Indian country.

By some strange yet fortunate circumstances, the Indians did not bother them; and in fact, only a very few struggles were encountered on the road. But beyond Kansas City, they had met a guide returning from the West, who told them of a new route he had discovered to the south, which at that time of the year would be better, owing to the very little snow in the mountains. The trail avoided any high grades, and would bring them into California more easily and quickly than any other way.

As a result of his clever talk and optimistic representation, the company paid him a hundred dollars for a map and descriptions of the trail, so that, as he said, they could make it as easily as if he were along.

Possibly this was true, because, as they learned later, he had utterly deceived them, and they could not make it in any event. They found themselves in a country where it seemed impossible for them to get out. Twice they tried to make the

Sierras, which they could see far to the west; but each time, they came to a wide desert, where there was no water, and the heat was past human endurance.

At last, they were back at the springs they had found on the edge of that bleak region. The cattle were mostly dead or wasted to skeletons, and only one horse was left in the whole company. They had possessed one more; but at night, one of the men had stolen it and rode off to the east. It began to look as if they should all find death in that unknown waste.

Mrs. Blakely said that one night, her mother went off into the bushes alone, and there called upon God to save them from lingering death. As she prayed, her mind was deeply impressed that help would come; and in some way, it seemed to her that one of the company, a rough talking man by the name of Jim Crabbe, would have to do with the relief.

This seemed very strange to her, because she had always avoided him. He was rough, at times almost brutal, in his talk, and as frank and open, and sometimes as unpleasant, as the wilderness that lay all exposed before them. But the more she prayed, the more she seemed to be drawn to this man, and impressed that help would come through him.

A day or two later, in their desperation, it was decided that at least two of the men should take the one horse and try to get through to California and bring back relief. One would ride for a while, then tie the horse and walk on; the other come up to the horse, and take his turn. For this to succeed, it would be necessary that the men could be trusted, for one might ride the horse on alone and abandon the other.

Whom should they choose? There were a number who wanted to go, even after all those who, on account of having families to care for, must remain. It was finally determined that the men who could and wanted to go should draw straws.

Mrs. Blakely's father held the straws. She said her mother watched with the most intense suspense and even anxiety for the outcome of the drawing.

She felt that if Jim Crabbe should be chosen, she could trust her impression that relief was to come; for if the one thing impressed proved to be true, the other ought to be also.

A large, hardy fellow by the name of Joe Piquette and this man Jim Crabbe drew the two short straws, and were thus delegated to make the trip.

"Mother was full of hope after this," said Mrs. Blakely. "She was sure that Jim at least would be successful. And when the two men started off, after early breakfast the next morning, mother, with tears in her eyes, held me, a mere baby, up toward Jim as he turned to leave. The baby kicked and crowed and laughed. Jim's eyes moistened, and he stepped a pace away, then turned again as he said to mother: 'I'll come back, woman, God help me! I'll come back! I won't leave you and that baby to die in this hell.'"

"And Jim did get back?"

"Yes. They had a terrible time finding a way through, but they made it, got a bunch of horses, and came back. Joe Piquette insisted he was going to stay in California; but Jim worked on his superstitious fears, told him he'd be cursed if he didn't return, and so got him to go back with the relief. They found a good

guide, who brought them to the company without mishap, and we all got safely into California."

"IT'S quite a bit easier to get to California now," commented Robert.

"I should say so. But mother always said, to her dying day, that she believed God answered her prayer for relief; and after it all turned out as it did, she would often say: 'I can never doubt that God hears prayers. I know that there is a God, and that He guides His children.'"

"If there were more prayers of faith, there would be more answers from God,"

"He Faileth Not"

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath heard thy faintest sigh
Will quiet all thy fear.
He loveth always, faileth never;
So rest in Him to-day, forever.

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say;
He who hath gently taught,
Yet more will make thee know;
He who so wondrously hath wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest in Him to-day, forever.

He who hath made thee nigh
Will draw thee nearer still;
He who hath given the first supply
Will satisfy and fill;
He who hath given thee grace,
Yet more and more will send;
He who hath set thee in the race
Will speed thee to the end.
He loveth always, faileth never;
So rest in Him to-day, forever.

He who hath won thy heart
Will keep it true and free;
He who hath shown thee what thou art
Will show Himself to thee;
He who hath bid thee live,
And make His life thine own,
Life more abundantly will give,
And keep it His alone.
He loveth always, faileth never;
So rest in Him to-day, forever.

Then trust Him for to-day,
As thine unfailing friend,
And let Him lead thee all the way
Who loveth to the end.
And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand,
If trusting Him, who faileth never;
We rest in Him to-day, forever.
—Frances Ridley Havergal.

Robert remarked. "You have heard of the Donner party, I suppose?"

"Oh, yes! I knew several of those who got through. They were shut in the Sierras by snow in 1847, I think. I have seen the big rock near Donner Lake against which one of the cabins was built. Nearly half of the party starved to death in the mountains. There was one woman among them who was very devout, and whose faith and physical strength kept up in a marvelous way. She was one of the rescued."

"Perhaps it was her prayers that God answered," said Robert.

"What do you mean?"

"Why, father has told me how a man at Napa was shown, in a dream, that there was a party of emigrants starving in the mountains. It is mentioned in a footnote in one of Bret Harte's books. Father showed it to me once."

"Is that so? Do you suppose you could find it for me? We have a set of Bret Harte in the library."

"I think I could. It is in one of his books called 'Gabriel' something."

In the library, Robert soon found the book, "Gabriel Conroy." Together they read the footnote on page 25 of this edition, in chapter three:

"I fear I must task the incredulous reader's further patience by calling attention to what may perhaps prove the most literal and thoroughly attested fact of this . . . chronicle. The condition and situation of the ill-famed 'Donner Party'—then an unknown, unheralded cavalcade of emigrants—starving in an unfrequented pass of the Sierras, was first made known to Captain Yount of Napa, in a dream. The Spanish records of California show that the relief party which succored the survivors was projected upon this spiritual information."

When they had finished reading it, Mrs. Blakely called attention to the fact that Bret Harte had put some of the words in italics. "In a dream" and "spiritual" were thus emphasized.

"That is even more remarkable than your mother's case," said Robert.

"It is certainly strange; but it shows how easily God can help even under the most terrible conditions. He fed Elijah by the aid of ravens."

"But tell me," Robert asked after a moment's pause, "what became of Jim Crabbe?"

"Why, a few years afterwards, he married, eventually became a Christian, and joined the church. Although rough, he was honest and frank, and it seems certain that God could impress his heart."

That night, as Robert knelt by his bed before he went to sleep, he thanked God for the help he had received; for he felt and knew that aid of just the right sort had come to sustain his trembling faith, as certainly as in the two cases where God had so wonderfully answered prayer.

He had seen strongly contrasted before his very sight the two opposite kinds of life, the one that centers in self, the other that centers in God. And he prayed that he might be kept true to right principle, and never lose faith in God or His Word.

(Continued next week)

How marvelous is God's word! Many prophecies have been fulfilled to the very hour. Among these is the prophecy relative to the time the Israelites would leave Egyptian captivity. In Exodus 12:41, we read, "It came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." At the time appointed, they left in fulfillment of God's word. God knew that it would take just ten plagues to conquer Pharaoh. As truly as this prophecy was fulfilled the "selfsame day," the prophecy of His second coming will be fulfilled. He knows just how long it will take for this earth to fill its cup of iniquity. His holy Word tells us His coming is near. Are we ready? W. E. BELLEAU.

A—"Ask, and it shall be given you."

S—"Seek, and ye shall find."

K—"Knock, and it shall be opened unto you."

ASK—This is all it means.

M. A. H.



IS HE A GOD OF MERCY?

By E. HILLIARD



"**G**OD is love," and the exercise of either His mercy or His justice is a manifestation of His love.

Our heavenly Father never administered an act of injustice upon any of His creatures. Some have charged Him with cruelty for slaying the enemies of Israel in battle; but the slaying was only the execution of justice upon those who were grossly intruding upon the rights and privileges of others.

Those heathen nations, spurred on by Satan, tried in every possible way to exterminate the tribes of Israel. To carry out this purpose, they ruthlessly violated every humane principle, and then measured strength with Israel on the battle field to maintain their cause. They were defeated and utterly slain by the command of God. It was simply the execution of justice upon an intruding foe.

To illustrate: If a foreign nation should invade the United States with the intent to overthrow our government, seize its wealth, and enslave its constituents, we would not be considered cruel and unjust if we should arise to arms and slay the intruders. It would be an act of justice upon the cruel invaders, and an exhibition of mercy to the defendants.

The heathen king Adoni-bezek was captured by Israel, and they cut off his thumbs and his great toes. This seems a very cruel act. But listen to the victim's acknowledgment: "Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." Judges 1: 7. Seventy times this brutal monster had, upon his own testimony, perpetrated this cruel deed upon others. Those who charge God with cruelty should be as reasonable as this beastly king. Because the Bible does not in every instance record the details of God's justice, shall we say that He is cruel and unmerciful?

AN IMPARTIAL RULER

God is an impartial ruler. This is evinced by the manner in which He dealt with His own people and the nations around them. He used the Philistines to punish the Israelites in the days of the prophet Eli; and He used the ark, containing the Ten Commandments, which they had captured, to punish the Philistines. Wherever they placed that ark, there they experienced the judgments of God. He is no respecter of persons, but deals justly and mercifully with all.

It is His will that every son and daughter of Adam shall be saved. "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Psalm 147: 11. He is unwilling that any should perish. But many are not willing to be saved in God's appointed way, and there is no other way of salvation. Jesus said, "Ye will not come to Me, that ye

might have life." John 5: 40. There is no such thing as cannot be saved. Whoever wills to be lost will be lost; and whoever submits to the will of God, and accepts through Christ the conditions of salvation, will be saved.

Some entertain the view that God is too merciful to destroy any of His creatures, no matter how sinful they may be. The Deluge, the sinking of Sodom, and the destruction of Jerusalem, reveal the fallacy of such a position. The continual bestowal of mercy upon sinful men will not insure their redemption. "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isaiah 26: 10.

Continued prosperity from the hand of God upon obdurate sinners only increases their dishonest dealing and hardens their hearts. To contravene this wickedness, the righteous Judge sends His judgments upon the subjects of redemption. He wants to save even the greedy, covetous money graspers of to-day; and when His favors fail, His judgments follow. "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26: 9. The exercise of divine justice brings the sinner to a realization of his guilt; and through repentance and faith in Christ, he is treated better than he deserves. Justice is vindicated, and mercy exemplified.

A GREAT ERROR

It is a great error to hold and teach that God is too merciful to punish the impenitent evildoer. Such a course would destroy His justice and cancel His mercy. When the great plan of redemption is completed, every knee will bow before the King of kings, and acknowledge Him to be a righteous ruler. (See Philippians 2: 9, 10.)

Strange indeed that puny, sinful men consider themselves competent to pass judgment upon their Creator! "Shall mortal man be more just than God?" Job 4: 17. Through the injustice of mankind, torrents of innocent blood have flowed from the veins of those who would rather die than deny their faith. The cruel treatment of those conscientious followers of Christ has been faithfully recorded in the books above, and divine justice awaits those offenders. When the unmixed wrath of God is inflicted upon the finally impenitent, those persecutors of God's saints will have blood to drink. "The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them

blood to drink; for they are worthy." Revelation 16: 4-6.

Probation's days still linger, and the worst of sinners can become the recipients of God's love and mercy. Soon the door of mercy will be closed forever. Then, no matter how pitiful the plea for pardon and salvation, it will be in vain. How much better to accept God's mercy than to find fault with His justice! The sinner, bowed down under his load of guilt, can find peace and pardon in his crucified Lord if he will only heed the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28. It is the privilege of every sinner on earth, through faith, to experience this peaceful rest, and to recline upon the bosom of infinite love. Why not accept it while the door of mercy stands ajar and the blood of the cross is efficacious in removing the scarlet stains of sin?

The Simplicity of Jesus

(Continued from page 8)

was better attested than the great philosopher's, which nobody presumes to doubt. Said he, "What sweetness, what purity in His manner, what an affecting gracefulness in His delivery, what sublimity in His maxims, what profound wisdom in His discourses, what presence of mind, what subtility!" And he might have added what his life omitted, "what an object of supreme heart admiration!"

A story is told of the saintly Bengal, who was known to spend much time in closet prayer. A curious acquaintance, wishing to know his devotional method, hid himself in Bengal's room one night to observe him. Long sat the good man at his table, silently reading the New Testament. He seemed to linger on each word, and often his face would shine with a new light as he read verse after verse. At length, the clock struck midnight, and the old man, clasping his hands over the pages he had been reading, simply said, "Dear Lord Jesus, we are on the same old terms," and retired for the night without kneeling in prayer. With a simplicity of child affection and child trust, he imitated his Lord in "singleness of affection." All who are really great, profound, are characterized by this Jesus simplicity, this brooding spirit, which Matthew Arnold calls "a power, not ourselves, which makes for righteousness."

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He has felt the same."

JESUS, the Son of God, who was equal with the Father in glory, power, and life, for our sakes became man. In this, He was made "lower than the angels." Made of our flesh, He was made subject to death. He was made of the same flesh and blood as the rest of the children of men—exactly the same, no different. He partook of our nature and blood, and became one with us. The Son of God became the Son of man. And because this is so, we read, "He is not ashamed to call them brethren." Hebrews 2: 11.

A. R. BELL.

"THOU shalt love the Lord thy God with all thy heart." This is the first and great commandment. If we do not do so, that may perhaps be our first and great sin.

M. A. H.

THE Judgment! The appearance of all mankind at the tribunal of the universal Judge! The sitting of the supreme court of the universe, from whose decisions there is no appeal! Truly this is a solemn theme upon which to reflect. A sublime description of the opening of the Judgment of the great God is given us by the seer in Babylon:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7: 9, 10.

MUST GIVE AN ACCOUNT

It is quite fitting that proud, rebellious man be often reminded that there is a day of final judgment, and that everything done, whether good or evil, with all its consequences, must be met at the tribunal of the Judge of all the earth. With unerring accuracy, in the records above, God keeps an account with men; and at the proper time and in due form, the Judgment will sit, and every account will be weighed in the scales of mercy and justice. How rapidly time passes! We are carried irresistibly forward, and life's little span will soon close.

The transitory nature of all things earthly is so fittingly described by the pen of another, that I quote his words:

"Suppose that the world rolls on. Suppose that no Judgment trump breaks in upon the gay hilarity of godless men. Suppose all things *do* continue as they were from the beginning of creation. In a few brief years every individual of the thirteen hundred millions that swarm this globe will be dead! Every face of loveliness will be a grinning skull. Every form of strength will be a heap of moldering bones. The vast armies of earth will all have melted away. Every king will have changed his throne for his sepulcher, and his purple for his shroud. Every conqueror will have yielded to the power that conquers all. Every hope of mortal life, now cherished, will have vanished away. Every house on earth will have changed its tenants. Every dollar will have passed forever from its present owners into other hands. Every acre of land inherited by man will have gone to other possessors. Kingdoms may flourish, but they will have new kings and new subjects. Laws and governments may survive, but new men shall administer all their great concerns. Every church will have wholly changed its membership. Every congregation shall be composed entirely of new hearers. Every preacher that preaches to-day will have ceased to proclaim the words of life. The voice that now thrills the hearts of thousands



© International News Service
When we bid farewell in the morning, no assurance is given us that the hand of death may not be laid on some member of the family circle before the day closes.

THAT DAY WILL SURELY COME

BY GEORGE B. THOMPSON

with its power will be hushed in the silence of the tomb. The hand that writes these lines will be but a moldering skeleton. The eye that reads them will have left an empty socket in a silent grave. And all the earthly loves, and hopes, and ties, and joys, and kinships, and friendships of these myriads of mankind will have passed forever and ever away. And the dread account of every human soul that lives, will be written in the book of God's remembrance, and sealed up to the Judgment of the great day.

OUR PERSONAL DESTINIES

"But we need not linger amid these awful generalities. We may also read our own personal destinies as recorded by an unerring pen.

"It is appointed unto man once to die, and after this the Judgment.' Let but time's hours pass on, and the event of death will shortly come to us. The slow decay or the sudden strike will come. The last sickness will come. The dying bed and dying hour will come. The last look at friends and loved ones will come. The mortal agony, the dimming eye, the icy chill, the final struggle, the parting breath, all will come. The funeral hour will come. The grave, the mold, the rattling clods; the 'earth to earth and dust to dust,' will come. And all the dread and solemn scenes of closing life will come, and come to you. It will be your window flung up to give breath to a dying man. Your children may stand weeping around your bedside, or orphaned beside your grave. Your wife may sit as chief mourner, and the next funeral

procession may start from before your door. Your business may be closed up; your property divided and wasted; your children wronged, your widow robbed; and all the hopes and joys and prospects of your earthly life blasted, buried and forgotten. What have you then to rest upon? What shall stand to you in stead in that day?

WILL SURELY COME

"All this may come to you, and come before another year shall run its rounds. And is this all that will come? Ah, no. The day of reckoning will come. And the Son of God will come. And the angelic myriads will come. And the glory of God will come. And the trumpet's call will come. And the great white throne will come. And the resurrection of the dead will come. And the lake of fire, the second death, will come. And the blackness of darkness will come. And all of light and shade, of joy and sorrow, of rapture and despair, that waits upon the countless sons of Adam who shall gather there, will come, and be apportioned by the righteous Judge to every soul of man."—H. L. Hastings.

It becomes therefore exceedingly important that day by day we so live that when our life's record is closed and comes under the scrutiny of the Judge of all, we may be found not wanting, but with our sins all washed away through the atoning blood of the Son of God.

Not only is there a judgment upon individuals, but upon nations as well. The antediluvians, because of their sins, perished in the waters of the Flood. Sodom, with her Heaven-daring sins, was visited with an awful judgment from Him who keeps the records with nations as well as individuals. Egypt, the land of the proud Pharaohs, is to-day the basest of nations because of her sins. The Jews, once the chosen people of the Most High God, are to-day sitting in darkness and under the visitation of the divine judgments because of their rejection of Him who is the light of the world. The Amorites perished from off the earth because of their warfare against the truth of God. Babylon, though warned that after her another nation would arise, refused to heed the warning and repent, and a hand wrote on the wall the doom of that great empire. Medo-Persia and Grecia went down under the ravages of time. Rome was not conquered primarily by the barbarians of the North, but by her sins. Tyre and Sidon, once great cities, were destroyed because of their sins. Nineveh, that repented under the preaching of Jonah and was spared, later perished from off the earth because of her sins. So with unerring accuracy the records on high contain the deeds of man. Angelic secretaries write in the books above the deeds of all men, whether good or evil.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole

duty of 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 GREAT WHITE THRONE

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Revelation 20: 11-13.

Our words are weighed in the balances of the sanctuary above. (Matthew 12: 36, 37.) Not only are our words considered, but our "actions are weighed." "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by Him actions are weighed." 1 Samuel 2: 3.

As we read these searching words, the question arises, "Who is able to stand in that hour of searching?" There are none who will stand in their own righteousness. Our only hope is in Christ, the great Advocate who promises pardon and forgiveness for all sin, and through whose life we become reconciled to God. If we confess our sins, He is faithful to forgive us our sins, and to give us the life He lived in exchange for our life of imperfection. In Him we are indeed complete.

IN SESSION NOW

One thought further: Where are we in this great judgment work? The prophecies of God clearly reveal that the cleansing of the sanctuary, or the judging of the last great day, began at the end of the two thousand three hundred days (Daniel 8: 13, 14; 9: 24-27), or in 1844. This remarkable line of prophecy which locates the time of the beginning of the Judgment, fixed also the time of the birth of Christ and His death on Calvary. So there can be no mistake as to its accuracy. We are therefore many years along in this final work of investigation in the sanctuary above. Many records have already been looked over, many cases doubtless fixed. Soon your case, reader, and the case of the writer, will come in review. Are we ready for this investigation? Shall we stand complete in Christ, or clothed in our own unrighteousness? We are bidden to be ready, for in such an hour as we think not, this searching time will come.

A World Without Law

(Continued from page 8)

children, that it might never be forgotten as the centuries rolled by. And then, should the memory fail, the law was ever before them, written on the imperishable stone.

They were instructed that the blessing of Heaven would be in proportion as they obeyed this divine law; for what ruler would aid subjects who violated the laws of his realm, and that knowingly? The history of the later years of this people proved this instruction sorrowfully true.

The sad refrain is taken up by the inspired chroniclers, that they failed to "walk in the law of the Lord," that they "despised" it, and that they cast it "behind their backs."

But in that dark hour, when the knowledge of God's law had well-nigh vanished from the earth, the cheering promise was given by the prophet Isaiah, that Christ, the co-ruler with the Father, was to come to this earth. Christ, who had overthrown the great rebellion in heaven, would come to this earth, where the rebellion of Satan was still carried on, to the one place where the arch-rebel had succeeded in causing created beings to reject God's law and government. What will He do? The class of persons alluded to in the opening paragraphs of this article would answer, "He will abolish it;" but your intelligence is insulted, and your lofty ideas of the government of Heaven are rudely shocked, by such an answer, and you hasten on to a consideration of the words of this prophecy. It reads, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42: 21.

CHRIST'S INAUGURAL ADDRESS AND THE LAW

It is therefore with the greatest interest that we turn to the opening address of our Saviour as recorded in the Gospel of Matthew, to see what He has to say about this great law of the universe. We have not far to search, nor have we enigmatical language to consider. His discourse had hardly begun when there burst from His lips the words: "Think not that I am come to destroy the law: . . . I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

Again, note the answer Christ returned to the young man who inquired of Him, "Good Master, what good thing shall I do, that I may have eternal life?" Said Christ, "If thou wilt enter into life, keep the commandments;" and in the following verses, a short summary of a number of them is given, so that we are left in no doubt whatsoever that the great moral code is intended. (Matthew 19: 16-19.)

Then, as His ministry drew to a close, He said to His disciples, "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. Again He instructs them, "If ye love Me, keep My commandments." John 14: 15.

From the beginning to the end of His eventful life, He fulfilled the prophecy, "He will magnify the law, and make it honorable." He offered to weak, sinful men a means by which they might have power to keep the holy law of Jehovah. By faith in Him, men could again become law-abiding citizens of the kingdom of God.

This great plank in the platform of doctrine which Christ made clear to men, was taught to the world by His disciples in the years after. Their words seem at

times to be even more emphatic than those of Christ Himself, if that could be possible. Listen to Paul: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31. Surely this takes the wind out of the sails of the pirate sloop masquerading as the gospel ship, under the seemingly Christian title of Faith-in-God-without-keeping-His-law, and beguiling many to destruction under the assumption that they are embarking on a sumptuously equipped vessel bound for the haven of rest, when in reality they are but preparing to walk the death plank.

But let us listen further as the apostle James addresses us regarding the matter. He says: "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. No occasion for doubt as to the law referred to is left in the mind, for two of its precepts are cited to illustrate the point under consideration. Further, all doubt as to the unity of the law is banished by the statement that for a person to offend in one point is to become "guilty of all." And lastly, any fear which might have been lingering in some mind, that there is a relation between this moral code and a certain "yoke of bondage" mentioned in the New Testament, is forever dispelled by the simple statement that this is a "law of liberty."

"THE WHOLE DUTY OF MAN"

The apostle John, writing in the closing years of the first century, adds an important point by making clear how only we may love each other. We read: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 2, 3. He who would teach that by loving each other, we are relieved of keeping the commandments of God, must go contrary to the inspired statement of John; and he who would tell men that the precepts of God's law are grievous and burdensome, must proclaim a doctrine for which there is no Scriptural support.

In harmony with all these passages of Scripture is a text found in the closing chapter of Holy Writ, which tells us the qualification which all must possess who desire to enter the capital city of the earth made new when the government of God is finally set up in this world: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

Let us therefore beware of such a soul-destroying doctrine as would do away with God's law, and rather give ear to the wise man, Solomon, who said: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13.

Not only does the book of life contain the names of persons who shall live with Christ throughout eternity, but these names are recorded because the owners live with Christ here below.

THE VOICE OF CHILDHOOD

It is a small voice, and may easily be drowned by the thunders of these times. It receives scant attention amid the perils of a world reconstruction period.

Your guarded and lovingly protected children are daily receiving impressions which you are powerless to keep from

them. With the cares of life pressing heavy, you can spare but little time to listen to this voice of childhood.

It is to your interest, and to their future interest, that the impressions your children receive be helpful and constructive, yet joyous and entertaining. The pictures the children look at, and the stories and verses that they read or that are read to them, are of the very first importance in building within the castles

of their mind lovely thoughts, capable of molding their entire lives.

There are a few publications that can rightly interpret the voice of the children—your children—that, listening, can gain their attention, and most entertainingly tell them the truths they must learn if they are to grow up strong mentally and morally.

Our Little Friend, published at Mountain View, California, is "the children's own paper." In its weekly visits, the best in pictures, stories, and verse is carried to its thousands of readers in all parts of the world. It is the kind of child's paper that is not merely looked at, but enters into the heart of the boys and the girls, to influence them.

You will want your child, or your niece, nephew, or grandchild, to have such a paper—such reading matter—for 1921. The cost is trifling as compared to the benefit your children will obtain.

Our Little Friend one year, postpaid, 90c. It is an eight-page, illustrated weekly.

But for something extra for the holiday season, your child should have also the *Little Friend's* "Big Book," which is printed in colors. It is 6¼ x 9½ inches in size, and has a brilliantly printed, heavy board cover.

The "Big Book," and its older brother, *Our Little Friend*, for one year, postpaid, cost but \$1.50.

If you value the future of your boy and girl, provide them with the best in reading and pictures.

Send your order to Department K, *Our Little Friend*, Mountain View, California.

ABRAHAM LINCOLN is perhaps the most prominent figure in American history. He is gradually becoming more eminent in the eyes of the American people, and also in the opinion of the world. This great statesman said, "I have been driven to my knees many times, realizing that I had nowhere else to go." If he was aware of the need of prayer, of communion with God, should we not be?

W. E. BELLEAU.

CONFIDENCE!

IN THESE times of perplexity, when the minds of men are groping for certain peace and assurance, you will find in the three books here listed a safe guide out of the labyrinth of conflicting doubts and fears. These books are bringing confidence, inspiration, and courage to thousands of people.

ALONE WITH GOD

Written by one whose life has been given unreservedly to service for young people. Full of sympathy and practical help. In a heart-to-heart way, the chapters outline the real secrets of a victorious Christian life. Chapters are: The Supreme Privilege; The Life That Counts; Equipment for Service; Jesus and I Are Friends; Alone with God's Word; Take Time to Pray; Essentials to Successful Prayer Life; The Morning Hour; When Prayer Fails.

CLOTH

128 PAGES

PRICE 75c



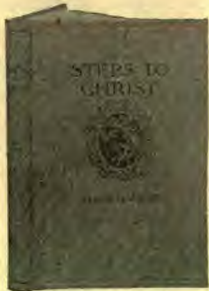
STEPS TO CHRIST

Describes the experience one may enjoy in actually knowing the Saviour, and how to take Him into daily counsel. Christ becomes a companion and helper in every kind of circumstance. Its thirteen chapters are truly "steps," leading to an intimate friendship that may become more real and lasting as the days go by.

ILLUSTRATED

CLOTH

PRICE \$1.00



IN TOUCH WITH GOD

Analyzes the prayer life, and explains how to keep the channel of communication with Heaven constantly open. Its chapters generate spiritual life and power. Some of them are: Prayer; Advantages of Prayer; Conditions to the Answer; Answered Prayer; The Prayer Life; The Curative Power of Prayer; The Prayers of Jesus.

CLOTH

277 PAGES

PRICE \$1.25



ALL PRICES TEN PER CENT HIGHER IN CANADA

Order of your tract society, or

PACIFIC PRESS PUBLISHING ASSOCIATION

MOUNTAIN VIEW, CALIFORNIA

ST. PAUL, MINNESOTA
BROOKFIELD, ILLINOIS

KANSAS CITY, MISSOURI
CRISTOBAL, CANAL ZONE

PORTLAND, OREGON
CRISTOBAL, CANAL ZONE

Signs of the Times

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

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

SUBSCRIPTION RATES

Three months \$.50
Six months \$.90
One year (50 numbers) \$ 1.50
With "Questions and Answers" \$ 2.15

NOTICE TO SUBSCRIBERS

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

We send no papers from this office to individuals, without pay in advance. When any one receives copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

J. H. COCHRAN, Circulation Manager

Spiritualism Makes Its Attitude Clear

THE issue of the SIGNS OF THE TIMES for March 23, 1920, was devoted entirely to a consideration of the teachings and dangers of spiritualism. After that issue had been in circulation some weeks, letters began to pour in, addressed to the editors of the SIGNS, from persons who were either avowed spiritualists or sympathizers with the movement. Many of these letters condemned us most severely for saying that Christianity and spiritualism had nothing in common, and that spiritualism was a sworn enemy of an inspired Bible and the atonement of Jesus Christ for the sins of men. We did not then take time to answer each of these letters and to give proof for our assertions, but shall do so now by quoting from the *Progressive Thinker* of August 28, 1920. The *Thinker* is an official organ of the spiritualist movement in America, and the writer of the article from which we quote is an accredited member of that movement. He removes any shadow of doubt that may exist as to the doctrines of spiritualism on the fundamentals of the gospel, when he says:

"We refuse to be called by the name of Christian spiritualists because the word Christian stands for the dogma of salvation by a man's death, a blood atonement.

"We honor the man Christ but we repudiate the theological system that has been built up around his name.

"And while we gladly accept many beautiful things as taught by Christ, we cannot afford to call ourselves Christians for that would imply that we believe his blood really cleanses from sin, and we deny that.

"Spiritualism is a religion, but it is a religion free from the absurd and superstitious features that mar the system known as Christianity.

"Among these objectionable features I denounce the following: the vicarious atonement, the doctrine of eternal punishment, the literal resurrection of the body, the virgin birth of Jesus, the infallibility of the Bible and the doctrine of salvation by faith only.

"Some of these doctrines are merely foolish, but some of them, like the blood atonement theory, are absolutely vicious and lead to wicked and immoral living.

"I do not intend to discuss these vicious theories just now, but simply say that the orthodox theory of the atonement, together with the doctrine of justification from sin by faith only, are doctrines that inevitably encourage sin and immoral conduct.

"No: the spiritualist religion is as different from the so-called Christian religion as a sunny day is from a starless midnight.

"One is based on a book and teaching two thousand years old—the other is based on teaching that is received from the world of spirits in our own day and time.

"Spiritualism was originated, and is being put into shape, in a day of airplanes, wireless telegraphy, psychic research societies, and when nothing is taken for granted but must be demonstrated scientifically.

"Christianity is a product of an age when men were ruled by the imagination, when scientific accuracy was unknown,

but spiritualism is the product of an age when facts are the only foundation on which thinking men and women are willing to base a conclusion. . . .

"Christianity comes to the men of science and says: 'My witnesses have all been dead for nearly two thousand years, but I have a lot of things which they are supposed to have written and which we believe, and we do hope you will accept them just as we do.'

"But spiritualism comes to the man of science and says: 'Here are our witnesses, alive and ready to speak for themselves, and our facts can be demonstrated right here in a séance at any time.'

"Solomon is credited with the proverb: 'A living dog is better than a dead lion,' and spiritualists are inclined to believe that the testimony of a living Sir Oliver Lodge is better than . . . the ancient reports of the fishermen of Galilee."

Please notice the statement, "We honor the man Christ but we repudiate the



A shipment of paper clothes from Austria has arrived in the United States; and our picture shows a man and woman clothed in these suits, each of which cost \$2.65. Workingmen's overalls can be purchased for 15c. It is claimed that these suits are washable and very endurable.

theological system that has been built up around his name." And that system is defined as a belief in the vicarious death of Christ, His virgin birth, and His bodily resurrection from the dead. It is all plain to be seen, that the spiritualist movement—which we are sorry to say is increasing by leaps and bounds—is, according to this declaration of belief, in alliance with the "liberal theologians" and the so-called higher critics of the day, whose aim is to discredit the divinity of Christ and the inspiration of the Bible. In fact, the word "spiritualism" in the foregoing quotation could be eliminated and the word "Unitarianism" substituted, and the excerpt almost as a whole would pass as a statement of Unitarian belief regarding Christ and the Scriptures. The minister in the pulpit who teaches the new theology, and the university teacher who teaches comparative religion, or the theory of evolution, should welcome spiritualism as a powerful ally in destroying the faith of men in God as revealed in the gift of His Son and the Scriptures.

Great and powerful forces are aligning themselves against God in these last days,

and this we believe to be in direct fulfillment of that prophecy found in 1 Timothy 4: 1: "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons."

Labor on the War Path

THE long threatened strike of the coal miners of Great Britain has at last been declared, and the empire is facing the greatest labor crisis of its history. The miners made a twofold demand,—that their wages should be materially increased, and that the price of coal to the consumer should be lowered. The mine owners and the government attempted a compromise; but the miners by a large majority voted for its rejection, and so the struggle is on. The miners of Great Britain, numbering over a million men, are a strong factor in the cause of labor; and Robert Smillie, their leader, wields an enormous power for Britain's weal or woe. If the railway workers and the transport workers vote for a sympathetic strike, the industrial and economic life of England will be paralyzed. The laboring men have accumulated a fund of more than \$100,000,000 for the maintenance of their families during the strike. But this will not be enough for more than a month; and with the winter coming on, great suffering will be the lot of the millions of families whose heads are unemployed.

The employers and capitalists of Great Britain are stigmatizing the strike as a move on the part of the miners for the nationalization of the mines, which the owners say is nothing more nor less than an introduction of the soviet idea of Lenine and Trotsky into Great Britain. Whether this be so or not, we cannot say; but this we do emphatically say,—that the struggle between capital and labor which is now convulsing the world as a whole, would never have come if the men who own and employ had treated with any degree of justice the men who rent and are employed. The socialist idea, the bolshevik idea, or whatever we may call the movement on the part of those who do not have, to get from those who do have, is not the result of clever oratory or universal propaganda; it is simply the result of oppression, of sweatshops, of low wages, of unspeakable housing conditions. "It is the Nemesis of long centuries of selfishness, greed, tyranny, and privilege."

We do not mean to condone all the methods the labor unions and organizations are pursuing to gain their ends; for though a goal may be ever so laudable, wrong means employed to reach that goal neutralize the good that may be attained.

Throughout the troubles and distresses that are coming upon us so thickly of late, we should not for a moment lose sight of the fact that divinely inspired men prophesied their occurrence in these days that immediately precede the second coming of Christ, who shall bring all injustice to an end. Of course, we deeply regret the conditions in the world to-day, and every true-hearted follower of Christ will do all in his power to alleviate the perplexities of men; but while he works for his fellows, he will steadfastly watch and pray for the coming of Him the foundations of whose throne are righteousness and justice.