

Signs of the Times

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The American Knights of Columbus have recently sent a delegation to visit the pope in Rome. The pope gave more of his time and attention to the Knights than he usually gives to visiting bodies. He is seen here holding high mass in the Vatican gardens in honor of the Knights. Underwood

EUROPE'S MIRY CLAY

By DANIEL H. KRESS



ISLEY HUDDLESTON, a well-known journalist, in an article that appeared in the *Atlantic Monthly* of May, said: "Standing as I stand in the capital of Europe—Paris—I sweep my eyes round from this center and I see about me a world which dances and makes merry in the midst of death and destruction and the menace of to-morrow."

"This sickness is such," he says, "that we should tackle it in ourselves and in our neighbors, lest it complete its deadly work, and our world as we know it collapse in rottenness."

Mr. Sisley Huddleston is not the only writer that views Europe's situation thus. Possibly no man has a better knowledge of Europe as it is to-day than has Sir Philip Gibbs; and this is his verdict:

"The nations of Europe are sick, sick almost to death, and filled with a sense of impending ruin and a dreadful anxiety for the future. . . . Without some marvelous spiritual regeneration the civilization of the continent of Europe is doomed."

There are many others who take just as hopeless a view of Europe as do these men. Arthur Judson, in the *Independent* of May 22, said: "In Paris, Brussels, Berlin, The Hague, Amsterdam, and London, I asked: Are the conditions better or worse than before the war? *Worse*, was the common reply." "Surely the devil must be satisfied with the condition of the world a year and a half after the armistice." "Every German with whom I talked," he continued, "dreaded the coming winter, fearing that it would bring a revolution with

a reign of terror comparable to the Russian and French revolutions, or worse." "Everybody is complaining about everybody else."

This state of unrest and ferment is by no means confined to Europe. Referring to America, Hudson Maxim recently said, "I believe that the only salvation of this country from absolute chaos and anarchy is by judicious, energetic, timely, educational measures, and unless such measures are taken immediately and pushed energetically, nothing under heaven, in my mind, can prevent a social and political upheaval in this country which will stagger the world."

William G. Lee, president of the Brotherhood of Railway Trainmen, a year ago made the statement: "Just let somebody drop a match in this country of ours and it will be a sorry day for all of us. Unless my vision is most terribly obscured, then, there is something coming to us pretty soon in this country that we had better take notice of."

What do these things mean? we may well ask. They mean, to the student of prophecy, that we have reached "the time of the end." Referring to this time, Jesus said: "There shall

be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth (Continued on page 7)

Sisley Huddleston says—

that the conditions in Europe to-day "make of the present so-called European peace a mere truce, a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle, in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life of the Old World!"—"Atlantic Monthly," November, 1920.

The PATIENCE of JESUS

By WILLIAM P. PEARCE



THE word "patience" is defined in two places in the New Testament as forbearance, long-suffering. Paul urged the Hebrews to follow certain ones who "through faith and patience [*makroth*] inherit the promises." Hebrews 6: 12. James, pointing to the prophets, speaks of them as "an example of suffering affliction, and of patience" (*makroth*). James 5: 10. In many places, however, the word used for "endurance, continuance," is *hupomone*.

Jesus was characterized by patience—the patience of both meanings. He endured suspicions, side glances, denunciations, revilings, and persecutions, with a suffering that was as long as intense, and intense as long. With us, patience runs out; with Him, patience had its perfect work.

Jesus was patient in teaching. Recall that Emmaus walk and talk, when, to probe the sorrows of the two, He said, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24: 25. Yet how patiently He bore with their lack of knowledge, love, and faith! How He accommodated His steps to their going, and His speech to their language! With what tact and pleading He drew out their disappointments, that He might give them new visions, and lead them to new consecrations! Dense indeed He found them; but gently, with living demonstrations, He led them to grasp His real character.

Jesus was patient in pleading. Recall that Gethsemane episode, when three times He went to His "bodyguard," requesting a communion of interests. The first time, it was a pathetic solicitation: "Watch with Me." The second time, it was a pathetic reproof: "Could ye not watch with Me one hour?" The third time, He seemed to wilt, saying, with a despairing inflection of voice, "Sleep on now, and take your rest." Matthew 26: 38, 40, 45. Grieved, crushed, alone, lonely, He makes His sorrow more tolerable by patience which was, as Horace said, "impossible to prevent or remove."

Jesus was patient in suffering. Recall the mob arrest, the Pilate-chamber insults, the Calvary-road ignominy, the cross sneers and jeers with never a retort from His lips and never a resort to force, though God would have given Him "more than twelve legions of angels" for the asking. That patience distinguished Him for religious reality as compared with the mask of hypocrisy worn by priests and scribes.

Jesus has been and is patient with us. Recall the indifference, the disobedience, the waywardness, of our past lives, when we grieved His heart, and more than once "put Him to an open shame." Nothing but His patience, so "pitiful, and of tender mercy," saved us from calamity.



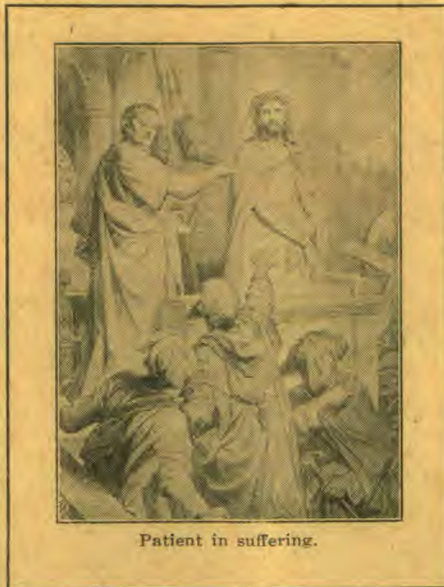
Patience is a product, and it usually comes by a slow process. Butter is a nutritious food, but unlike fruits and vegetables, it



has to be churned. Patience is a churned virtue. Truly did the Avon bard sing:

"How poor are they who have not patience!
What wound did ever heal, but by degrees?"

There are two things which "work patience"—tested faith and distressing oppressions. James said, "The trying of your faith worketh patience"—not faith as a dogma, but as a dynamic. Thousands have a belief—helpless belief, that does nothing, nor gets anywhere; but the faith that produces patience is working and going faith, like Noah's, who made the ark beneath cloudless skies, and Abraham's, who farewelled to his native sod and went out to unexplored parts because



Patient in suffering.

God told him to do so. The faith that removes mountains is the faith that produces patience. Edison believed he could make a machine to produce the human voice; but he worked sixteen hours a day for seven months just to make it sound the letter s. Burbank, the wizard of fruits and flowers, believed he could make a thornless raspberry; but he took seven years to do it. The engineers of Mont Cenis Tunnel believed they could connect Piedmont and Savoy; but it took them thirteen years. One band began working on the Italian side, and another on the Swiss side, using, for the first time, the power drill, and compressed air as a motive power for the drills. Finally the picks of the workmen struck midway, at the very spot the expert had fore-determined. As in these cases, unnumbered others have had to cultivate the very patience of Job.

Afflictions produce patience. Older heads and "mellow hearts" agree with Paul that "tribulation worketh patience." Romans 5: 3. The Latin term is *tribulo*, which means to press, to oppress. The

Greek word is *thlipsis*—pressure. The word "affliction" arises from *tribulum*—a thrashing sledge for separating the grain from its husk. It is severely applied. The most patient of saints have learned the lessons in affliction's school. "When He hath tried me," said Job, "I shall come forth as gold."

Now this patience also works. It is a kind of yeast that mysteriously but effectively works through all the dough. James exhorts, "Let patience have her perfect work"—complete work. What for? Yeast makes bread, purifies liquids; and patience is that we "may be perfect and entire, wanting nothing."

The wife of Alfred Tennyson was noted for her beauty, wisdom, piety, and above all, her wondrous patience. For thirty years, she was an invalid, but always cheery and uncomplaining. She was the sympathetic helper of her husband, and her patience clarified her spiritual vision until those who knew her best were wont to say she was as great as her poet husband. God was near to her. One day she said to her husband, "When I pray, I see the face of God smiling upon me." It was patience perfected.

We are living in the day when we "have need of patience." Hebrews 10: 36. Foretelling the difficulties, dangers, and distresses that should befall the apostles, Jesus urged them to possess their souls in patience. (Luke 21: 19.) The same advice is necessary now. Impiety is widespread, religious declension abounds, the church is apathetic, homes are altarless, the Bible is relegated to the shelf, the house of God is neglected, domestic infelicity is fearful, and men seemingly neither fear nor love God. The whole world is in a turmoil, and no one dares predict what may happen next. In this condition, how comforting the words of James: "Be patient therefore, brethren, unto the coming of the Lord." "For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10: 37. Therefore let us "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12: 1, 2.

"Patience! Why, 'tis the soul of peace;
Of all the virtues, 'tis the nearest kin to heaven:
It makes men look like gods. The best of men
That e'er wore earth about Him, was a sufferer.
A soft, meek, patient, humble, tranquil spirit,
The first true Gentleman that ever breathed."

MAN is busily engaged in preparations for war, in accumulating wealth, and in satisfying the lusts of the flesh. How few realize the true meaning of the stern message, "Prepare to meet thy God"! Indications show that the great majority of men expect to make this sin-cursed earth their eternal abode. However, Christ is coming again soon. Shall we be prepared to meet Him? Why not spend a few moments in taking a retrospective and prospective view of our attitude toward the coming of the Prince of peace? Surely time thus spent will not be ill spent.

W. E. BELLEAU.



The LIFE- GIVER and the LIFE- TAKER

By
MILTON C.
WILCOX

Belief in Satan's first lie, "Thou shalt not surely die," is the foundation upon which were built all the idolatrous religions of the past, and to-day it is causing multitudes to accept spiritism.



"THE thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly." John 10: 10.

In this scripture, our Lord sets forth in a most graphic way the purposes, the objects, of the two great actors, leaders, generals, enemies to the death, in the mighty controversy of the ages.

The earth, with "the fullness thereof," belongs to Jehovah. It is His by creation and by redemption. Infinite power and wisdom and love were exercised in its creation. Infinite love was laid under eternal tribute in its redemption. It belongs to Him.

Into that finished work of God for man came the interloper, the liar, the accuser, the deceiver, the thief, the murderer, the fallen Lucifer, Diabolus. By lies and deceptions and accusations, he seduced our first parents to sin against God; and by his lies and deceptions, he has filled the world with sin and woe and misery and blight and war and death.

Pile all the woes and miseries of earth together, Himalaya high, a seething, writhing mass of corruption and suffering, whose stench reaches to the skies, and charge it all to him who came, who entered, to "steal and kill and destroy."

The broad creeds of popular religion have let him through or defiled him in his deceptive, deadly teaching; but he is here still the thief and murderer.

In that first flattering lie,—"Ye shall not surely die: . . . ye shall be as God,"—he laid the foundation of every false religion that has stolen from the religion of holiness and life, garments to cloak their infamies of iniquity; sweetness to sugar-coat their poisons of death. All the idolatries of the ages, Hinduism, Brahmanism, Buddhism, Shintoism, Mohammedanism, purgatory, eternal torment, Universalism, Christian Science, would all pass into innocuous desuetude if men would reject that first lie.

Last of all and the most evil of all the evil brood, is spiritualism. Under the guise of the discarnate souls of the dead, Satan is marshaling his demon host—once angels of light, but now fearfully fallen, till some can only peep and mutter, like frogs.

More and more are these demons coming into most intimate touch with humanity, deceiving some of the finest minds of the world, especially those who are curious to inquire into the occult or who are longing to hear messages from loved ones who have passed on before, and who the loved ones of earth, because of the devil's lie, suppose are still living. Messages profound and shallow, philosophic and silly, solemn and ludicrous, sensible and senseless, reverent and filled with horrible profanity, pure and prurient to the lowest depths, are coming from the hosts of demons, and the poor people of this world believe them to be from the dead souls of friends. So the thief steals their faculties and their hope in God.

Listen to one who for years investigated the phenomena of spiritism in Europe and America, Dr. J. Godfrey Raupert:

"The spirits seem to draw upon the material substances of the medium in order to clothe themselves as it were in the human form or phantasm. Experiments with the famous medium Eusapia Palladino, who was weighed during her trances, showed that she lost exactly half her weight; and experiments with another medium, named Miss Wood, showed that the weight of the phantasm conjured up by her was exactly half that of her own weight, which had been correspondingly reduced."

Hamlin Garland, well-known author and investigator, tells us again and again that out of these prolonged trances the mediums came feeble, exhausted, with scarcely perceptible pulse, extremities cold and sensationless, taking some time

for recovery; and if these séances were frequent and exacting, it took the medium weeks to recover.

The thief comes to kill and to destroy. Health, reason, sanity, are pouring into the devilish snare of spiritism; and the awful, agonizing flood is ever augmenting.

Thank God, there is a Saviour. Men have tried to save themselves from the satanic deception. They have been convinced of its inherent, intrinsic, baseless falseness. They have turned from it, they thought, forever. But the hypnotic influence and the weakness of will which it ever induces abide, and sooner or later the man who thought himself free in his own strength is led captive by the devil at his will.

There is but one hope, but one power held out, mighty to save, but one message which above all science reveals the truth, but one Saviour.

That only hope is humanity's living in the resurrection power of the soon-coming Christ.

That power is the power of Him who rebuked the devil's legions of old time, who touched blind eyes, deaf ears, sin-hardened hearts, and palsied brains, and saved them from the power of sin and Satan.

That message is the mighty gospel of the Word of truth, revealing the damnable lie under the whole deceptive system; revealing humanity's hope in the righteousness and life of Jesus Christ; lifting the sinking soul to solid rock; and sending back the demons of darkness to the swine and the sea.

Christ Jesus is here to save. "I came that they may have life, and may have it abundantly." The devil promises you a deceiving phantom, nay, an angel of darkness in the guise of the loved dead one.

The Master of life promises and gives you, if you yield your sins, righteousness and life. He gives eternal life here to enable you to break from the power of the devil. He gives you abundant life, that you may forever be victorious over sin and Satan. He does not leave His trusting ones to the power of the grave if they die, but when He comes, brings them forth to immortal, glad, pleasurable existence forevermore. But He gives life, abundant life, now, if you will open your heart Godward to receive it in His way.

A Thought for To-Day

I PURPOSE in my heart this day to lead a humble, blameless, inoffensive life, repelling every unkind, uncharitable, or impure thought; speaking only words of purity, sincerity, and truth; studying to walk candidly and carefully, uprightly and honestly, before the world; in every transaction, striving to show the spirit of unselfishness that should characterize a true follower of Christ. I will be diligent in my work, economical in my expenditures, but not niggardly, and abstemious in my habits; so that I may have means to assist in the spread of the gospel of peace, and aid in every good work. I will be magnanimous and charitable in my opinions of others; banish from my mind discontent and undue anxiety; be faithful to the call of conscience; and thus by thoughtful, prayerful, and consecrated living, seek to honor and glorify my heavenly Father.

BEN ADAM.

"BY faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." Hebrews 11: 7. For one hundred twenty years, Noah preached a coming flood. At its coming, it would destroy the earth and the wicked inhabitants. While he preached, he worked in the construction of an ark that would ride the waves and keep its inmates safe.



TWO SAVING MESSAGES

By

BENJAMIN M. GRANDY

His message was a warning message; but it was infinitely more—it was a saving message. Heeded, it saved; rejected, it condemned to destruction. Millions rejected it and were condemned. Eight souls, and these of his own household, himself included, believed it, accepted it, acted upon it, and were saved.

No doubt millions of the lost were so indifferent to the message, that they gave it but little attention. There were probably some among them who, impressed by the earnestness, zeal, and power of the messenger, gave respectful ear to his message, were even convinced of its truthfulness, but finally rejected it. Some likely accepted it, and died before the Flood, believing it, and will be among the redeemed in the eternal kingdom.

In the presence of the multitude, Noah's tongue flowed with fiery eloquence; while in the presence of the few, his heart melted with tender love. His delight did not come through warning the millions. This was a sad duty; but he found joy in saving the few. The sorrow that engulfed his soul as he beheld the waters covering the inhabitants of the earth would have been unbearable had it not been tempered by the joy that was his as he beheld those who were safe inside the ark. While his message was broad enough to save the world, the world chose the broader way that leads to destruction.

In the eyes of God and in the course of events, the eight souls saved were of infinitely more importance than the millions that were lost. If only one or two had been saved, the same would have been true. This was true in Noah's day, it always has been true, is true to-day, and will be true throughout eternity.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 37-39.

INDIFFERENCE THE SIN OF THE AGE

As a message of warning was proclaimed in Noah's day, so is a message of warning to be proclaimed in the days that just precede the coming of the Son of man. As Noah's message not only warned but saved, so will the last message to the world. As many were indifferent in those days, so many will be indifferent in these days. As some in those days became impressed, concerned, and deeply moved, only at last to reject,

presence will devour the dross of the earth, destroying all wickedness, and bringing to ashes the boasted works of man. But not before the warning message shall have encircled the earth. Not before the millions of interested ones shall have had an opportunity to hear the message of salvation. But, alas, to many, it comes only as a warning. They fail to comprehend its import and their own interest in the message, and turn away indifferently. Many will be struck by its force, symmetry, and power, will be strangely stirred and moved, only in the end to reject. To them, it is the gospel, but only as a witness against them.

But some will hearken and hold, and like Noah and his family, be saved. As in Noah's day, so it is to-day. Millions with bated breath may hearken to the message. Throngs may inspire message-filled men with eloquence and power. These may appreciate the privilege of warning the multitude; but thanks be to God, they may also experience the joy of seeing the few saved through their efforts. To be that saving instrument, even for only one soul, is worth infinitely more than to be the instrument of simply warning a million.

ONE SAVED WORTH A MILLION LOST

The Bible characterizes the last days of this earth's history as perilous. Even the sins of Sodom are encouraged; "evil men and seducers" "wax worse and worse;" wickedness is great; and the question asked by the Saviour, "When the Son of man cometh, shall He find faith on the earth?" seems to be seriously answered in the negative. But while all this is true, remember that there is a message of hope, courage, and salvation. Though the world and its millions may turn heedlessly away from the message, and so far forget their eternal interest as to want nothing to do with it, still it will be heard and appreciated by some.

It is upon such as these that Christ shall look and be satisfied with the travail of His soul. These choose to accept what the world rejects; these obey when the world disobeys; these live when the world dies; these are the ever living results of the message. In living characters, they embody the essence of the message, and its result, which is thus expressed: "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14: 14-16.

When the harvest is over, a grain of pure wheat is accounted of more worth than all the tares, which are accounted worthy of destruction only.

When Greed Departs

LET greed and selfishness depart,
And love come creeping in each heart.
Then soon will come a brighter day,
And life's great trials pass away.

Sweet peace and joy will fill the soul
When love's abode shall be the goal
That every life is aiming for,
So bitter woes shall come no more.

Let sweet, unselfish love appear,
Then great rejoicing we shall hear,
As life's great sorrows pass away,
And comes the dawning of love's day.

When we for others' joy shall live,
And for the pleasure we can give,
And not the selfishness of greed,
Which causes many hearts to bleed.

Awake, and see the dawning day,
When love and mercy come our way,
And the redeemed shall find sweet peace,
When selfishness and warfare cease:

And just the Golden Rule shall be
The law to set our spirits free
From all the misery and strife
That greed is bringing into life.

MARTHA SHEPARD LIPPINCOTT.

THE next morning, Robert met Jim Erskine on one of the campus walks. Robert spoke in his friendly, honest way; but Jim scarcely noticed him, flushed slightly, and kept on his way. Robert, surprised, turned and looked back, wondering at Jim's coolness. But the other had turned too; and as their eyes met, Jim turned completely around, and coming partly back over the space that separated them, with a flushed face, said:

"If it's all the same to you, I'd just as soon you didn't have so much to do with my affairs."

"So much to do! Why, Jim, I have hardly seen you—only two or three times—and then only a few minutes."

"Well, that's too many times to suit me. You saw me and some other fellows come out of the College Saloon one day. We'd only had ginger ale and lemonade; but the next day, the prof had us up on the green carpet. Maybe you think I can't put two and two together, you poor little kid!"

"Why, Jim, I never mentioned it to a soul."

"Shut up! I know better. You can't put any stuff like that over on me. And that isn't enough for you; you have to go mix in with my friends."

"Your friends—" Robert started to speak, and then remembered the young woman and what her girl friend had said about Jim's being jealous. Jim was quick to notice the hesitation, but misinterpreted it.

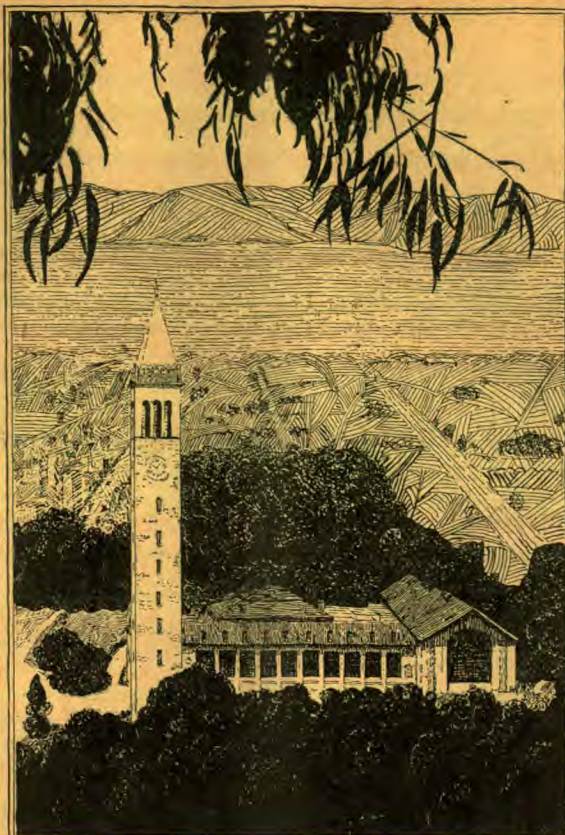
"Oh, you know what I mean now, do you? You didn't know I was wise to your little game, did you? Well, I am; and if you know what's good for you, you'll keep out of my affairs. I can tell you that right now."

Before Robert could recover from his surprise and gather in his scattered wits, Jim had wheeled around and was gone. It was evident that the young man was very angry, and his anger was the more intense and deadly because born of some sort of humiliation—the worst kind of anger in a proud, stubborn, spoiled young man. Robert felt that it did not promise well for the future.

THAT night, Robert lay for a long while awake. He did not like the trend of events. The controversy over the Bible, one of the last things in the world he had expected in a Christian institution, shocked his faith and stirred his soul.

He had for a long time looked forward to this year of school. He had planned for it, talked of it, worked to reach it. Now was he pleased? Was it what he had expected? Had the realization come up to the anticipation? To be frank, he could not say that it had. He was disappointed. He had hoped for so much, expected such advantages, believed in so much benefit, as a result of his days at school! And now matters seemed to be running from bad to worse. How would it all turn out? Only God knew.

God knew?—Why, of course He did, for He knows all things. And has He not said that all works together for good?



MCDONALD— Defender of the Faith

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

by
LUCAS ALBERT
REED

PART EIGHT

So faith came again, and a dulling of his pain came with it. He prayed for grace. He remembered again that he was there in the great wisdom and providence of God, to act a part; and it truly rested with him as to how well he performed that part.

He would not be a baby, a weakling. If he could not always have what he expected, then instead of lamenting over what he could not get, he would try the real Christian way of giving something to others. The Bible says it is more blessed to give than to receive, anyway. He believed the Bible, and he would show his faith. He was determined that he would.

And in this good and healthy resolve, he sank sweetly to sleep.

And miles away in the mountains, his mother, strangely moved to the very depths of her loving heart, went out to the old rock by the hillside that night, put her worn hands on its cold, unyielding surface, and looked up to the top of the rock where often she had seen her boy stand. Tears came in her eyes, but she brushed them back, and looked out over the gray, spreading valley below to the far-off starlit sky line of the Coast



Range. Then she knelt there by the stone and the old redwood that had kept faithful sentinel for so long. She prayed for her boy, that he might be kept true through all. She asked for divine guidance for him. She longed that he might never fail to look to the mighty Christ. She pleaded that the greatest Personality of all history, the most potent Spirit of all ages, might be to her son a guide, a holy inspiration, a grand and supreme passion.

And her prayer even then, as with all true prayers, received its first portion of answer, as her boy slept on soundly under the influence of his high resolve.

ROBERT and Mr. Newton had planned for a hike out into the hills for the week-end. Quite early, while there was still a cool tang to the air, they took the Park Boulevard car to the end of the line, then the highway, and later an old road over the hills, down steep winding ways into the great redwoods. Here a beautiful stream of water ran through a deep cañon, and the redwoods rose straight and high and silent, shutting out the bright sunlight, shutting in the sound of the gurgling water.

Here the two sat for a long time and mused and talked, drinking in the quiet spirit of the place, and breathing the odorous air, a symbol of their honest friendship.

The misunderstanding with Jim troubled Robert very much; and here in the heart of the redwood cañon, he talked it over with his friend. Robert had always been open and candid in his dealings with others, and he had always been understood and taken at his face value. It was the first time he had ever had an enemy. It was all new to him, and mysterious and unaccountable. He wanted to do something to set himself right with Jim. He wanted to act at once, or to say something that would convince Jim of his error.

Mr. Newton counseled patience. Robert would have to move carefully or he would only add to the misunderstanding rather than remove it.

"I think the boy is troubled," he said, "about his own conduct. It is quite possible that he has a conscience. He adds what he fears to all that happens, and makes it look worse to him than it really is."

"Do you think so?"

"Yes, frankly I do. You know what the Bible says, 'The wicked flee when no man pursueth.' Somebody has said that a conscience is a very inconvenient thing; and it is more or less a deterrent from evil. Of course, there may be another explanation. A mean, vicious disposition will act in much the same way. But from what you have told me about Jim, it doesn't seem like just the right sort of explanation."

"No; what little I know of him, he was always generous, kind, and good-natured."

"And it is just that sort of person who always has the hardest time with himself when he sets out to be bad. That is the

way it goes at first, anyway. In time, of course, the mildest spirit will become hardened by following an evil way."

There was silence for a while. A squirrel came quite near, rose up on his haunches, his front feet held close, his sharp eyes questioning the two men who had ventured into his woods. Finally Robert spoke.

"I am sorry for Jim."

"That's the right way to feel about it. Any one who does wrong should excite our sympathy and not our wrath. And it is the godlike attitude toward evil. If let run long enough, sin will bring a retribution more terrible than any man's revenge could devise, much less execute. And so we may say that evil is its own retribution."

"I shall be as kind to Jim as I know how to be, and try to show him how badly he has misunderstood me."

Mr. Newton heartily commended this good resolution, one that more would do well to follow. It is manifestly easy and human enough to treat unkindness with unkindness, but that is not following the example and spirit of Christ. So Mr. Newton did all he could to encourage Robert in the good way of his resolve, at the same time wondering just how hard the boy might find it to keep always in this excellent way. The resolution was the right start. It was pointing him in the right direction; and, without argument, it is a good thing to know our road and the way it leads, though we may not at all times be ready to walk in it.

The trip in the woods that week's end was a physical regeneration for Robert,

who had been so closely shut up to his room and his books. It was also a mental stimulus and a spiritual tonic. Both men were the better for their trip together.

SUNDAY was a day of suppressed excitement. All were looking forward to the lecture that night. The interest now was greater than on the previous Sunday, when the president had spoken. At that time, there was a curiosity to know just what novel or radical ideas the president might express. Now there was the added interest in a growing controversy. They were in the midst of a contest, a battle, and all knew that one side or the other must be worsted.

Humanity, though loath to acknowledge it, loves a fight. And here was something steadily growing to the dimensions of a mighty battle. It was not one in which fists or clubs or other weapons would be used for a physical victory, but its mental and moral elements were forming into an intense struggle for the supremacy.

The increased interest resulted in an increased attendance at the church. There was a larger audience than before. That first audience had filled every seat in the large building; but this did as much, and then filled with solid phalanx the aisles and the open places, and the crowd flowed out into the entry halls and onto the walks outside.

As before, the two friends were well seated in a good location. They felt almost selfish, as they looked about the building, to see so many standing, while they were so comfortable. But they had come very early, and had secured a place

where they could see and hear all that might happen that night.

They knew that in some way or another, it was bound to affect them profoundly. They were sure that to-night the cause they loved would be either advanced or injured. It would rest much upon what this Bible exponent would say.

They hoped not only that he would say the right things, but that he would also say them in the right way. They were anxious that his words and his spirit should both be in harmony with the Book he had come to defend.

They felt that they themselves were elements in this contest now joined; but little did they know or realize, that night, how fully they were to become a part of that controversy, how wide an influence it was to bear, how many would be affected by it.

(Continued next week)

A Christian and Good Works

AN apple tree does not bear apples merely to show that it is an apple tree, but it bears apples because it is an apple tree. So a Christian does right because he has been made right through Christ's imputed righteousness. If we are united with Christ as the branch is with the tree, works of righteousness will be manifested in us, as they were in Him.

We are not to try to do good works in order to connect ourselves with Christ, but the good works will appear because we are united with Him. We are not saved by good works, but saved by grace to do good works.

JOHN L. SHULER.

FROM GAMBLER TO MISSIONARY

By

L. V. FINSTER

THE power that changed men's lives of old is still working in the earth. The Book that effects reformation in the hearts of men is as powerful to-day as at any time in the past, where it is simply believed and obeyed.

In the province of Nueva Ecija, Philippine Islands, there lives a man who has experienced this transforming power. Mr. Fernando Caparas, in his early life, spent his time and money in gambling and in all the vices known to the Filipinos. But some four or five years ago, a Bible fell into his hands; and he found that there was something in it that spoke to his innermost soul, calling for a better life. He read the book carefully and pondered it much.

Soon after this, one of our colporteurs called upon him. He purchased a book that treats on Bible themes; and after reading it, he gave his heart to the Lord, and began at once to keep the Sabbath of the Lord, with the other commandments.



Philippine colporteurs about to start on a trip.

He did not know, at the time, that there was any one else in the Philippines keeping the commandments of God. He continued faithful for three years, until another colporteur found him, and told him of our mission work in the Philippines. He then began to talk with his neighbors; and in his quiet way, by visiting the sick and helping wherever he could, he won the confidence of a large number.

A year ago, when we held a baptismal service near his town, he, with two or three of his acquaintances, followed the Lord in this ordinance. About a month ago, I passed through the town again, and was called to baptize three more who had been converted as a result of this

brother's faithful efforts. His neighbors told me that there was hardly a day that he was not called to visit some family where there was sickness, that he might pray for the afflicted.

As I watched this simple brother in his faithful labors, I could not refrain from lifting my heart to the Lord in thankfulness that His power not only saves men from sin, but can make the weakest of them winners of souls for Him. If all who claim to be followers of Christ would be as faithful in witnessing for Him and laboring to bring others to the knowledge of Christ, what a missionary movement would soon go over the world!

Europe's Miry Clay

(Continued from page 1)

nigh. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 25-31.

In answer to the question, "What shall be the sign of Thy coming?" Jesus replied, "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 3, 37. Referring to the condition of the world in the days of Noah, the Sacred Writings declare: "The earth also was corrupt before God, and the earth was filled with violence. . . . All flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Genesis 6: 11-13.

The world had then reached a hopeless state, and the Flood was a necessity and an act of mercy. According to the prediction made by Jesus, just before His second coming there would exist in the world a similar condition, which too will make His coming a necessity, to cut short in mercy the cruelty and suffering resulting from the abounding iniquity.

To Nebuchadnezzar, king of Babylon, in a dream, was given a view of the world's degeneracy just before the second coming of Christ. Daniel, in interpreting this dream to him, said, "As for thee, O king, thy thoughts came into thy mind upon thy bed, *what should come to pass hereafter*: and He that revealeth secrets maketh known to thee what shall come to pass." In this dream, Nebuchadnezzar saw a "great image, whose brightness was excellent; . . . and the form thereof was terrible. This image's head was of *fine gold*, his breast and his arms of *silver*, his belly and his thighs of *brass*, his legs of *iron*, his feet part of iron and *part of clay*." As he beheld it, "a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2: 29-35.

In interpreting this impressive dream, Daniel said to the king: "The God of heaven hath given thee a kingdom, power, and strength, and glory. . . . *Thou art this head of gold.*" Verses 37, 38.

"After thee," he said, "shall arise another kingdom inferior to thee," as silver is inferior to "fine gold." The third kingdom was symbolized not by gold, or even silver, but by brass, and the fourth by iron. Then was to take place the division of the fourth kingdom, Rome, into ten parts—the ten kingdoms of Europe. These were represented, not by "fine gold," not by silver or brass, and not even by iron.

According to this prophecy, so degenerate would these European nations become, that no metal could be found in nature to symbolize them; hence iron mixed with "miry clay" was employed. From "fine gold" to miry clay, or mud—this describes earth's degeneracy. It pictures before us a state that makes the second coming of Christ imperative.

Referring to the ten kingdoms of Europe in the days of this degeneracy, the prophet said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

This, then, is the only remedy for the turmoil in Europe to-day. Lloyd George, Millerand, and other statesmen may work valiantly to stem the tide, and more power to their arm; but the foundations are so decayed that delay of the final crash is the best we can hope from human efforts. And although the present experiences are fearful, yet we may be assured that they are but the dark portents of the glorious coming day wherein Christ shall establish His kingdom. The hope of Christ's return and of His rule is the great antidote to the fear and dread of the future that is causing men's hearts to fail them.

Trust God

THE apostle Paul says, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1: 6.

Blessed confidence this! Some are afraid they cannot hold out if they start in the Christian race. But the apostle says we are to be confident that He who has begun the work of grace in the heart will finish it.

There is a great deal in knowing God's keeping power. The apostle Peter speaks of those who are "kept by the power of God through faith unto salvation." The power that upholds the universe, that keeps the stars in their course, is the power that supports the Christian in the hour of temptation. Kept by the Lord! I often think of the confidence of that little boy out in a western state. At the approach of a cyclone, the mother, the grandmother, and the children fled to the shelter of a potato pit. Grandma, in order to comfort the boy, told him that God would take care of him. Soon they missed him, and forgetting about the storm, started in search. They found him in the house in bed. When asked why he was in bed, he said, "Grandma said God would take care of us, so I thought I would go to bed." He concluded that God would look after him in bed as well as when he was hiding behind the potato pit. He had simple confidence in the keeping power of God—a great deal more than do many people whose hair is gray.

The Lord bids His people look up. When we look up, what do we see?—We see the heavens. Everything there is sure. "Forever, O Lord, Thy word is settled in heaven." Psalm 119: 89. There is some dispute about the stability of God's word here on earth. Men have been arguing about God's word for thousands of years. Some say they believe in science more than in the Bible. But don't forget that there is no science where there is no Bible.

There was once a dispute in heaven about God's word. Lucifer and his angels had a controversy with God about it. But the question was settled in heaven, and it has been settled there ever since.

When we look up to the starry heavens, we are reminded of that which is sure. There is no sign of old age there, no sign of decay. The same stars that Adam looked at, shine there, as clear and bright

Signs of the Times

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GEORGE B. THOMPSON.

Nurses' Training Course

The Loma Linda Nurses' Training School will receive applications for the course beginning January 1, 1921. Nurses in training spend a portion of the time in the White Memorial Hospital, in Los Angeles. Write for information to Superintendent of Training School, Loma Linda, California.

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THE publishers of the SIGNS OF THE TIMES also print, each week, a paper specially adapted for the children. This little eight-page illustrated weekly maintains the same high standards and ideals that are found in the paper you are now reading.

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Breaking Down the Present Order

A BOOK has recently come from the pen of Mr. G. D. H. Cole with the rather significant title, "Chaos and Order in Industry." Of this writer, the Boston *Pilot* says, "Mr. Cole is one of the ablest constructive exponents of the aspirations of a very powerful section of labor, and his gloomy forecast is calculated to arrest the attention of the most casual reader."

Mr. Cole is not alone in his conclusions; for as suggested by the *Pilot*, he "shares the conviction with many other writers, 'that the present economic order is breaking down, and that its definite collapse is a matter not of decades but of years.'"

One of the striking paragraphs in Mr. Cole's book is the following:

"To-day most of the world and the workers perhaps most of all have lost the feeling of certainty about anything. We have come through such changes already that no change for better or worse now seems altogether impossible. Empires, apparently strong and impregnable have perished almost in a night; new nations have arisen; one great country is already governed by extreme socialists, and several others by socialists of a milder type. After the fall of the Hapsburgs, the Hohenzollerns, and the Romanoffs, after the coming of Soviet Russia and for a time of Soviet Hungary, who, whatever his attitude toward these things will dare to affirm that revolutionary changes are impossible in his own country? Who will hold an untarnished faith in the permanence and inviolability of the old order?"

Who would have suggested, even seven or eight years ago, that the powerful and despotic house of the Romanoffs would be so quickly overcome? And certainly any one would have been classed as an insane fanatic who would have suggested, seven years ago, that such a powerful combination as the Hapsburgs of Austria and the Hohenzollerns of Germany would be overthrown inside of the next decade. Such a revolutionary movement would have been deemed not only decidedly improbable but altogether impossible.

Not only have these rapid revolutions filled the world with amazement, but perplexity and even despair is written on many faces because of the prospects and possibilities of the immediate future. There is only one definite source of knowledge concerning what the future holds in store for us. Jesus Christ, in the wonderful prophecies He delivered in person when here upon earth, told us, in the plainest and simplest language, that we should expect just such revolutionary conditions immediately preceding His second advent. Furthermore, the Christ inspired His prophets and apostles to foretell scenes of trouble in the time of the end, such as had never existed since there was a nation.

The world has far more in store for it than the "breaking down" of "the present economic order"; for we have reached the supreme moment when the omnipo-

tent Father is about to bring to an end the reign of sin, and to establish His throne of everlasting righteousness through the second coming of His Son Jesus Christ.

This second coming of Christ is abundantly promised in the Bible, and the prophecies are also abundantly clear to show that the great event is very near. The most important duty of the present hour is to make careful preparation for the sublime moment.

Let Our Lives Tell

It is a difficult thing to state the other man's faith. In attempting it, we are likely to misrepresent seriously the positions he holds.

After all, is not the most necessary thing for Christians to study carefully the life and teachings of Jesus Christ our Lord, and then try to exemplify those teachings in our own lives and practices? The world may be torn and divided over religious dogma; but the hearts of men respond quickly to the gentle touch of the true love that flows into the life from the heart of Jesus, the

Christianity that was so beautifully taught and lived by Jesus Christ, but we are speaking of religion in general terms.

Two prominent things have been the cause of practically all the wars and bloodshed that have cursed this earth, and frequently these two things have been almost inseparably blended. One of them is religion, and the other is commerce.

Assyria, Babylonia, Egypt, Persia, Greece, and all the rest of the nations of antiquity, waged their bloody wars for the purpose of plundering their weaker neighbors and at the same time showing them the superiority of their national or tribal gods. It should be apparent that religion based upon such a foundation is worse than no religion at all.

The religion of Jesus Christ rests upon the equitable principles of freedom; for said Jesus, "If therefore the Son shall make you free, ye shall be free indeed." John 8:36. Not only does the gospel provide for this individual freedom, but the Golden Rule, which is the very essence of the law of Jehovah, declares, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matthew 7:12.

No man can obey these precepts of Christ and exercise intolerance or religious oppression toward a fellow creature. Yet the Master inspired one of His prophets to forewarn us that one of the things that would make the last days most grievous would be a form of godliness without its sanctifying power. The inspired words are:

"Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Timothy 3:1-5.

This familiar text is one that will bear the closest scrutiny and the most careful study. It informs us that we may be certain of the fact that the last days will be grievous, for not only will men be lovers of self and lovers of money, but they will also be excessive lovers of pleasure, and at the same time will hold a form of godliness without its sanctifying power.

The only way in which a form of godliness can become a grievous peril is for the individuals to undertake to force their religion upon others through the tortures of oppression and despotism. Times of social storm and stress have the tendency to turn the minds of men toward some form of religion; and furthermore, men seem to become possessed by the idea that if only their religion can be made universal, then everything will come out all right.

The warnings that God has given should combine with the lessons of history to place us on our guard against the follies of religious intolerance and state-enforced religious dogmas.

It is far better to have your bank in heaven than your heaven in a bank.—
J. D. McGregor.



The American Legion, the organization of ex-service men in the late war, recently held a national convention in Cleveland, Ohio, at which Colonel Frederick W. Galbraith (left) was elected to succeed Franklin d'Olier as commander of the Legion.

lover of men and the Christ of the living God.

Many people, in their Christian experiences, do not get beyond the effort to state in words their conception of a correct form of doctrine; but the one thing above everything else that Christ is seeking to attain through humanity is to have His own life and character become a vital part of the very souls of His followers. This being attained, the light of honesty, integrity, and tender, loving service that we give becomes the all-essential thing. A correct understanding and a correct statement of the doctrine of Christ is incomparably important, but it is all of no avail unless it produces the life that Jesus lived.

Dangers Through Religion

It may seem like a strange statement to make, but nevertheless it is true, that one of the greatest dangers that confronts the world at the present time is religion and uncontrolled, fanatical zeal.

If you feel like taking us to task for making such a broad statement in an avowedly Christian paper, please wait for a few moments' consideration of the matter. We are not speaking of the true