

Signs of the Times

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Underwood

The spirit of lawlessness that, according to the Scriptures, was to be a notable characteristic of the "last days," is seen in all its hideousness in the shameful outbreak of race hatred that has besmirched the name of one of the finest and most rapidly growing cities of that wonderfully rich and productive new commonwealth, Oklahoma.

An injudicious Negro, an excitable white girl, a sensational newspaper report, and the flame was kindled. Before the terrible orgy of hate and violence was curbed by martial law, a score were dead, many were wounded, and blocks and blocks of the Negro quarters of Tulsa lay in ruins.

The surest way to forfeit the protection of the law is to break the law. Mob violence wreaked on one offender invites the same lawless violence on every other person. Those who become impatient of the "law's delay" may find that they themselves would be glad to have the protection of that law which they have overriden in a moment of fanatical zeal.

The spirit of bolshevism is abroad in the world. It is as hateful and as deadly in Tulsa, in Oklahoma, in the United States, as it is in Russia.

Whether its victims be tyrants, Negroes, whites, Orientals, thugs, murderers, or what not, there is no place for mob law in a civilized community.

The Conqueror Who Puts an End to War

We are "standing on the crumbling crags of time, in sight of the eternal deep."

By ARTHUR S. MAXWELL

IN ALMOST every century of human history, some great leader has arisen whose personal magnetism has attracted vast armies to him, and whose insatiable ambition has driven him out to "conquer the world." Regardless of the sufferings of his followers, heedless of the sorrows of their women and children, he has submerged every tender feeling in the one purpose to exalt himself and to gain the rewards of fame.

We all know them. Their martial achievements have been made familiar to us in poetry and prose. Momentarily forgetting the years that intervened between them and visualizing their stalwart forms and gay accouterments, we can see them—as so ably pictured by Pierre Fritel—riding in their stately chariots, on prancing steeds, with waving banners and glittering spears, along the path of glory. There is Rameses II, tyrant of Egypt; Attila the Hun, whose armies once ravaged Europe; Hannibal of Carthage; Julius Cæsar; Napoleon, Charlemagne, Alexander; and a host of others—proud monarchs all, heroes of battles innumerable, each one a popular demigod in his day.

But as we think of them, we ask, Are they worthy the praise and adulation so often bestowed on them? In what way did they benefit their fellow men? In what way did they increase the sum total of the world's happiness? Did they not rather multiply its sorrows? Did they not rise to riches and glory over the suffering and the death of myriads of their fellow creatures?

And where are they to-day? The empires which they sought to build have crumbled like themselves into dust. The honor which they hoped to enjoy was stolen from them by the cold hand of death, and the centuries, as they have passed, have testified to the folly of the course they pursued in attempting to build up a lasting kingdom by the sword.

What of the future? Is the history of the past to be repeated? Only recently Wilhelm of Prussia sought world dominion over the slain bodies of thirty million people. Are such frightful happenings to recur incessantly? Is every generation to be cursed with some ambitious yet fascinating character who will lead the world to ruin in his desire to rule it?

No, thank God! This state of things will not last forever. Indeed, the days of those with lust for empire are almost over.



"There is Rameses II, tyrant of Egypt; Atila the Hun, whose armies once ravaged Europe; Hannibal of Carthage; Julius Caesar; Napoleon, Charlemagne, Alexander; and a host of others—proud monarchs all, heroes of battles innumerable, each one a popular demigod in his day."

Turning to the prophetic scriptures, we find in the seventh chapter of Daniel a most reassuring prediction. In the wonderful vision there recorded, the prophet sees in outline the course of the world's history from his own day to the end of time. Widely differing animals issuing from the sea foreshadow the rise of mighty empires to be built by the conquerors of the world. Babylon he sees as a lion, Medo-Persia as a bear, Greece as a leopard, Rome as an unnameable monster, and the ten kingdoms of modern Europe are pictured as ten horns proceeding from the fourth beast. But beyond those kingdoms the prophet sees no earthly empire. The old order changes, giving place to new. Warlike emperors and their armies are displaced by the enthronement of the Prince of Peace. The temporary and unstable empires, built up by the carnal methods of worldly monarchs, are removed forever to make way for the eternal and spiritual dominion of the King of kings. Human leaders and conquerors have led the world into the depths of misery and sin, but God at last intervenes, sending back His once-rejected Son in glory and power, and laying the government upon His shoulder. "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7: 14.

THE EVENT IS NEAR

It is a thought of very great solemnity that this vast change in human affairs is to take place, according to the prophecy, when the divisions of the Roman Empire are in existence. Even more

definitely in his second chapter the prophet states that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2: 44. It is now more than fourteen hundred years since the great empire of Rome split into its ten fragments, and to-day we are living on the eve of the fulfillment of the remainder of Daniel's prophecy. Just so surely as Babylon, Medo-Persia, Greece, Rome, and its ten divisions have arisen in answer to the divine forecast, so surely will the everlasting empire of Jesus Christ arise at the appointed time. And this sublime event is now not far distant. Judging from the fulfillment of many other inspired prophecies recorded in various parts of the Scriptures and frequently referred to in these pages, it seems evident that the coming King and Conqueror is "even at the door." As another has said, we are to-day "standing on the crumbling crags of time, in sight of the eternal deep."

So the days of world conquest, indeed of world history, are almost over. Soon the great Conqueror shall appear, Vanquisher of death, Overcomer of sin, Destroyer of the Wicked, Leader and Commander of His ransomed people. In vision the apostle John was privileged to behold the incomparable scene at His coming: "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19: 11-16.

THE TABLES WILL BE TURNED

While it is true that Christ will return as a warrior, it is only against sin and defiant sinners that He makes war. In the conflicts of earthly empires, in the triumphs of its victorious potentates, more often than not it has been the wicked who have been exalted while the righteous have been trodden underfoot. With the advent of Jesus, the tables will be turned. After the victory which He will gain, "the meek . . . shall inherit the earth;" "the pure in heart . . . shall see God;" those who have been persecuted for righteousness' sake shall be made citizens of the kingdom of heaven; while all who cling to sin will perish in the blazing radiance of the returning King.

These are the glad tidings for the world to-day. This is the phase of the everlasting gospel which is now due to every nation, kindred, tongue, and people. Having reached the world's mid-night of sin and depravity, the cry must be raised, "Behold, the Bridegroom cometh; go ye out to meet Him." To-day, while the masses of every country are longing for better conditions, better forms of government, it is for Christians everywhere to sound aloud the message of the approaching advent of earth's rightful Monarch, who alone can solve their problems and ease their hard lot, meanwhile preparing the greatest number possible to meet Him with the cry on their lips, "Lo, this is our God."

A JAPANESE umbrella is made of oiled paper stretched over some eighty or more thin bamboo strips that radiate from a central bamboo stick. When lowered, the paper folds inward between the thin strips, which fit snugly together, so that the closed umbrella presents a hard, smooth surface. Upon this surface, the name of the owner is printed in Chinese characters with a brush. The name can be read only when the umbrella is closed. Upon opening it, the characters are shattered into hundreds of tiny specks scattered over the spread surface.

"Life is like the *amegasa* [rain umbrella]," remarked a Japanese Christian, by way of advice to a young man who was impatient of restraint and longed for the freedom of the open road. "There are some things hard to be understood now. But just be patient and wait. In some quiet moment of meditation, the scattered bits will all reassemble and then we shall understand. There may even be some great problems that will never fully be solved until life's *amegasa* is finally closed. Be patient, young man, and wait; but in the meantime, serve." Vividly a text flashed into my mind. "Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

ARE YOU GRATEFUL?

DR. TALMAGE was riding in a railroad coach shortly after the death of his son. His grief was acute and constant. He thought that no sorrow was equal to his sorrow. In a seat near him sat a gentleman whose face, he thought, was one of the most cheerful he had ever seen. "How happy that man is compared with me!" he thought. "I will get into conversation with him; perhaps he can cheer me up a bit."

At first they talked on commonplace topics, and then the conversation turned upon the doctor's loss. "I cannot help but envy you," he said, "you seem, from your appearance, as if you had not a trouble in the world." The stranger looked grave; a spasm of grief passed over his countenance. "I never saw a sadder face for a moment," said Talmage, when he related the experience later.

The man said to him, "My dear sir, will you tell me where you are going?"

"Why," replied Talmage, "home; to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose a wife—perhaps a mother—children perhaps, to meet you?"

"Oh, yes, I will meet all these."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife; and I am making my regular weekly visit to see her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again by and by in the better world."

Talmage arose and took the stranger by both hands. "I surrender!" he exclaimed. "My sorrow is as nothing compared with yours. I have learned a lesson, and I hope God will help me to profit by it."

THANKFUL FOR SANITY

A visitor at an insane asylum was walking through the grounds. As he passed one of the buildings, he heard a voice from a barred window high up on the wall, "Stranger, did you ever thank God for your reason?" He had never thought of that before, but he said he thought of it every day after. Do you ever thank God that you are sane and have your liberty?

In China I saw in one district more persons, mostly children, with sightless eyes than I ever saw in all my travels in the United States. Did you ever thank God for your eyesight? How much would you take for it? a hundred thousand dollars?—No? Then you are rich, are you not? Do you ever thank God that you can see the sunrise and the sunset, and the flowers, and the trees, and the storm, and look into the eyes of your loved ones?

Did you ever thank God for your hearing? that you can hear the music of the birds, the voices of your friends and dear

By SHERMAN A. NAGEL

ones? that you can hear sacred song and the preaching of the Word? Did you ever think what it would mean to be deaf?

Do you thank God for peace in your heart? Mr. H. G. Spafford was a prominent lawyer in Chicago. He was an elder in the Presbyterian Church. He was rich, but in the financial panic of 1873 he lost everything. His family was prostrated with grief. With the advice and help of some friends, the mother and four daughters decided on a trip to Europe, hoping to recover from their sorrow. They took passage on a French liner. When in midocean, in the blackness of a November night, their ship collided with the Glasgow clipper, "Loch Earn," and sank in twelve minutes. Two hundred fifty persons were drowned, and among them were Mr. Spafford's four daughters. Mrs. Spafford sank with the vessel. She rose to the surface, however, and was finally rescued. Arriving at port, she cabled to her husband, "Saved, but saved alone. What shall I do?" That night Mr. Spafford, in spite of his great loss and this greater grief, because of his trust in God, wrote that beautiful hymn which begins, "When peace like a river attendeth my way." The hymn, *When Peace Like a River*, expresses that calm faith which carries one beyond present crushing grief to the promised joy of tomorrow.

THANKFUL FOR TRUTH

Do you ever thank God for Jesus, for the hope of everlasting life? Do you thank Him for the blessed Bible? for a knowledge of His will? There are millions in the world who do not know that Jesus is soon coming again. Do you thank God for a knowledge of the message for this time?

Many there are who do not even thank God for their daily food. The sense of taste is a blessing. Did you ever thank God for sleep? There are an endless number of other blessings demanding acknowledgment on the part of God's



One would be an ingrate who did not feel thankful for the many good things God has given us to eat.

creatures. God's mercies are without end. If your heart is not made of stone, it will melt when you consider the tender mercies of God. The great mercy and loving-kindness of our God cannot be fully comprehended. Astronomers say there are nearly four hundred million stars; but there are millions they cannot count. One might as well try to count the stars as to try to count God's mercies.

Paul beseeches us, because of the great mercies of God, to yield our lives to Him. And because of these tender mercies toward us, we should do our utmost to show our gratitude to the Giver of all.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

A VOW NEVER TO BE RECALLED

On the night of his twenty-second birthday, Charles Kingsley wrote, "Before the sleeping earth and the sleepless sea and stars, I have devoted myself to God, a vow never to be recalled." A man's usefulness for God is in proportion to his consecration. The world has yet to see what God can do with the person who is fully consecrated to Him. None measure up to their privileges as His children.

There are many who are burning candles, with the words, "I give light by being myself consumed." The seal on the tomb of Adam Clarke is a candle burned down into its socket. Underneath are the words, "In living for others, I am burned away." George Whitefield stood on the stairs and preached until the candle burned out in its stick; then he went up to his bed, and soon his life went out. He died before morning.

True consecration is a beautiful thing. It yokes man with the Infinite. Oh, that all who read this would really consecrate themselves to God! It will not take God long to finish His work when He can have full control of our bodies. Oh, for more consecrated men and women!

God says, "Present your bodies a living sacrifice." It is said of Moody when he was in England, "God took hold of him and shook the world with him." God would shake the world with us to-day, if we would present our bodies to God as Moody did. It is a sad, awful thing that in some churches filled with bodies there is not power enough to bring one soul to Christ. These are not consecrated, they are dead bodies.

UNCONDITIONAL SURRENDER

Consecration is a very common and rather popular word with a good many persons these days. The word consecration is far more popular than is the thing itself. Let a call be made in almost any church for persons to

show by standing that they will consecrate themselves to God, and nearly all will stand. In social meeting how often it is said, "I wish to consecrate myself fully to God."

Doubtless those who say this mean well, but the fact remains that there is very little real, genuine consecration. There is much half-hearted consecration; but this kind has no claim whatever to the name.

Consecration is the voluntary surrender of the whole body to God to do, always, His will instead of our own. It is to be yielded fully and continually to His guidance and control. His Holy Spirit becomes our director. Consecration means an absolute and unconditional surrender of our wills to the will of Jehovah. He will most gladly accept and use such a gift on our part.

ALREADY HIS

In conversion God gives to us. He gives us rest, peace, and pardon. The past is forgiven. In consecration we give to God. We say to Him, "Father, take as wholly Thine that which Thou hast cleansed and pardoned; use me to Thy glory; send me anywhere Thou wilt. I am Thine, not mine."

Consecration does not confer ownership; rather it acknowledges God's ownership. It is not in order to *be* His, but because we *are* His, that we yield our lives to His service. It was His purchase of us by Christ's death which gave Him the clear title to His property. Delivery simply gives Him possession of His own. The question is not, "Do I belong to God?" but, "Have I yielded to Him that which is already His?"

And we may not ask, "Have I yielded Him a part?" but, "Have I yielded Him all?" Paul says, "Yield your bodies." That means all, head, hands, heart, feet, mouth, eyes,—all to God. Then all we do is for God. We live for Him, we work for Him, we make money for Him,—everything we have or are is His, subject to His orders any time, anywhere. This is consecration. Is this *your* consecration?

IF GOD WERE IN CONTROL

If God had full possession of your body, He would not let it run around half naked, nor perch it up on French heels. He would not try to improve on His creation with powder, paint, curling irons, and feathers. He would not spend the money needed for rescue work for rings and jewelry and precious stones. There would be less spent for fine furniture, fine clothes, fine houses, and fine automobiles, if God were in control.

If you will yield to God your entire body for His use, He will do wonders with it in this world. If your feet were consecrated to God, He would point some of them in a different direction from that in which they are now going. He would never send them to the ballroom or to the theater or to the saloon. If your feet were consecrated to God, some of you would be walking over to your neighbors to pay your debts. Some of *you* would

take back what does not belong to you. If your feet were consecrated to God, He would lead them to prayer meeting; perhaps He would send some of them to China, perhaps to India.

If your hands were consecrated to God, He would make them let go of a lot of things they are now clinging to. They would be clean hands. He would lead some of them to write a large check for missions. Some hands, if consecrated to God, would write helpful, encouraging letters. They would never handle cards, wine, or tobacco, if they belonged to God. They would not handle money earned on the Sabbath, even if some other person ran the business.



"In the blackness of a November night, their ship collided with a Glasgow clipper, 'Loch Earn,' and sank in twelve minutes."

On the contrary, if God were in control of your hands, they would lift up others. They would work hard for others. They would hold the Bible more, and they would be oftener clasped in prayer. If God owned your hands, they would not carry so much ice cream and candy into your mouth, while there are still millions who do not know God; they would sacrifice for Him. So many persons are willing to give up for God the things they do not like. A father said he would give up coffee and send the money to missions. Mother said she would give up tea. Father asked his son what he would give up, and Tom replied, "I'll give up salt mackerel; I never did much like the stuff anyway." There are many persons like Tom. They give but do not sacrifice.

There is no consecration in that. There are others who are willing that God should use all they have, but are not willing that He should use them. They are like the New Zealand chief who was willing God should have his dog, his blanket, and his gun, but not himself. God wants your bodies. If you fully consecrate to Him your body, all else will go with it, and He will have all. If you keep your whole body in God's hands, the devil may be welcome to all there will be left.

Consecration is as if we signed our name to a blank check, and then allowed the receiver to fill in any amount at any time. We sign ourselves away to Christ, and let Him fill in the amount; and it is always payable on His demand. In the Bible of a missionary who labored in Africa were found these beautiful lines which illustrate the meaning of true consecration.

"Laid on Thine altar, O my God divine,
Accept my gift this day for Jesus' sake.

I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.

But here I bring, within my trembling hand,

This will of mine,—a thing which seemeth small,

Yet Thou alone, O Lord, can'st understand

How when I yield Thee this, I yield mine all."

Love in Action

KEEPING the golden rule, love in action will be evidential in three things. First, "love worketh no ill to his neighbor." Romans 13:10. In his book on "Duty," Samuel Smiles beautifully illustrates this truth: When Germany was engaged in war, a foraging party of soldiers one day called on an old farmer and commanded him to conduct them to a field, where they might cut down the crop for their own use, without intending in any way to recompense the owner. The honest old German led the soldiers past the field of his neighbor, though it was equally suitable for their purpose, and guided them with sublime self-sacrifice to his own enclosure.

Second, "love is the fulfilling of the law"—or the making full. Romans 13:10. Read the Jesus-description in Matthew 5:39-44. If smitten on one cheek, turn the other; if sued at court and your coat is taken, give your cloak also;

if compelled to go a mile with a person, go two; if alms are asked, give.

Third, love makes one the other fellow's burden bearer—"bear ye one another's burdens." Galatians 6:2. Without this spirit, as Walter Scott said, "the race of mankind would perish." An old gentleman became interested in a barefoot, bright-eyed newsboy in New York City. He learned that he was supporting a lame brother who was helpless. "That makes your life hard," said the old gentleman; "you could go it better alone." The boy was erect in a moment, with an indignant reply: "No, I couldn't. Jim's somebody to go home to; he's lots o' help. What would be the good of havin' luck if ther was nobody to divide with?"

W. P. P.

THE fish in Mammoth Cave undoubtedly descended from seeing fishes; but for generations they have lived where eyes were useless, and their eyes have gradually but completely lost their normal function. So we observe in various animals vestiges of parts once useful; but being abandoned as unessential in a new mode of life, they became supernumerary organs and finally only rudimentary ones. It is said that the increase of dental troubles which accompany civilization is the result of the failure of civilized man to use his teeth in chewing hard food; and it is predicted that if the process continues, man will one day be entirely toothless. Nature will not preserve in good function organs that are not used. One who is engaged in sedentary occupation and makes little use of his muscles, sooner or later finds his muscular system wasted and practically useless. Perhaps half a block's run for a street car or a walk up two flights of stairs may prove his undoing.

Brain functions that are unutilized, in like manner cease to be useful. The classical example usually cited is that of Darwin, who, after spending years in the pursuit of science, found on trying to cultivate a taste for music and poetry, that his brain power in this direction had become atrophied. The faculties so long neglected in pursuit of his chosen life work, were no longer useful to him and were not capable of development.

Now man uses his intelligence only in meeting new situations. As soon as he has reacted to a certain situation, whether in a completely or only partially satisfactory manner, his mode of reaction is a pattern for meeting the same situation when it again comes up. In other words, he forms habits. Certain situations suggest certain responses, and the more frequent the recurrence, the more automatic becomes the response. Now in a way it greatly adds to one's efficiency to have a large part of his actions become automatic, especially if these automatic habits are formed so as to economize time and strength. But every automatic act is an unintelligent act, that is, it involves no further call for thinking; and unless the

BEWARE of a SOFT JOB

*A common method
of suicide, and how
to prevent it.*

By George H. Heald, M.D.



mind, when released from these details, concerns itself with other details, that is, with the intelligent solution of other problems, the mind gradually but surely becomes an automaton, the life being made up largely of unintelligent, because automatic, responses to recurring situations.

NEW PROBLEMS NECESSARY TO GROWTH

Unless difficulties—new situations requiring study and planning—arise, the mind gradually but surely deteriorates. On the other hand, if when automatic action relieves the mind of one set of details the mind engages in new problems involving other details, there is a constant intellectual growth.

This being the case, it is easy to understand that when one accepts a "soft job" involving mostly routine, he is committing intellectual suicide. On such a job there is little or no stimulus to original thinking, and one will surely degenerate until he is nothing more than a machine turning out automatically and unintelligently the daily grist of work.

The person who is constantly up against new problems—the boy on the farm, the young man acting as salesman or as colporteur, the promoter who is working with individuals, the man or the woman who meets at every turn a new problem requiring intelligence, and who with repeated experiences tries to improve the reaction while making it automatic, keeps the mind fresh and active. One whose activities are largely automatic, is getting into an ever-deepening rut.

SOMETHING ELSE NECESSARY

Do not misunderstand me. It is necessary that a large proportion of our activities should be automatic. Automatic action leaves the brain free for something else; but if there is no *something else* with which the brain grapples, it ceases to function as an intellectual organ, and as a result, the life becomes scarcely different from that of the animals.

The farm boy is brighter than the city boy who does not have to grapple with new situations; but the farmer often ceases to maintain this superiority. His actions gradually be-

come automatic; his responses habitual rather than reasoned. He gets into a rut just as his forefathers did. It has been found that the farmer boy is much more likely to experience a continual growth in efficiency if he attends an agricultural college, where he becomes familiar with scientific methods and learns how to recognize the problems that are involved in his work and how to tackle their solution in an intelligent manner rather than by following the old cut-and-dried traditional methods of his forefathers.

So in any occupation, the successful ones who develop into large responsibilities are not those who are content to fill the job just as others have done it before them, but who see new problems constantly arising for solution, and who set themselves energetically to the solution of these problems.

THE second coming of Christ is the emphatic doctrine of the New Testament. It is referred to three hundred eighty-two times in the New Testament, yet there are a good many church members who have never heard a sermon on that subject. They do not think it of enough importance to look into, because they have heard so little about it. The church makes a lot of baptism and sanctification; yet in all Paul's Epistles, baptism is only referred to thirteen times, while the coming of the Lord is referred to over fifty times. That shows which Paul considered the most important. That doctrine has been the polestar of the church in all ages of the world, and in none less than to-day.—Dwight L. Moody.





WEIGHED IN HER OWN SCALES

No new dogma, unknown to the apostles, not contained in the primitive Christian revelation, can be admitted.—Cardinal Gibbons.

By GUY DAIL

DURING nearly twenty years' residence and travel in Europe, I have met a great many Catholics. Some of these I number among my most sincere friends. My intercourse with them has led me to believe that God is especially visiting our brethren of the Catholic Church by His Spirit, and that there is to-day at least a partial fulfillment of the remarkable prophecy recorded in Joel 2: 28-32: "It shall come to pass after this, that I will pour out My Spirit upon all flesh. . . . Moreover upon My servants and handmaids in those days I will pour forth My Spirit. . . . And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved: for in Mount Sion, and in Jerusalem shall be salvation, and in the residue whom the Lord shall call." As to just when "after this" and "those days" will be, we learn from verse 31 that the prophet is speaking particularly of what is going to take place "before the great and dreadful day of the Lord doth come." While this text had an application to the day of Pentecost (Acts 2: 17-21), yet many of the signs recorded in Joel refer only to the last days, as we learn by comparing his prophecy with other scriptures pointing out the signs of the time of the end. (See Matthew 24: 29; Mark 13: 24, 25; Luke 21: 25.) This deep spiritual revival is due before the day of the Lord.

That which causes me to think that there are plain indications of the beginning of the operations of God's Spirit in fulfillment of Joel's prophecy is the attitude of many Catholics toward the Holy Scriptures. Distressed by what they see everywhere, desirous of knowing the meaning of things that are happening all about them, thousands of Catholics in Europe are taking a deep interest in the study of the prophetic Word, accepting the glad tidings of the near advent of our Lord, and seeking to prepare to meet their God. The eagerness of hundreds of our Catholic friends to address themselves to the personal investigation of the prophecies is very much like the spirit manifested by the Bereans, as recorded in Acts 17: 10, 11. Relating how the Bereans received the teachings of the apostle Paul, the sacred writer says: "Now these [the Bereans] were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so." It is worthy to note, too, that even the teachings of the great apostle to the gentiles were compared by these "more noble" Bereans with the Scrip-

tures, that they might be persuaded "whether these things were so." If that was the proper way for the preaching of a divinely inspired apostle to be received, how much more reason should we have at this late age to prove all things by the Scriptures?

CARDINAL GIBBONS' BOOK

I have been interested, and in many ways instructed, by a perusal of that well-written book, "The Faith of Our Fathers," by the late Cardinal Gibbons. In the Preface, the author states that "his chief aim has been to bring home the

truths of the Catholic faith to our separated brethren, who generally accept the Scripture as the only source of authority in religious matters." In his Introduction, the Cardinal tells us that he desires that we should arrive at a conclusion with reference to the Catholic Church. "Ask not her enemies what she is, for they are blinded by passion; ask not her ungrateful, renegade children, for you never hear a son speaking well of the mother whom he has abandoned and despised. Study her history in the pages of truth. Examine her creed. Read her authorized catechisms and doctrinal books."—Pages 14, 15.

Acting upon the Cardinal's advice, let us quote from Catholic publications in setting forth a reason why I believe we cannot subscribe to their teaching. It is my desire to study the question purely upon its merits, without passion or prejudice, and under the influence of the Spirit of God.

Turning upon page 38 in "The Faith of Our Fathers," I read: "The moral law which the Catholic Church inculcates on her children, is the highest and holiest standard of perfection ever presented to any people, and furnishes the strongest incentives to virtue. The same divine precepts delivered through Moses to the Jews, on Mount Sinai, the same salutary warnings which the prophets uttered throughout Judea, the same sublime and consoling lessons of morality which Jesus gave on the mount, these are the lessons which the church teaches from January till December."

THE ORIGINAL DOCTRINES

Again, pages 30, 31 contain these words: "No new dogma, unknown to the apostles, not contained in the primitive Christian revelation, can be admitted. (John 14: 26; 15: 15; 16: 13.) For the apostles received the whole deposit of God's word, according to the promise of our Lord: 'When He shall come, the Spirit of truth, He shall teach you all truth.' And so the church proposes the doctrines of faith, such as they came from the lips of Christ, and as the Holy Spirit taught them to the apostles at the birth of the Christian law—doctrines which know neither variation nor decay."

Now, if by a careful investigation of "her history in the pages of truth," or in examining "her creed," or in reading "her authorized catechisms and doctrinal books," we find anything not in harmony with "the same divine precepts delivered through Moses to the Jews, on Mount Sinai" or the same "consoling lessons of morality which Jesus gave on the mount," we are to conclude that the Catholic Church is not to be followed in that point.



The late
Cardinal
Gibbons

The citations of Scripture in this article are from the Murphy edition of the Douay Version of the Holy Bible, approved by the late James Cardinal Gibbons, Archbishop of Baltimore.

We shall compare the teachings of Jesus Christ in reference to the law of God as spoken at Sinai, with the law of God as given on page 28 of Butler's Catechism. Lest the Jews might think He was about to abrogate or change the law committed to them on Sinai, our Lord said in His great Sermon on the Mount: "Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven." Matthew 5:17-19. For convenience in making the comparison, we place the Ten Commandments as found in the Bible opposite the same in the Catechism.

HOW THE CATECHISM DIFFERS FROM THE BIBLE

Notice the difference: In the Catechism the second commandment is omitted, the third and fifth are abridged; the tenth is divided into two commandments; and in the fourth, there is nothing to indicate which day is the Sabbath nor to point out the name and office of the Giver of the law, nor to hint at the reason for its observance. As it is in connection with the would-be change in the fourth commandment that the "authorized catechisms and doctrinal books" of the Catholic Church make some of the plainest statements concerning her power, we quote from them:

"Question.—How prove you that the church hath power to command feasts and holy days?"

"Answer.—By the very act of changing Sabbath into Sunday, which Protestants allow of."—*An Abridgement of the Christian Doctrine*, Rev. Henry Tuberville, D. D., page 58.

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could not have . . . substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*A Doctrinal Catechism*, Rev. Stephen Keenan, page 174.

Our comparison shows that the Catholic Church does not teach altogether "the same divine precepts delivered through Moses to the Jews, on Mount Sinai, . . . the same sublime and consoling lessons of morality which Jesus gave on the mount," but that the church claims the power to change Sabbath into Sunday, "a change

for which there is no Scriptural authority." However, as Jesus said on the mount, "Till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled," and as heaven and earth have not yet passed away, we must conclude that *in reality* there has been no change in the law. Therefore, I cannot accept the Catholic Church's "authorized catechisms and doctrinal books" in this matter, as in this instance she *does not* propose "the doctrines of faith, such as they came from the lips of Christ." Indeed, if we but stop to consider it, the very purpose of our Saviour's first advent was to confirm the immutability of the law of God. "Christ came

altered herself above Jesus Christ, whose death was in vindication of the everlasting claims of the law of Jehovah. I am in conscience bound to repudiate forever this attempt to set aside, for the doctrine of the church, the plain teachings of the Saviour and of the moral law given at Sinai.

THE FRUITS EXAMINED

While abroad, it was my privilege carefully to compare the fruits of the universal and unlimited control of the Catholic Church with her fruits in lands where she is not supreme. For example, in Spain, Austria, and Italy and in the south of Ireland, for centuries the Catholic Church has had things pretty much her own way. In these countries she has not come into contact with the quickening influence of a competing religious system. There was, consequently, a much lower degree of literacy and far greater stagnation, while the common people were less aggressive than in lands that had felt the influence of the Reformation. To be sure, when one compares one part of those lands that have been touched by the religious awakening of the sixteenth century with another part, this difference is not so noticeable—the competition of two or more religious systems each striving for the mastery has aroused the dormant energies of the masses to a greater extent than is noticeable in those lands universally and for hundreds of years accustomed to Catholic domination. The illiteracy is more marked wherever the church has been absolute master, especially in reference to the Holy Scriptures. "The commandment of the Lord is lightsome, *enlightening the eyes*." Psalm 19:8. The Catholic Church does not encourage the reading of the Scriptures by the laity in those lands of Europe where she has things all her own way—

at least it has often been my own personal experience to find that the common people know nothing whatever of the Bible.

Cardinal Gibbons, in "The Faith of Our Fathers," page 111, has this to say with reference to the Bible: "We must, therefore, conclude that the Scriptures *alone* cannot be a sufficient guide and rule of faith, because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of highest importance, and because they do not contain all the truths necessary for salvation." Even were we to grant all this, we nevertheless would be compelled to remember the words of Revelation 1:3: "Blessed is he that *readeth* and heareth the words of this prophecy; and keepeth those things which are written in it."

THE LAW OF GOD IN THE DOUAY BIBLE

I
Thou shalt not have strange gods before Me.

II
Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me: and showing mercy unto thousands of them that love Me, and keep My commandments.

III
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

IV
Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

V
Honor thy father and thy mother, that thou mayest be longlived upon the land which the Lord thy God will give thee.

VI
Thou shalt not kill.

VII
Thou shalt not commit adultery.

VIII
Thou shalt not steal.

IX
Thou shalt not bear false witness against thy neighbor.

X
Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

IN BUTLER'S CATECHISM

I
I am the Lord thy God: thou shalt not have strange gods before Me.

II
Thou shalt not take the name of the Lord thy God in vain.

III
Remember that thou keep holy the Sabbath day.

IV
Honor thy father and thy mother.

V
Thou shalt not kill.

VI
Thou shalt not commit adultery.

VII
Thou shalt not steal.

VIII
Thou shalt not bear false witness against thy neighbor.

IX
Thou shalt not covet thy neighbor's wife.

X
Thou shalt not covet thy neighbor's goods.

into the world to save sinners." 1 Timothy 1:15. But Paul declares in Romans 7:7: "I do not know sin, but by the law; for I had not known concupiscence, if the law did not say: Thou shalt not covet." "Christ died for our sins, according to the Scriptures." 1 Corinthians 15:3. It is self-evident from these texts that the death of Christ on the cruel cross of Calvary was made necessary by our transgression of the law. Could the law have been changed, sin would have ceased, and our Lord need not have come to save sinners. Therefore, the mission of the Son of God to our world proves above all possibility of a doubt, that the law of God is immutable and unchangeable. In her attempt to substitute "the observance of Sunday the first day of the week, for the observance of Saturday the seventh day" of the week, the Catholic Church has ex-



In the Vatican Gardens

Because of what we have seen as to the great improvement in the lives of many in strictly Catholic countries as soon as they have become humble Bible students, we are compelled to believe that did the Catholic Church insist upon and promote the reading of the Sacred Scriptures in all those lands where she has long been the sole religious instructor; did she teach *all* to read these oracles of God, concerning which Paul wrote to young Timothy: "From *thy* infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work" (2 Timothy 3:15-17); did her children take the "more noble" Bereans as their example, and daily search the Scriptures, with a sincere desire to "do the will of Him" (John 7:17), there would be a wonderful change for the better throughout all these countries. It is the condition of the people in those districts where the Catholic Church has had centuries of unhindered opportunity to bear fruit, that furnishes another of the many reasons why I could not be a Catholic.

At this time, while the Holy Spirit is being poured out upon all flesh there must be a turning back to "what is written in the law." Luke 10:26. There is to be a personal searching of the Scriptures, for the Lord asks, "How readest thou?" He also invites us to understand: "He that readeth, let him understand." Matthew 24:15. "What things soever were written, were written for *our* learning: that through patience and the comfort of the Scriptures we might have hope." Romans 15:4. Finally, a people are to be sanctified and made ready to meet Him at His appearing. They will be gathered from among Catholics as well as from among non-Catholics, and they are to be sanctified through the Word: "Sanctify them in truth. *Thy word is truth.*" John 17:17.

TRUE faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God.

E. G. W.

What Did Jesus Preach About?

"THEN said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.

"I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest. I have not hid Thy righteousness within My heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving-kindness and Thy truth from the great congregation." Psalm 40:7-10.

With great audiences before Him, "five thousand men, beside women and children," at a single time, Jesus might have chosen to tell the people how He made the heavens and the earth, the secrets of electricity, the wonders of astronomy, anatomy, physiology, how kingdoms should be governed; and He might have spoken on many other topics, upon which He could have discoursed with absolute knowledge, and poured from His store of information that which would have attracted the so-called learned class of His day. But He did not. His mission, from first to last and all the time, was to seek and to save men from sin; and to this work He addressed all His time and powers.

He said: "I have preached righteousness in the great congregation. . . . I have declared Thy faithfulness and Thy salvation," and "Thy loving-kindness." These are the themes chosen and dwelt upon by the Pattern Teacher, who might have chosen others, but did not.

Before large audiences or small, His subject was the same. To Nicodemus, who wanted to talk about miracles, Jesus talked of the new birth and the way to the kingdom of God; and to the woman who wished to discuss the proper place to worship, He offered the water of life.

"So also Christ presented the principles of truth in the gospel. In His teaching, we may drink of the pure streams that flow from the throne of God. Christ could have imparted to men knowledge that would have surpassed any previous disclosures, and put in the background every other discovery. He could have unlocked mystery after mystery, and could have

concentrated around these wonderful revelations the active, earnest thought of successive generations till the close of time. But He would not spare a moment from teaching the science of salvation. His time, His faculties, and His life were appreciated and used only as the means for working out the salvation of the souls of men. He had come to seek and to save that which was lost, and He would not be turned from His purpose. He allowed nothing to divert Him.

"Christ imparted only that knowledge which could be utilized. His instruction of the people was confined to the needs of their own condition in practical life. The curiosity that led them to come to Him with prying questions, He did not gratify. All such questionings He made the occasion for solemn, earnest, vital appeals. To those who were so eager to pluck from the tree of knowledge, He offered the fruit of the tree of life. They found every avenue closed, except the way that leads to God. Every fountain was sealed, save the fountain of eternal life."

So must we turn from a thousand topics that invite attention, to the all-important theme, "What must I do to be saved?"

GEORGE B. STARR.

"THE second coming is mentioned from one end of the Bible to the other, in type and figure, in form and symbol, in open prophecy and allusive utterance, in exhortation and discourse. Examination will show that it is mentioned in connection with every fundamental doctrine; with the resurrection from among the dead, the sonship of believers, and the distribution of rewards. It is bound up with every sublime promise; with the promise of likeness to Christ, satisfaction of soul, victory over death, victory over sin and Satan, and deliverance of the earth from the bondage of corruption. It is bound up with every practical exhortation. Does the apostle exhort us not to forsake the assembling of ourselves together? He does so in view of the coming of the Lord. He bids us break bread because we do show forth the Lord's death till He comes. We are exhorted to love God, to love one another, to patience, to a holy life, to watchfulness, to Christian activity, to moderation, to abiding in Him, against judging one another, to steadfastness, to pastoral fidelity, to faithfulness in preaching, *because He is coming*. In fact, this coming is declared to be the central chord of all vital Christian life; and it is vibrated and touched again and again by exhortation and illustration as the exalted incentive and un-failing impulse. It is said to be spoken of in one way or another in at least every twenty verses of the New Testament, and is thus, above and beyond any other fact or doctrine of Scripture, preëminently predominant."

FEW men, even among the irreligious, are willing to be recorded as atheists. Indeed a man should first take leave of his reason before he advocates an opinion demonstrated to be false by everything which we behold; "for the invisible things of Him [God] from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Romans 1:20.

D. E. L.

EDITORIAL

Solid Facts and Senseless Fancies

The real condition of things has been correctly though cynically stated in the following couplet:

"Peace and world disarmament are only what we pray for.
Wars, and guns, and battleships are things we have to pay for."

The ones who before the war were constantly telling us that we could not have another war because men were getting too advanced for that, were rather abashed by the great conflict. They changed their tune and declared that the war was a war to end war, or some other alliterative statement to the same effect. Further, we were assured that out of this conflict men would come with a clearer spiritual vision, and that there would be a great advancement in Christianity. And many other pleasing things were we told.

So much for past history. To-day, the time when all these prophecies were due for fulfillment, we find a cynical couplet best expressing the situation. Now, without a doubt, actual facts are more convincing than unnumbered prophecies. And the facts in the case are these: Our old world is so full of troubles international, and struggles intestine, that the daily press has little trouble in keeping the leading news columns filled. Three war reports and a half-dozen riot accounts, clamor for the space once occupied by a local divorce scandal on the front page. And the end is not yet. Our own land, the nearest to the ideal, is being made the butt of unfavorable comment on the part of many countries because of the internecine conflicts that rage here constantly. Race riots, lynchings, and bloody brawls in connection with strikes, are distressingly frequent.

Why, in the face of all this, will men still maintain that we are going to come out all right; that by gradual "social advancement" we will ultimately reach the desired goal? How increasingly evil must this old world get before men realize that no amount of optimistic talk will stem the downward tide?

Our Lord instructed us to pray, "Thy kingdom come, Thy will be done in earth, as it is in heaven." But as with all other prayers, we beseech the Lord to accomplish something which we are unable of ourselves to do. The happy state for which we are to pray will come in God's own time and in the way which His Word declares. The work of the minister of the gospel is not to inaugurate great plans for bettering the masses by some "social uplift" scheme which depends for its success upon the response of the unconverted, but to plead with men to "flee from the wrath to come."

Those who heed this solemn admonition to "flee" will be saved in the day when all the evil inhabitants of this world will be swallowed up in destruction, and the elements themselves melt with fervent heat.

With the earth purified from all iniquity, we shall have a new heaven and a "new earth, wherein dwelleth righteousness,"—not before. (2 Peter 3: 10-13.) N.

The President and Sunday Golf

PRESIDENT HARDING refrains from playing golf on Sunday, and a church in Chicago sends him a telegram, praising him for his example. The pastor of the church uses very strong language in condemning those who "neglect the worship of God in favor of their favorite game" on Sunday. He says they "are on the broad road to destruction."

Neglect of worship is indeed a serious condition. But in the Bible there is not one word which designates Sunday as a day of worship. The pastor feels that "it may be necessary for the preachers to go out to the golf links to warn men and women of the error of their ways, as the prophets of old went out on the highways and byways, warning sinners to repent and turn to God."

Warning against sin in the spirit of the prophets of old is the crying need of the hour, but why make a deadly mixture of truth and error? Why drag Sunday into the denunciation of sin? Where is there an example in the Bible of one of the seers crying out against a desecration of the first day of the week? The prophets of old spoke with a solemn "Thus saith the Lord." Over and over again it is written, "The word of the Lord came" to the prophet who was speaking. But can our modern Sunday advocates claim such authority?—Verily, they cannot.

The prophets of old did, however, contend valiantly for the Sabbath of Jehovah, the day that God Himself set apart in the beginning as a perpetual reminder of His creative and sanctifying power. Warnings, exhortations, and denunciations there are in abundance. Christ and His disciples honored the day by setting the example of Sabbath keeping. Christ emphatically denied any intention of changing the law. The day could not have been changed from the seventh to the first without changing many a jot and many a tittle. But this Jesus expressly declared He would not do.

The President has a perfect right to play or not to play golf on Sunday or any other day, so far as the civil law is concerned. He must answer to God and to God alone on the question of Sabbath keeping. His act must not be taken as an indorsement of the Blue Laws. We give the President credit for true statesmanship, which stands for true liberty, both civil and religious, that will not brook the least interference in the God-given rights of every citizen to worship his Maker on the day which he regards as holy. A.

Wrestling with Convictions

THROUGH the prophecy of the fourteenth chapter of Revelation, God promises a message of "eternal good tidings" that goes to "every nation and tribe and tongue and people."

In accordance with this, one of the most remarkable prophetic promises in all the history of the world, God has raised up men and women who have translated the Bible into practically all the languages and dialects of the earth. God's Word is now sounding in every corner of the globe, and every nation and tribe and tongue and people is even now in a great death struggle with the conviction which that Word produces.

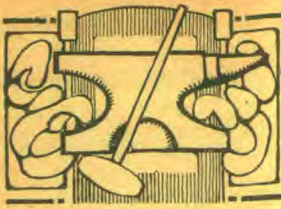


Wide World

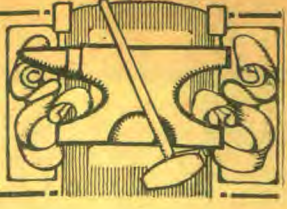
Far-away Liberia is the destination that the Rev. J. E. Lewis has in mind in building his unique ark at Wilmington, California. The colored preacher has labored unaided for two years, using such bits of lumber as he could secure here and there. The deck is about twenty feet high, and the ship is nearly 150 feet long. It is stout and rigid throughout, but boat builders predict disaster. However, Mr. Lewis is sure he can make the trip without accident. But even if he should at last arrive at what he undoubtedly considers the colored man's paradise, he will still find himself in the midst of trials and tribulation.

Those who yield to the conviction will receive the everlasting life that the Word promises through Jesus Christ; but those who combat these convictions will endeavor, through one pretext and another, to argue themselves and others into the belief that there is nothing to the Word of God. They will try to find mistakes in it here and there, and they will raise many objections to it; but those individuals are having a personal conflict with the conscience that is developed by God's Word.

As believers, we need to sense these things, and to continue to teach God's Word with authority, not giving too much credence to the contention of these poor misguided souls who are trying to stifle conscientious conviction through their claims of unbelief in the Sacred Volume.



THE ANVIL



THE GOOD BOOK AND ITS TRIUMPHS

Threatened by a Brigand

THE Bible is the best weapon of defense. The Word of God is sharper than any two-edged sword. How a pertinent passage of Scripture cut the venom and murder from the heart of a desperado and saved the life of a devoted colporteur, is the thrilling story told by Rev. E. W. Smith at the one hundred seventeenth annual meeting of the British and Foreign Bible Society, held recently in London. Mr. Smith said:

"The following incident I got from a colporteur who for thirty years and more has been laboring in south Italy and Sicily. I have never met a more devoted and earnest Christian. Through all those years he has been enduring contradiction of sinners, ridicule, vituperation, assault, hunger, thirst, and so on. One evening, as he was going through a remote corner of Sicily, he was held up by a brigand. The brigand said, 'Oh, at last I have got you. You are the fellow that is going about corrupting the minds of poor people with your pestilent, demon-possessed books. I have got you now, and I am going, first of all, to burn all your books, and then I am going to shoot you.'

"So he lighted a fire and ordered Licata, the colporteur, to produce his books. By a happy inspiration, Licata persuaded him first to allow him to read him something in the books. The man said, 'Well, that seems to be fair, and I will promise you that if any one of your books is not bad, we will not burn it.'

"So they agreed, and they sat down by the fire. Licata took up the Gospel of St. Luke, and he read to the brigand the story of the man who went down to Jericho and fell among thieves. The allusion was rather a personal one. The brigand might have been offended by the allusion to his own habits, but, to his credit be it said, he listened, and at the end, he said, 'Well, there does not seem to be much wrong with that, anyhow. We will put that book on one side. Read another one.'

"So Licata took up another Gospel, and yet another. The books in the bag were gradually getting fewer. Not one of them had been put into the fire so far.

"At last Licata read from the last one, and the man said, 'Well, you need not burn that one either. Read the next.' Licata said, 'Oh, there are no more; you have heard them all.' The brigand said, 'My friend, don't lie to me. It is dangerous. Produce your bad books. You have given me the good ones. Now let us have the bad ones, these devil-possessed books that are corrupting the people.' He said, 'There are no more.' The brigand got up and searched his pockets and his bag; but he found no more. Then he said, 'You can go; but, remember, if you have deceived me, I will shoot you at sight like a dog.' Licata wended his way in the darkness toward the village.

"Next morning he was at work in the village selling the Scriptures, and he was surrounded by a hostile crowd that assailed him with clods and vituperation, when there burst into the crowd a big burly fellow who called out, 'Hold! Stop it!' It was the brigand. He stood up in the midst of the crowd, and told them what had happened the night before, and testified to the beauty and the value of the books which the colporteur was selling.

"The last thing which the colporteur heard of this brigand was that he was living in America, a converted man and an ornament to society."



THE BIBLE

Most wondrous Book, bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely! Only star which rose on time,
And on its dark and troubled billows still,
As generation drifting swiftly by
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
The lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.
—Pollok.

The Phonograph Speaks Any Language

"*Ta Fang Chia Hutung*"—"Ta Fang Chia—What?"—Yes, that was the address of the mission in Peking. Number 62 of "*Ta*—" I had heard it pronounced by a missionary in Shanghai, but now the more I tried to say it, the more unintelligible it seemed. How could I ever direct the jinrikisha man at the station to the proper place in the great unknown city? As the train drew near the ancient capital of the Manchus, I was deeply perplexed. But just then a friendly Chinese business man who could speak the king's English, came to my rescue. He volunteered to direct the coolie for me. After a lively run through the broad, dusty streets of Peking, I found myself at "No. 62, *Ta Fang Chia Hutung*." But how differently it was pronounced! I never could have given the proper tones or even come near enough to giving them correctly to make myself understood.

To foreigners the pronunciation of Chinese words is very difficult. "But," the American Bible Society informs us,

"the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new phonetic script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double-sided disks for twelve lessons."

The report from the Bible society quotes Dr. W. I. Haven, general secretary, as follows: "We are greatly interested in the spread of the phonetic script in China, because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The phonetic script will provide several millions of new readers for Bibles and other literature during the next five years."

The greatest need of China to-day is a knowledge of the Word of God. The Bible societies are doing a wonderful work in supplying the Scriptures to the great heathen world. We rejoice to see the rapid progress in Bible circulation, because we know that it means a speedy fulfillment of the promises of Christ's second coming. A.

A Brahman Commends the Bible

A MISSIONARY in India received a petition from a district where there were no Christians and signed by leading men, not one of whom was a Christian, asking that he take charge of a school established the year before in this district, and introduce the Bible as a textbook in every class every day. He was so much surprised at the request that he summoned a meeting of the petitioners to tell them that if he assumed charge of the school, it would be his endeavor to present Christianity to every pupil, and then asked if it was still their wish to have him direct the school. The head master, a Brahman, spoke first, and said that while not a Christian, he was anxious to have his pupils put under the teaching of the Bible. Then a judge, high-caste and well-educated, testified to the effect on daily living he had noticed in those who studied the Bible daily. "If you wish your sons to become noble, upright men," said he, "have them taught the Bible, for nothing in the Vedas can compare with it."—*The Missionary Review of the World*.

THE peril of the time is a Bible with its divineness struck out; a theology with sin denied or minimized or apologized for; the cross reduced to an object lesson; culture substituted for the work of the Holy Spirit; saintship made a matter chiefly of self-development; retribution, a figure of speech; and the pit of perdition either filled up or spanned with a bow of hope.—E. L. House, in "*Psychology of Orthodoxy*."

A "Thus Saith the Lord" on SABBATH OBJECTIONS

No. III

Has God or the church "fixed on" Sunday as the day of rest? More arguments devour themselves. "Must context die that Sunday may live?"

By FRANCIS D. NICHOL

Our views of the Sabbath are quite generally too narrow. We need to consider it a priceless blessing rather than a mere obligation. This is the only right view of the Sabbath. It was just as much a blessing to the true Sabbath keeper during Old Testament times as in the Christian dispensation. God was not partial to the Jews. He did not give the Bible, the law, the Sabbath, and other blessings to them alone. They were to be the depositaries of His truth. In his first article, Mr. Nichol has shown that these blessings were given to the Jews for all mankind; further, that the law of the Ten Commandments, which requires the keeping of the seventh-day Sabbath, is the fundamental law of the ages; that Protestant authorities generally recognize it as such; and that in order to change one of the precepts of the law in the least particular, if such a change were necessary, an explicit and authoritative command to that effect would be required. In his second article he has made it clear that nowhere in all the New Testament is there a command, "Thou shalt no longer keep the seventh-day Sabbath, but from this time on thou shalt keep the first day of the week in remembrance of My resurrection;" but that the leaders of an apostate Christianity formed such a precept long after the New Testament writers were dead.—Ed.

AFTER stating the account of the meeting of the disciples on the day of the resurrection, our inquirer declares (par. 9): "There is no Biblical record from this time onward of the meeting of any Christian congregation, great or small, upon the Jewish Sabbath for any kind of public worship." If this were true, it would prove nothing. The moral obligation to keep holy the seventh day rests upon a divine command, and not, as does Sunday, upon precedent or the number of times upon which services have been held on that day. We are aware that if God's moral precepts are binding upon us in proportion as men have carried out their injunctions in Bible times, we might easily shirk responsibility for the performance of any of God's Commandments.

But our inquirer's statement is not accurate. If he had said: "There is no Biblical record, *save one*, in the whole New Testament, of the meeting of any Christian congregation, great or small, upon the *first day* of the week for any kind of public worship," he would have made a statement in accord with the New Testament facts. The book of Acts contains the record of many meetings of the apostles both with Jews and Gentiles, but only one of these is said to have been held on the first day. All other meetings were held either on "the Sabbath" or on a day not designated.

Now our inquirer did not allude to the one solitary account in the whole New Testament of a religious meeting on the first day of the week, as an argument for Sunday sacredness. We greatly respect his honesty and candor in not trying as some have done, to becloud the issue with it. However, seeing it mentions the first day of the week, and seeing, too, that we still do not have any scripture for the abolition of the seventh day and the sanctification of the first, we shall examine it closely and mark it well.

A MEETING ON THE FIRST DAY

The twentieth chapter of Acts opens with the account of Paul's leaving Ephesus on his homeward journey to Jerusalem after his long third missionary trip. We shall break into the account where Paul is leaving for Asia Minor: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Then follows the well-known story of the young man who fell out of the window. "And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20: 6-11.

The reason given why Paul preached this long sermon on the first day of the week is that he was "ready to depart on the morrow." Various places were being visited on this eventful homeward journey, and the record shows that Paul preached to them whenever opportunity afforded. It would be next to miraculous should none of these meetings have occurred on the first day of the week. However, the writer of Acts gives no hint that there was any sacredness to the day. No precept for Sunday observance can be gleaned from these verses. If it be urged that the disciples broke bread on this day; that this was communion bread, and therefore, the day was regarded differently, we reply: first, that there is no text to show that this was communion bread; secondly, that it was the practice of the disciples to continue "daily with one accord in the temple, and breaking bread from house to house." Acts 2: 46.

SUNDAY ARGUMENT STATED

The only possible argument for Sunday observance that may be drawn from this text is the following syllogistic one: The holding of a religious meeting on a certain day of the week sets that day apart as a holy day which we should observe. The book of Acts records that

OUR INQUIRER'S VIEWS

Our inquirer's letter stating his reasons for keeping the first day of the week instead of the Sabbath was published in full in connection with Mr. Nichol's first two articles. This week we quote only paragraphs 5, 9, and 10 which contain such points as are dealt with in the current article.

"5. The prevailing doctrine is that the Sabbath was ceremonial and passed out with the Levitical economy. There is therefore no divine enactment of any day for rest or worship. All days are alike. However, the church has fixed on the first day of the week as the Sabbath.

"9. There is no Biblical record from this time onward [from the night of the day of Christ's resurrection] of the meeting of any Christian congregation, great or small, upon the Jewish Sabbath for any kind of public worship.

"10. The Sabbath was changed on resurrection morning, by Christ and His apostles, and to observe any other day is 'will worship.'" J. E. WILLIAMS.

such a meeting was held on the first day of the week. Therefore, Sunday is divinely ordained for sacred observance. We repeat: Only by employing this reasoning can any claim for Sunday sacredness be obtained from this text. But our readers are already wary of such methods of reasoning as proving too much and throwing the whole thing into absurdity. Thus it is in this case when such an argument is used.

The major part of this twentieth chapter of Acts is the account of a most notable sermon preached to the elders of the church of Ephesus. A close examination of the context reveals that in all probability this meeting was held on a Wednesday. (Note the phrase, "next day," in verse 15.) But

where is the man who will formulate a dogma of "Wednesday sacredness" from the mere fact that a religious meeting was held on that day. But the Wednesday defender could wax eloquent over the fact, for a fact it is, that this sermon was the only one recorded in this chapter, and that surely such an exceptional sermon would be preached only on a day especially religious in its nature. (Verses 17-38.)

When all the points were presented, unbiased men would have to admit that Wednesday, or perhaps it was Thursday or Friday, ought to be considered more holy, relatively speaking, than Sunday. But holiness can hardly be considered a relative term. The inspired chronicler of Acts gives no hint that any sacredness attaches to either of the days. But the modern uninspired exegete has become bold, not only to add the hint, but also a stern command for Sunday sacredness from just such a passage as this. "Consistency, thou art a jewel rare." Of the Sunday advocate, laboring to prove his point from this reference in Acts, we ask: Must context die that Sunday may live? For context, allowed to speak, declares, "That which proves too much proves nothing."

Were it not for the fact that the "first day of the week" meeting, as recorded in this chapter of Acts, is so often employed by the supporters of Sunday, we would feel to apologize to our inquirer and to the general reader for the time spent in considering their groundless claim.

THE LAST SUNDAY PILLAR FALLS

We shall now examine the *last remaining scripture* that mentions the magical words, "the first day of the week." We read: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16: 1, 2. Each one on the first day of the week, after counting up his gain for the week, was to "lay by him" something for the poor saints at Jerusalem. The modern scholarly translation of Dr. Weymouth

makes very clear that to "lay by him," meant at home and not in any public offering. He translates the text thus: "On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him." Other translators agree with him in this elaboration of the words "to lay by him." However, the concise phrase itself is sufficiently clear to show that nothing of a public offering, much less a public service, is alluded to in the verse.

Thus have we searched in vain for a "Thus saith the Lord" for the observance of the first day of the week. And ever shall we search in vain, for the text does not exist. The absence of a text of Scripture in our inquirer's argument for Sunday sacredness is a silent witness to the truthfulness of this sweeping statement. Nor can it be pleaded that it is "reasonable to suppose" that there was a change; for a supposition can never offset a plain "Thus saith the Lord." The God-written moral code of the universe provides a heaven-sanctified day of rest, which day must therefore, ever be binding. There was no need for the institution of a new day. In keeping the seventh-day Sabbath we obey the God of heaven, "and to observe any other day is will worship."

We have found, therefore, that the position (par. 10) that "the Sabbath was changed on resurrection morning, by Christ and His apostles," is unsound and cannot be supported by Scripture.

The other position cited by our inquirer, namely (par. 5), that "the church has fixed on the first day of the week," will now receive attention. Without a word of contradiction we agree that the institution of Sunday worship is one that has been "fixed" by the church. Indeed, that is the position we have always taken. It is evident that if Christ or His apostles are not responsible for a change, and yet a change is to be found, the church must have made the change. And history informs us that such was certainly the case. The Encyclopædia Britannica tells us: "The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in A. D. 321."—11th ed., Vol. 27, page 95, art. "Sunday." An examination of the canons of church councils, the only way that we may learn what the church "fixed on," discloses that at the council of Laodicea, A. D. 364, all those who kept the seventh-day Sabbath were put under the ban, and that the keeping of the first day of the week was strongly enjoined. We quote in part: "Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day [Sunday] they shall especially honor, and, as being Christians, shall, if possible, do no work on that day."—Canon 29. How quickly would the whole Sabbath-Sunday question be settled if only this command were to be found in the New Testament! But inspired commands had long since ceased to be written, for their writers had expired almost three hundred years before the leaders of a corrupted church penned this precept.

Evidence might be multiplied to prove that Sunday sacredness is a child of the third- and fourth-century church. But we hardly believe it necessary.

Now, with all candor, and in the name of reason, we ask: What does the edict

of the semipagan Constantine or the canon of a fourth-century Roman Catholic council have to do with a "Thus saith the Lord?" Could paradox be greater? The very fact that Sunday sacredness was instituted under such conditions places upon it a stigma and a taint that no sentiment or rhetoric can remove. Who does not know that the church, shortly after the death of the last apostles, rapidly became corrupt in every way? As Dr. Killen, the learned Presbyterian clergyman, in the preface to his "Ancient Church" remarks: "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions." In the light of this, the Sunday institution is being condemned out of the mouth of its own defenders, when they urge that the church "fixed on" the day.

For effect, let us reverse the proposition: If the Bible clearly stated in the eternal moral code that the first day is the Sabbath; if only one religious meeting on the seventh day of the week could be cited; and if, upon close examination, it was found that the keeping of the seventh day is a practice that the leaders of a decadent Christianity "fixed on," what would be thought of the so-called

Sabbatarian who preached that the first day was abolished and that the seventh day should be kept holy? It would indeed be hard to imagine such colossal audacity; but harder still would it be to imagine that such preaching would turn any one away from Sunday to the seventh day. The very opposite ought to hold true; and it does.

The preaching of Sunday sacredness by its boldest champions is not turning seventh-day keepers into first-day keepers, but rather more are convinced that Saturday is the Sabbath, and so the preaching only augments the ranks of seventh-day believers.

Were it not for the fact that our so-called Christian nations have acquired the habit from hoary, medieval church custom of resting from labor and attending services on Sunday, they would certainly not be doing so to-day; for no "Thus saith the Lord," no binding command from Holy Writ to convince the heart and conscience of man, could be produced in support of Sunday. Not Christ's command, but the church's custom, is the authority, the basis, and the only support for Sunday sacredness.

TO NEW READERS: Back numbers of the SIGNS OF THE TIMES containing Mr. Nichol's articles on the Sabbath question will be furnished upon request. In subscribing, it is merely necessary to say, "Begin my subscription with issue No. 25." Single copies will be supplied at 5 cents each.

(To be continued)

The SUFFERINGS of JESUS

By WILLIAM P. PEARCE

ALL deniers to the contrary, Jesus suffered—suffered severely. What He experienced between boyhood and manhood we know not, but the period of His ministry was one continuous chain of either mental, physical, or spiritual pain.

The sufferings of Jesus were foretold. "Thus it is written" (Luke 24: 46), He said to His disciples after His resurrection. Isaiah gives us a detailed picture of the One who was acquainted with pain, "smitten of God, and afflicted," "wounded" and "bruised" (Isaiah 53: 3-5). Analyze His sufferings by their natural division, and we shall find exact conformity with prophecy. (Psalm 22: 6-8; Daniel 9: 24-27.)

The sufferings of Jesus were the judicial assignment of the Father. Before man's creation He saw the fall. He knew sin would end in death, and salvation would necessitate atonement. So Jesus was the select Sufferer, whose sufferings were to be, not mere examples of heroic fortitude and courage, but penal sufferings for sin, that a created host might become a ransomed host.

The sufferings of Jesus were intense. Not like the dew which refreshes the grass blades of a spring morn, but like a soaking rain which penetrates the full depth of the soil. This is explained by the physiological law of Christ's sensitiveness. The keen edges of His emotions had never been turned or blunted. He was tenderness sublime, consequently He was more susceptible to suffering. Capacity to suffer differs among men. One of exalted sensibilities suffers in-

tensely. With stolidity the savage bears pain which would be torture to a civilized man. Jesus was the most highly developed of all natures, hence He felt the most excruciating pain when molested by sin, suffering, or death.

A DOUBLE SUFFERING

These intense sufferings of Jesus were mental and physical. Hunger, thirst, scourgings, bruises, maltreatment, made up the list of the physical. Homeless, friendless at times, subject to constant and unreasonable censure, to heartless and relentless persecution, His words perverted and His motives impugned, classed as an impostor and denounced as a hypocrite, accused of crimes of which He was innocent, mocked and caricatured, He was at last dragged like a brute to a malefactor's gibbet. Doubtless the vision of Gethsemane's mental and physical agony, the blood sweat and the torture of Calvary caused the poet to pen:

"O Lamb of God!
Was ever pain, was ever love like Thine?"

These sufferings of Jesus were necessary. It was a part of an admirable plan. To the two pedestrians on the way to Emmaus, He asked, "Ought not Christ to have suffered?" Luke 24: 26. "It's the ought of an impelling love within, not the ought of a compelling law without." Then quoting prophecy, Jesus declared, "It behooved Christ to suffer." Luke 24: 46.

The sufferings of Jesus were substitutional. In that "golden passionate," the

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The CASE AGAINST the CUP

Are you intoxicated? The laws of health prohibit certain beverages that are usually considered harmless.

By DANIEL H. KRESS, M. D.



Sorting coffee
in Nicaragua

THERE are certain drinks which narcotize the brain and leave the lower nature defenseless before the temptations to which it is most inclined.

Each one inherits from his ancestors certain evil tendencies, and under the influence of narcotics these are roused into activity. Some one has said, "Man is an omnibus in which ride all his ancestors." Narcotics, it may be said, unbolt the door of the omnibus and permit the ancestors to step out and disgrace the family.

Alcohol is one of the narcotics that wakes the sleeping lion of heredity, but it is not the only one which dethrones the highest, noblest, and best in man. It may have been observed that a cup of tea or coffee is sometimes sufficient to remove the restraint from the tongue, and persons under its influence often say that which should have remained unsaid. Tea and coffee intoxication are common. Many who consider themselves perfectly normal are constantly in a state of mild intoxication. The only time they consider themselves abnormal and miserable is when attempting to do without these intoxicating beverages. These beverages tend to demoralize as does the moderate use of alcohol.

DOING MORE HARM THAN BEER

At a Parliamentary debate in England a few years ago, Sir James Ferguson, an old Scotch member, said he believed "far more deterioration was caused to the race by the excessive use of tea than by the use of beer." Sir William Tomlison agreed with him, saying, "Tea is doing more harm to the health of the nation than beer."

We have in America many nervous, high-strung women. This nervousness is chiefly attributable to tea and coffee drinking. The digestive organs of tea and coffee drinkers are in a state of chronic derangement, and this condition reacts on the brain. In addition to this, caffeine is an excitant. For this reason tea and coffee tend to produce impatience, fear, and worry, and later insomnia, melancholia, and not infrequently insanity.

Dr. Bock of Leipsic investigated the diseases prevalent among the higher classes of German society and ascribed to coffee drinking the cause of their general irritability. It is well known among medical men that the habitual indulgence in coffee, even in moderate quantity, invariably leads to persistent functional disorders of the brain and nervous system.

THE ONLY CONSISTENT TEETOTALISM

Dr. James Fraser of Scotland, made a series of experiments for the purpose of determining the influence of tea, coffee, and cocoa upon the stomach. He found that all retarded digestion. Cocoa, instead of being the least harmful, according to Dr. Fraser's observation, is more productive of indigestion than either tea or coffee. Theobromine in cocoa is similar in its action to theine and caffeine. The approximate amount of caffeine in a pound of coffee is 175 grains; in tea, 70 grains; in cocoa, 59 grains. In addition to theobromine, cocoa contains an astringent similar to the tannin in tea, and also from 6 to 8 per cent of undefined products resulting from the fermentative action to which the cocoa seed is subjected in its preparation for commerce. The exact composition of these or their effect upon the system, is not yet clearly defined, but the prevalent use of cocoa and chocolate is making its impress upon Americans. The only consistent teetotalism is that which leads to abstinence from all forms of narcotics. The great sin of intemperance lies not in the use of alcohol, morphine, cocaine, or any other drug; it lies in gratifying the desire for artificial stimulation.

The use of tea, coffee, or cocoa by the children tends to lead to alcoholic intemperance in later life. Mild narcotics always pave the way for stronger ones. The child that habitually drinks coffee or tea develops nervous symptoms which lead to the use of cigarettes, next alcohol, and still later drugs such as heroin and cocaine. Nervous children take more readily to the use of all of these than do children that are normal. Therefore, to safeguard the children, coffee, tea, and cocoa should, as far as possible, be withheld from them.

Several years ago, when passing through a Child Welfare Exhibit that was conducted as a means of education for the poor in the city of New York, I noticed, among other large posters, one reading, "Do not give your children tea or coffee. They are poison to the child." That these beverages are bad for the child is generally recognized, and if they are bad for the child after its birth, they are equally bad for the child before its birth; hence the need that expectant mothers abstain from their use. When

Manoah's wife had been given the promise of a son, in answer to the inquiry, "Teach us what we shall do unto the child that shall be born," the angel of God said, "Of all that I said unto the woman let her beware. . . . Neither let her drink wine or strong drink, nor eat any unclean thing." These prospective parents were given to understand that the training of their child began before its birth, and that what the child became in later life depended much upon the habits of the mother before its birth.

True temperance means abstinence from everything that is injurious. It means the moderate use of that which is good and beneficial. It therefore excludes not merely alcoholic beverages, but coffee, tea, cocoa, and other narcotics which may be employed as beverages.

The Sufferings of Jesus

(Continued from page 12)

53d of Isaiah, five things are recorded; griefs borne, sorrows carried, His soul wounded for our transgressions, His body bruised for our iniquities, and His back lashed for the sake of our peace. (Verses 4, 5.) Five times, however, is the pronoun "our" used, thus showing the unselfishness of His love.

The sufferings of Jesus did not master Him; He mastered them. Never did He lose, as Dr. John Clifford said, "His balance." He made them contribute to His character, becoming "perfect through sufferings." Hebrews 2:10. Through all the onslaughts of sin which produced physical torture and mental anguish, He came out sinless and stainless.

"God had one Son without sin,
But no Son without sorrow."

We need to be partners in the sufferings of Jesus. Peter speaks of our being "partakers of Christ's sufferings." 1 Peter 4:13. And Paul wants us to know "the fellowship of His sufferings." Philippians 3:10. Helpless, hopeless humanity caused Jesus' heart pain. Birth pangs beget mother love with its tenderness, patience, and self-sacrifice. After all, if Christ had not bled, He could not have blessed. Neither can we, unless we suffer. "The gospel of a broken heart demands the ministry of bleeding hearts." Break the succession, and we break the fellowship. In the words of Tennyson,

"There is a power behind the world
That makes our griefs our gains."

Paul couples sufferings with Christ, to comfort through Christ. Said he, "As the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." 2 Corinthians 1:5, A. R. V. Here we have cause and effect. If we share in the sufferings, we share in the consolation. "As the spring gushes from the rift in the rock shaken by the earthquake, so suffering brings comfort,

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An Important Agency in BIBLE CIRCULATION

A new building for the greatest Book in the world

By GEORGE W. CARTER

A NEW building for the greatest Book, in the greatest city in the world! On April 25 there was dedicated on Forty-eighth Street, just off Fifth Avenue, in New York, a new Bible House, which is at once beautiful and impressive. The building is the result of many years of prayer and planning. It is a free gift to the New York Bible Society in memory of one who was a successful business man and a true Christian, Mr. James Talcott. The building is a worthy tribute in our metropolitan city to the divine authority of the Bible.

In these days it is well to recognize that the Bible, one of the oldest books in the world, is appealing to our modern life. Some portions of the Bible were old when Cheops built the Great Pyramid in Egypt; some portions of it were three thousand years old at the time of Chaucer's literary activity; and yet to-day it is the most popular Book, and more copies of it are circulated than of any other book. It is estimated that eighty thousand copies of the Scriptures are circulated every day in the year; it is a rare book that has this circulation in three hundred sixty-five days. The Bible, too, is the most up-to-date book on the themes of which it treats; and men go to it for the most authoritative statements concerning God, sin, righteousness, duty, salvation, and the life to come. The Bible has been a great boon to many races. It has always carried light into the dark places of the earth. It is as true to-day as at any time in the past that wherever the Bible goes, civilization begins to make progress. The Bible has been translated into almost every language upon earth. The troubled and oppressed, even the blind, have found inspiration and joy in its messages.

The New York Bible Society is one of the agencies that has had an important part in the giving of the Bible to the multitudes of earth. Its work began on December 4, 1809, one hundred twelve years ago, and at the present time the society is distributing the Scriptures in fifty-three languages. An important work of the society is that of publishing editions of the Scriptures that cannot be obtained elsewhere. It is the only society publishing the authorized King James Version of the Bible in the new universal system of raised type for the blind.

AT ELLIS ISLAND

Emphasis is put upon the free distribution of the Scriptures, especially among immigrants and seamen, in order that these persons who come to our shores may have the Word of God. Agents

of the society are at Ellis Island to meet the immigrants as they arrive. There can be no better expression of America's welcome than to place in the hands of each stranger arriving at Ellis Island a copy of the Bible in his own language. More than a million seamen come into the harbor of New York each year, and go out again to every port on earth. The seamen, as a class, are neglected by many, but the agents of the New York Bible Society carry friendship and good cheer along with the Scriptures that are given

any of its workers. In the midst of the error, unbelief, and false systems of religion that are all about us, the open Bible is the great instrument by which the moral darkness may be lifted and religious torpor dispelled. The Bible unaided is always a guide and a force making for righteousness.

The society has a distinct policy regarding finances. It never goes into debt. Its work—that is, the distribution of the Scriptures—is measured by the amount of the contributions received. When these are large, its work is large. Another phase of this policy is that the society never uses the principal of any legacy, bequest, or annuity received. Such sums are always put aside and held as a sacred trust in memory of the donor, the interest only being used. This means that such bequests are a perpetual memorial. This work for God and our country should receive generous support from many friends.

The new Bible House is located at No. 5 East 48th Street. The officers of the society are John C. West, president; James H. Schmelzel, treasurer; and George William Carter, general secretary.

WICLIF—1380.

he schal sende his angelis s schal gadere his chosun fro the foure wyndis fro the hijist thing of erthe: til to the hijist thing of heuene.

²⁹ but of the fige tre, leerne ye the parable; whanne now his branchis is tendre; and leues ben sprungen oute, ye knowen that somer is ny; ³⁰ so whanne ye seen these thingis be don: wite ye that it is ny; in the doris; ³¹ truly I seye to you that this generacioun schal not passe away til alle these thingis be don: ³² heuene and erthe schulen passe; but my wordis schulen not passe.

TYNDALE—1534.

then shall he sende his angels; and shall gadre to gedder his electe from the fouwer wyndes; and from the one ende of the worlde to the other.

²⁹ Lerne a similitude of the fygge tree. When his branchis are yet tender; and hath brought forth leues; ye knowe that somer is nere. ³⁰ So in lyke maner when ye se these thinges come to passe: vnderstand; that it ys nye euen at the dore. ³¹ Verely I seye vnto you; that this generacioun shall not passe; tyll all these thinges be done. ³² Heuen and erth shall passe; but my wordes shall not

CRANMER—1539.

he sende his angels, and shall gather together his electe from the fouwer wyndes, from the ende of the erthe, to the vttmost parte of heauen.

²⁹ Lerne a symilitude of the fygge tree. When his branche is yet tender, and hath brought forth leues, ye knowe, that somer is nere. ³⁰ So ye in lyke maner: when ye se these thinges come to passe: vnderstand, that he is nye euen at the dore. ³¹ Verely I seye vnto you, that this generacioun shall not passe, tyll these thinges be done. ³² Heuene and erth shall passe, but my wordes shall not passe,

GENEVA—1557.

sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other.

²⁹ Lerne a similitude of the fygge tree. When her bough is now tender, and bringeth forth leues, ye knowe that somer is nere.

³⁰ So in lyke maner, when ye see these thinges come to passe, vnderstand, that the kyngdome of God is nye, euen at the dore. ³¹ Verely I say vnto you, that this age shal not passe, tyll all these thynges be done. ³² Heuene and earth shal passe; but my wordes shal not passe.

RHEIMS—1582.

send his Angels, and shal gather together his elect from the foure vwindes, from the vttmost part of the earth to the vttmost part of heauen.

²⁹ And of the fige tree learne ye a parable. Vwhen now the bough thereof is tender, and the leues come forth, ye knowe that somer is very nigh. ³⁰ So ye also vwhen ye shal see these thinges come to passe, know ye that it is very nigh, at the doores. ³¹ Amen I say to you, that this generacioun shal not passe, vntil all these thinges be done. ³² Heuene and earth shal passe, but my wordes shal not passe.

AUTHORISED—1611.

send his Angels, and shal gather together his elect from the foure winds, from the vttmost part of the earth, to the vttmost part of heauen.

²⁹ Now learne a parable of the fig tree. When her branch is yet tender, and putteth forth leues, ye know that summer is nere: ³⁰ So ye in like maner, when ye shal see these thinges come to passe, know that it is nigh, euen at the doores. ³¹ Verily I say vnto you, that this generacioun shall not passe, till all these thinges be done. ³² Heuene and earth shal passe away: but my wordes shall not passe away.

Early versions of our English Bible

to thousands of these men. This work is national and world-wide in its influence. Persons from many lands come to America; and many, after a sojourn here, return again to their own countries; thus the Bible and its message is carried to Africa, China, the islands of the sea, and to all the regions beyond.

The work of the society is further diversified, as representatives of many creeds carry the Scriptures into institutions, hospitals, prisons, and into homes of all nationalities. The hotels are not forgotten, and more than forty thousand Bibles have been placed in the guest rooms of hotels in New York alone. The far-reaching effect of this work cannot be measured. Its influence is felt to the ends of the earth.

The work of the society is limited absolutely to that of Bible distribution. No other literature of any kind is circulated. There is no proselyting on the part of

The Sufferings of Jesus

(Continued from page 13)

and affliction opens the way to blessedness. As the wine flows through the crushing of the grapes, so hard experience makes possible the inflow of heavenly grace to our lives."

To those who suffer with Jesus, there is a double promise—a silver-gold lining behind life's dark clouds. "If we suffer, we shall also reign with Him" (2 Timothy 2:12), and be "glorified together" (Romans 8:17). Here is the great law of compensation. The diamond is not valued so much for its size as for the number of cuttings or facets on it. Joseph's imprisonment meant enthronement. Saul's blindness was his sight. The psalmist said, "It is good for me that I have been afflicted; that I might learn Thy statutes." Psalm 119:71. Scratched in the stone over the mantel of one of the rooms in London Tower, are these

words: "The more sufferings for Christ in this world, the more glory with Christ in the next world." It is suffering now, glory later.

A young invalid who was suffering intensely said to her friends who stood about her bedside, "I find a beautiful compensation for my hours of pain." "How is that?" they asked in astonishment. "When I suffer most," she said, "so that I cannot sleep, I often have such a sweet sense of the presence of Christ that I can understand what the patriarch meant when he spoke of songs in the night."

"O sacred Head, once wounded,
With grief and shame weighed down;
Once scornfully surrounded
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss, till then was Thine!
Yet, though despised and gory,
I joy to call Thee mine."

Coöperation Corner

FRIENDS who are sending gifts to the Coöperation Corner may be assured that the SIGNS OF THE TIMES which have been supplied to evangelistic workers in other lands are used with most encouraging results. Letters from all parts of the globe are constantly reaching us from workers who are intensely appreciative of this literature to use among English-speaking people, native and foreign.

From the Coöperation Corner Fund we occasionally answer a call for the Spanish magazine corresponding to the SIGNS OF THE TIMES. This happened recently when

Pastor W. E. Baxter, in Venezuela, sent an earnest plea for more copies of *El Centinela*. Here is a word:

"We read with much interest and satisfaction that you had decided to increase our club of *Centinelas* to fifty copies. We believe that we can use these papers for the advancement of God's cause here in this field. Many of these papers are going into the interior where our work is progressing. On this recent trip I baptized twenty-one members in that part. I am sure that *El Centinela* did its part in bringing these people into the truth. We left about as many more keeping the Sabbath, and we expect to send them *El Centinela* and other reading matter, to instruct them in the way of the truth."

As an example of the influence that our English SIGNS OF THE TIMES is having, we quote the following from a letter from Jamaica:

"Perhaps you will be interested to know that eight of our regular SIGNS readers were baptized here, May 23; and that ten others are in the baptismal class, expecting to be baptized as soon as they are fully informed concerning Bible truths."

All gifts now received by the Coöperation Corner are used in supplying clubs of the SIGNS to foreign missionaries. There are scores of calls coming to us. If you wish a part in this work, send your gift to Coöperation Corner, SIGNS OF THE TIMES, Mountain View, California.

Signs of the Times

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J. R. FERREN, Circulation Manager

AMERICA can take credit for one thing. It gave the tobacco habit to the world. Insurance companies claim one third of all fire losses are due to tobacco. The slogan of the American Tobacco Company is, "A cigarette in the mouth of every man, woman, and child in China." In four hundred years this curse has fastened itself upon half the population of the world.—*King's Business.*



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Signs of the Times

AMERICA'S PROPHETIC WEEKLY

CHAMPIONING THE PRINCIPLES OF THE PROTESTANT REFORMATION, EMPHASIZING FAITH IN CHRIST AS CREATOR AND REDEEMER, AND URGING A PREPARATION IN HEART AND LIFE FOR HIS IMMINENT SECOND COMING.

Rubles and Crime Waves

A DENTIST, recently returned from Harbin, Manchuria, reports that "at the present time the low value of the Russian ruble has resulted in a crime wave, robbery and often murder being a daily occurrence." Had such a statement been made a few years ago, it would have been blazoned with huge headlines. As it was, however, it was casually inserted among other notes concerning passengers returning from the Orient. The truth is, we have become accustomed to, and calloused by, crime waves. Nothing but a great revolution or some unheard-of cataclysm causes us to pause over our coffee cups now.

The blame for the crime wave is laid at the door of the low rate of exchange for the Russian ruble. No doubt this has its effect. Should the purchasing power of \$1,000 suddenly drop so low in the United States that it would buy only a few days' rations, there would be trouble here. Thank God, we still have a stable government in our land. Let us pray for the present administration, weighed down as it is with unprecedented problems, both domestic and foreign. Peace is needed that the gospel of the kingdom may be heralded in all the earth for a witness of Christ's soon return.

But the low value of the ruble is merely the incidental, not the fundamental, cause of the crime wave in Manchuria. The real cause lies deeper. A condition of deep-seated unrest and moral panic has arisen the world over. Our day parallels the age before the Flood both in unbridled pleasure and in unprecedented crime and violence. Noah, too, lived in an age of jazz, and before the waters of the Flood put an end forever to that ungodly generation and its abandoned devotees, a tidal wave of violence and crime had swept over the whole earth. Shall we profit by the lessons of the past? How shall the philosophy of history be interpreted to the advantage of the present generation? These are questions that every one would do well to ponder. "As it was—" the words have been repeated so many times that they would be worn threadbare did they not contain a vital message for every one that breathes, for they are God-spoken—"As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17: 26.

Seventeen years ago a religious writer made the following striking prediction: "The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. . . . The Spirit of God is gradually but surely being withdrawn from the earth. . . . The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great



Underwood

Almost unbelievable are the reports coming through the press dispatches, of the trial for murder of a child eleven years of age. It is true that the jury disagreed; but the mere fact that there was sufficient evidence to cause a number of the jury to believe this child guilty of the awful crime is strong presumptive evidence that the charge is not unfounded.

Be that as it may, the case is but typical of a situation confronting our land to-day. Young men in their early teens are being convicted of crimes ranging from petty larceny right up to the capital crime of murder itself.

Only a short time ago, the writer was speaking with one of the wardens of the San Quentin Penitentiary. In answer to a question regarding the age of most of the convicts admitted, he replied that of late years mostly young men had been coming through the iron gate. A scrutiny of the faces of those within altogether confirmed this old warden's astounding statement.

Such conditions do not bode well for our country. The young men of to-day are the controllers of the nation to-morrow. But simply to lament conditions cannot improve them. The root of the difficulty must be reached. All possible reasons for such increases in the criminal activities of the youth must be examined.

Since the old adage, "By beholding we become changed," still holds true, here are two suggestive lines of investigation: The "movies," with their infernal gun-play adorning every act, and their scenes of robberies and murders and worse; and popular fiction, with its warped moral standard. F. D. N.

crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."

It is always fatal to forget the lesson of preparedness. To those who surrender their all to Christ, He will return not as a thief in the night, but as their longed-for Deliverer. "Watch therefore: for ye know not on what day your Lord cometh. . . . Be ye also ready; for in an hour that ye think not the Son of man cometh." Matthew 24: 42-44.

A. N. A.

Exit Common Sense

A WIT once said that common sense is the rarest thing in the world. The humor lay in the paradox. But there is sadness as well as humor in it.

In all walks of life, the absence of common sense is painfully noticeable. Perhaps our very highly organized system of society is partly responsible. We have specialists for each line of work. We are not qualified all around. The newspapers are a sad commentary on this.

But most unfortunate of all, the rarity of good, old-fashioned common sense is affecting us in matters of religion. Strange cults and isms are legion to-day. They teach strange doctrines, the like of which has never been heard of before, except, perhaps, in the wilds of some heathen temple. Their vaporings have to do with imaginary auras, and projected thought waves. One labors to prove the nonexistence of the only thing known to exist—matter; while another endeavors to establish the actual existence of the one thing which common sense has always told us does not exist—a spook.

Theories and hypotheses regarding life and all religion which neither Paul nor angels ever heard of are being agitated throughout the country. They fill bulky magazines which declare themselves to be organs of the "new light," or of the "inner circle," or of some other mystic organization.

But strange as all this is, and hard as it is to believe that such theories could ever formulate themselves in the mind of an individual, there is one thing still harder to believe; namely, that such notions should meet with such ready reception on every hand.

The whole thing might take on the aspect of a farce and be banished from the mind with a wholesome laugh, were it not for the fact that it has a very serious side. The good solid religion of our forefathers, the balance wheel of the past generation, is being exchanged for these chaffy theories and isms. One must be exchanged for the other, for the two cannot exist together in one mind.

Views and beliefs which, according to the Bible, we have long believed to be false and evil, are being advocated by various cults as correct and harmless. The apostle Paul speaks of those who, in the last days of the world's history, are running after all the deceptions which the prince of darkness has formulated. He says that "for this cause God shall send them strong delusion, that they should believe a lie." If men do not desire to receive the Bible, which is the "truth," God, who will not restrict man's freedom of will, is going to let them accept lies which bring as a result, "damnation."

F. D. N.

HALF the costly and ineffective societies and associations upon which so much money and energy are expended would have no excuse for their existence if parents were careful to make Christian homes for their children.—Bishop Warren A. Candler.