

SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY



Kadel & Herbert

A recent development is the striking of policemen. The United States had an interesting experience of it in Boston when President Coolidge was governor of Massachusetts. Now Australia is having her turn. The photograph shows a typical scene of the riots in Melbourne and near-by cities during the strike.

Is Civilization DOOMED?

CARLYLE B. HAYNES

CIVILIZATION is doomed, and that within this generation! This is the carefully decided verdict of serious-minded, thinking men, scores of them holding exalted positions among the statesmen of many nations in the Old and the New World. Clear-eyed, they look out upon a world shaken to its depths in its death agony; and they do not hesitate to declare that the world can not recover from its hurt unless by a miracle, which, they are frank to say, they do not expect.

They base their pronouncement on the fact that something far more devastating than an earthquake has jarred the world out of its course and is breaking it to pieces.

Millions of able-bodied men were killed during the World War. Millions more have been permanently crippled. More than twenty millions of the world's best have been killed or mutilated.

The enormous accumulations which have resulted from the industry of generations are scattered and destroyed. The wealth of nations has been sapped

and dissipated. The destruction of property, of wealth, and of the accumulated fruits of industry has been gigantic. It is a distracted world, a nerve-racked world, a panic-stricken world, which we can not look at without recalling those amazingly descriptive words of our Lord nineteen centuries ago, when He was pointing to our generation:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Or as Fenton, in his translation, puts it: "And upon the earth nations in despair, as when in terror of the roaring and raging sea; men expiring from fear, and apprehension of what is coming upon the world."

David Lloyd George, the renowned war premier of Great Britain, likens the war and its after-effects to the crashing shock of planets which has sent the earth "rocking and reeling out of its course." In his farewell address to America, in the Metropolitan Opera House, New York City, November 2, 1923, he exclaimed:

"Look at Europe before the war, then study the map of Europe to-day,—its geography, its frontiers, its currency, its conditions, its people, its governments,—its pension lists. There were empires that were like the planets in the heavens that have been rolled down into utter, endless darkness. There were countries that were like the fixed stars in the firmament, and they have crashed into atoms. The earth quivers in Europe and no one can tell how far it has been shocked out of its course."

There are whole nations to-day whose transportation systems are dislocated and broken, whose currency is worthless, the entire populations of which have been underfed for years, who are suffering for want of food, fuel, and clothing. Thousands and thousands of young children and old

people are dying day by day of starvation and diseases which follow in the wake of hunger.

There are whole provinces, covering vast stretches of country and containing millions of people, where there is no employment, no food, and no fuel in the houses,—houses which have been stripped bare as piece after piece of furniture has been sold in order to sustain life. And there are many among these millions who, like dumb animals, stand emaciated, despairing, hopelessly awaiting the end.

Here are all the elements of a crisis, with possibilities too appalling to contemplate. Hunger and want are the very firebrands of revolution and turmoil and upheaval. Discontent is seething in the hearts of millions, and unrestrained passions are about to be let loose on the world. It is not surprising that thinking men are looking

for the overthrow of governments, for anarchy, for lawlessness, for dissolution, for chaos, civil war, and the destruction of civilization. And, in view of these things, it is not to be wondered at that the nations are "in despair, as when in terror of the roaring and raging sea."

Indeed, the waters are rising, and a storm cloud filled with terrible menace is hanging low over the earth. It will not be long before the flash of the lightning will be seen and the ominous roll of thunder be heard, presaging the break-up of civilization and its complete overthrow, followed, we believe, by an entirely new order of things and a universal system of government.

There is, however, a very bright and happy side to this dark picture, as we will endeavor to show in articles to appear in the near future.

Men Wondered At

by
FRANCIS M.
BURG

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at." Zechariah 3: 8.



IN filthy garments clad,
The adversary at his side
Resisting him,
The servant of the Lord
Before the angel stands.
But, as a brand plucked from the flames,
The great Jehovah guards His own:
"The Lord rebuke thee, e'en the Lord
Who chose Jerusalem to be
A treasure unto Him,
Rebuke thee, O thou enemy,—
Thou heartless, murderous foe."

Then spake He to His messenger,
"Remove the reeking robes of filth
From him who's turned with outstretched hands,
A suppliant at My feet.
Upon him place a miter fair,
And robes of spotless purity
As white as winter's snow."

So men in every time and age,
Of every tribe and every tongue,
Will stand before the wondering throngs
Of cherubim and seraphim;
And multitudes from countless worlds
That ne'er have felt the blight of sin
Will view with admiration deep
And gaze with spell-bound wonderment
Upon the ransomed, blood-washed throngs,
All clothed in snowy white.

Then wakes the never-ending song
From every creature everywhere,
Who see once-fallen sons of men,—
Once in the lowest depths of sin
And marred with stains of deepest dye,—
Now sanctified and glorified;
Men wondered at forevermore!



Are Wealth, Power, Wisdom



Charlemagne,
who wielded
a mighty
scepter.

The Greatest Things in the World?

JOHN LEWIS SHULER

THE best thing in this world is faithfully to serve the Lord and obey His commandments. This great truth is plainly taught in the following scripture: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." Jeremiah 9: 23.

In this text are set forth three things which the world esteems great—wealth, high position, and wisdom. These three things are what the people of the world are striving for to-day, and the world estimates a man's greatness by how he stands with reference to these three standards.

The men who have millions at their command,—the great captains of finance, industry, and commerce; the men who control the business of the world,—these are looked upon as great men. The men in high position, holding sway over hundreds and thousands of their fellow men, are regarded as great men. The men of great learning, whose superior mental power enables them to mold public opinion and to lead the world in thought, are looked upon as having achieved greatness.

But there is something greater than all these—something, too, of which we are liable to lose sight. Notice the verse which follows the one quoted above. "But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." To know God is greater than to possess all the wealth, learning, and high positions of this world.

The Lord does not measure a man's greatness by worldly standards. Wealth, high position, and learning do not commend us to God. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16: 7. It is a willing mind, an obedient spirit, a heart that is clean and

pure, honest and true; this is what makes us great in His sight.

"The value of a man is estimated in heaven according to the capacity of the heart to know God." Consider "the man Christ Jesus." 1 Timothy 2: 5. In Him we behold God's idea of a man. 1 Corinthians 15: 47. As one writer has said, "the man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is, in the sight of God, the truest, the most noble, the most honorable man upon the earth."

THE SUCCESSFUL MAN

It will be decided at the last great day who has really been successful in the contest of life. It will certainly not be that man who has the largest pile of gold and bank notes, or the one who has added farm to farm and railway to railway and kingdom to kingdom, and has built for himself the finest palaces; he may have all these, and yet be a gigantic failure. Neither will it be the man who has erected the highest tower or the greatest building. It will not be the man who has secured for himself the greatest name; in that day, he may be accounted the least of all. "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Psalm 62: 9.

In that last great day, when God weighs us by the standard of His Word, who, then, will be seen to be the successful man? "Who shall stand when He appeareth?" Malachi 3: 2.—"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isaiah 33: 15. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul

unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Psalm 24: 3-5.

We can see now how that to know God is the greatest thing of all; because to know Him means life eternal. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3. We can know God only by receiving Jesus Christ; because man can know the Father only as the Son reveals the Father to him. (Matthew 11: 27; John 1: 18.) We can be sure that we know God when we keep His commandments. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4. Then the greatest, the best, and the most important thing in this world is to follow Jesus Christ and keep His commandments.

OBEDIENCE MEANS GREATNESS

It is by obeying God that a man is made truly great. "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deuteronomy 4: 8. "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Verse 6. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." Chapter 28: 1. "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I com-

mand thee this day, to observe and to do them." Verse 13.

In Deuteronomy 29:29 we learn that the object of the great revelation which God has given us in the Bible, is that we might be brought to obey His holy law. In view of these things, we should make it our first business to get right with God; for this is the most important matter in human life. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33.

We should place such a value upon spiritual things that we would make them first in our lives. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18. "Set your affection on things above, not on things on the earth." Colossians 3:2. The first and leading effort of our lives should be toward the development of such a righteous character that God can immortalize it in His kingdom, by bestowing eternal life upon us. This is the greatest and the principal thing in human life. Many will lose this best thing of all—eternal life—because they are placing the things of this world ahead of the things of the world to come. (Luke 14:16-24.)

A WISE CHOICE

In order to make such a right decision and to devote our lives to this all-important object, it is necessary for us to have a right view of things. We have a beautiful illustration of this in the life of Moses. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Hebrews 11:24-26. Moses made a wonderful choice. He chose affliction with the people of God rather than the pleasures of sin; reproach for Jesus rather than the treasures of Egypt.

There were two ways before him, and he had to choose to walk on the one side of the line or the other. He could have lived on amid the riches and luxuries of the king's court, and in due time become the ruler of the mightiest kingdom in the world in his day. Millions of people would have bowed before the scepter of his power; along with the rulership of Egypt would have come all the earthly pleasures and wealth that the heart could desire.

We must admit that the things on this side of the line were altogether

desirable from a human standpoint. The path to the throne looked inviting and attractive. He could have had power, pleasure, and wealth to his heart's content, if he went that way. And these three are undoubtedly the strongest passions in the heart of the natural man. The whole world to-day seems engaged in a mad race for power, pleasure, and wealth.

On the other side of the line were affliction, persecution, trouble, and trial—things which nobody wants. Every one draws back from these. To join himself to the people of God, he must identify himself with a people who, at that time, held the despised position of slaves.

But note the choice he made. He decided to give up the throne that he might take his stand with a company of slaves. He stepped down from the highest worldly position to the lowest. Doubtless many people thought he was foolish to turn his back on that throne and go off with those poor, despised Israelites.

WAS IT WORTH WHILE?

But did it pay? Let us see. If he had taken the throne of Egypt, he could have held it only during his lifetime. He would have enjoyed the pleasures and the treasures only for a season. But by taking his stand with the people of God, he was enabled to be true and faithful to God. When he died, the Lord resurrected him and took him to heaven. (Jude 9; Matthew 17:1-5.)

When Christ was transfigured, Moses had already enjoyed fifteen hundred years in heaven, amid its unspeakable pleasures. And that is only the beginning. God has conferred

upon him the inestimable boon of immortality, and he will enjoy all the bliss of heaven throughout the ceaseless ages of eternity. He has an eternal life now that will measure with the life of the eternal God. It certainly was worth while to make such a choice!

Are you ready to imitate that wise choice? Two ways are also before you: the narrow way of sacrifice and trial, which leads to everlasting life; the broad way of ease and pleasure, which ends in destruction. Which path do you choose?

HOW HE MADE A RIGHT DECISION

Moses was able to make this choice because "he had respect unto the recompense of the reward." Hebrews 11:26. He looked to the end of the way. If he had based his decision simply on the way the two paths appeared in this present life, he would doubtless have chosen the flowery path of fame, pleasure, and wealth. But by faith, he looked beyond into the things of the eternal world. He saw that to take the throne, he would lose eternal life, and all the wealth and pleasures attendant upon that choice would profit him nothing. But if he would be true to the call of God, he could see an eternal home in the mansions of glory awaiting him beyond all trial and persecution. Thus he sprang forward to seize the great prize. Thus, by faith, he was able to esteem "the reproach of Christ greater riches than the treasures of Egypt." He had "respect unto the recompense of the reward."

"Not for worlds would I exchange it,—
This sweet faith in Thee!
Earthly treasures can not equal
All Thou art to me."



Wide World

The eldest brother of Nicolai Lenine was executed by the czar; and Lenine himself was driven into exile, where he ardently worked as publisher and agitator. He, with his coworkers, finally brought about the revolution that executed the czar and all the members of his family. The photograph is of a youthful company of infantry in the army of the Soviet Republic. Russia is unable to dispense with militarism.



PRODUCTS of the INDUSTRIAL Revolution

THE RIVALRIES OF
MERCHANTMEN
BRING THE ROARING
OF GUNS.

WILLIAM G. WIRTH



The conveniences of this age of increased knowledge have spread to the remotest parts of the earth, as witnesses the sewing machine in use in the heart of Africa.

WHAT have been the results of the Industrial Revolution upon our present world life?

The first one we shall name is that of an intensified nationalism. In the old days, when it was hard for the people of one community to get in touch with those of another community because there were no railroads, steamships, telephones, or telegraphs, there was not that close economic, social, and political interest to bind them together that we now see. Since the communities no longer existed as separate entities, this common interest begat in them a national pride and ambition such as the world had not witnessed before. When the Britishers of North England were brought near to their countrymen in South England and the Britons of West England began to sense that their racial brethren of East England were really fellow citizens with them of the same country,—next-door neighbors, so to speak,—and not, as in former times, so many foreigners called Englishmen, it was but natural and inevitable that there should be a previously unknown national feeling developed. And what was true of England, was equally true of every other country that went through the Industrial Revolution.

UNIFICATION OF NATIONS

It was this that caused, in no small way, the unification of Germany and Italy. Bismarck and Cavour are lauded in history and by their countrymen as the founders of modern Germany and Italy, as the two strong men who found their respective countries divided into different sections and states and left them solidified and united. Let us not deny to these brilliant statesmen their justly earned fame. However, let us not forget that their efforts would have been in vain had the Industrial Revolution not caused to spring up north and south of the Alps a national spirit that was bound to weld the Germanies into Germany and the Italies into Italy.

And this intensified nationalism, child of the Industrial Revolution, made for the militant patriotism which has proved to be such a dire evil in modern times. Notice, we say *militant* patriotism. There is a brand of patriotism that is to be commended,—a pride and a love for one's native land because of its institutions, its traditions, its history, its progress, and its virtuous deeds; a patriotism that desires, legitimately, one's country to stand ready to resent, by force of arms if need be, any intrusion upon its rights or invasion of its territories; a patriotism that, while free from aggression toward other nations, is willing to help them disinterestedly.

THE INVENTIONS DID IT

But, unfortunately, there is another kind of patriotism which is much more prevalent and very dangerous. It is that which is born of a selfish, egotistical national pride; it is the kind that shouts, "My country, right or wrong!" the kind that cares nothing about the rights of other countries so long as "my country" has the right of way. It is this kind of selfish patriotism that makes the nations go around with a chip on their shoulder, ready to spring at the throat of the nation that would dare offer an insult to the national honor; that is so suspicious and surmising of evil as to its relations with other states that it is ever on the offensive and defensive.

Now, it must be repeated that this national consciousness, this national spirit, which caused this modern and contemporaneous militant patriotism with all its attendant evils of suspicion and hatred among the nations, came about through the inventions, the mechanical devices, and the scientific discoveries of the Industrial Revolution, as we have spoken of them in other articles.

But we must go one step further: This intensified nationalism blossomed forth not only into militant patriotism but also into imperialism, which may

properly be termed the twin sister of nationalism. Let the people of any nation get an exaggerated idea of their own importance; let them get hyper-patriotic; in other words, let them feel that they are the only people on earth, that they are superior to others, and you must have imperialism. Selfish nationalism tends that way, and there is no escape. If I, as an American, have that kind of American patriotism that makes me feel that Americans are the greatest people on the face of the earth and that there are no other people so good as we Americans are and that we are superior to all others, it is but a step to my believing that it would be an act of kindness on our part toward the other nations if we would put them, whether they want it that way or not, under the American flag. In other words, this kind of patriotism would like to see the whole world under the government of the United States. My patriotism, in this case, would be a sort of political gospel, offering or compelling the reception of America as the salvation of the whole world.

INTENSIFIED INTERNATIONALISM

We must advance still another step. Not only did the modern contrivances of travel and communication bring the people of the same country together into a common interest, but the people of different countries were also brought into personal contact. Intensified nationalism paved the way for intensified internationalism. Daniel wrote, "Many shall run to and fro, and knowledge shall be increased." And truly the running to and fro of the different peoples of the earth, their mixing together by travel and migration, has increased our world knowledge. Every race and people is known to every other race and people. So intermingled have the various racial stocks become that we have our immigration laws, our international health provisions regarding quarantine and sanitation, our international trade customs and laws; and in jurisprudence, we

have international laws. These are but a very few of the many international relationships we now see in our present world, which our fathers never knew in the way we know them.

It used to be that if an epidemic broke out in one country, that country was left to deal with it alone; but so intricate has become the interrelation of the nations that, when the bubonic plague breaks out, say, in India, every country takes precaution to keep it out of its own borders; and if the stricken country is unable to care properly for the disease, an international commission has been provided to deal with the scourge. Why?—Because the relations are so close between the nations that an epidemic in one country is most likely to affect other countries if it is not taken in hand. This is but one instance of what happens in many, many ways.

Turning to the economic phase of the question: It will be remembered that under the old cottage system of manufacture, only enough goods were made to supply the local demand. When machinery came along, more goods were turned out than could be used locally; and so the demand came for foreign trade. Freight trains puffed over miles and miles of land, carrying the manufactured articles from factory to consumer. Merchants and freighters crossed the seas with goods from one country to another.

The more goods manufactured meant more money for the mill and factory owners, the capitalists. The days of large capital were entered. So much money was made from the large sales based on large production that the home country could not absorb all the money open for investment. Opportunities for investment had to be sought abroad, and this, together with the demand for foreign outlets for home production, made it imperative that foreign markets be found. A good illustration of this is the United States Steel Corporation, which produces more steel than can be used in this country and so conducts a large foreign trade and is ever seeking new markets abroad as outlets for its gigantic production. The banking house of J. Pierpont Morgan, of Wall Street, New York City, not only has large investments in this country, but has millions placed in other lands.

THE MISSIONARIES AND TRADE

It is interesting to note in passing that Christian missionaries did much to aid in the opening up of these foreign markets. Wherever the missionaries went, not only did they uplift the natives spiritually, but they brought to them the benefits of civilized life in better living and better equipment of various kinds. This, of course, stimulated trade; and so the tradesman followed in the tracks of the missionary.

This rush and demand for foreign markets, so characteristic of our modern economic life, form the practical reason for the recent imperialism

of the great nations and, to a less degree, of the smaller states. It is a political axiom that the government of a state must protect and show due interest in the trade and commerce of its subjects, whether at home or abroad. There is a very close, indeed an inseparable connection, between government and commerce. Government has much to do with commerce, and commerce has much to do with government. Therefore, when the capitalists became interested in foreign markets, it was obvious that the home government would become interested in these markets; and in undeveloped, unclaimed, or weak territories, the presence of the traders made it certain that in time this territory would come under the control or direction of the home country. It was a case, again, of the flag following trade. Thus the demand on the part of the nations for colonies. It would give their capitalists the opportunity to build up business, and this would mean more money for the home government.

COLONIAL EXPANSION

This will help explain why Great Britain has so much of this world's territory. The Britons are, as Napoleon used to call them, a "nation of shopkeepers." Their capitalists, up to the time of the Great War at least, conducted their trade operations all over the earth. This made it profitable to secure colonies wherever possible. When the home country controls the colony or foreign market, the trader and capitalist is sure of protection; he gets the special favor of his government, whereas foreign traders do not; and the guns of his government stand behind him to make his investments secure.



Wide World

Home and offices of Hugo Stinnes, facing the river front, Hamburg, Germany. His palace was formerly the Hamburg Hof Hotel, but was purchased and worked over for his private use. Mr. Stinnes is one of the wealthiest men of the world, and consequently wields the international power that such wealth brings.

This is the real reason why we took over the Philippines, Cuba, and other colonies from Spain, and why we have increased our colonial possessions since. American capital made this a necessity and not simply an indemnity from Spain. There has been no purely political reason. This, too, tells the inside story of the partition of China and Africa. Modern machinery, with its increased production; the enlargement of capital; and the necessity of foreign markets and investments, are the great cause; and these are simply plants, as it were, springing up from the ground of the Industrial Revolution.

Let the reader reflect just a moment, and he will see how fruitful all this was and is for international strife and hatred. With all the great powers scrambling as they did for colonies, there were bound to develop suspicions, jealousies, hatreds, and conflicts. And these resulted in war. Take all the wars of the last century. Underneath the so-called political causes that precipitated each conflict, if one digs deep enough, there will appear an economic cause.

Think of the Near-Eastern situation. Why did Great Britain and France, in the Crimean War, fight against Russia and on the side of the Turk? Surely not because they loved the Turk! As a matter of fact, they hated him. But it would never do to allow Russia to get control of the Ottoman's territorial possessions; for did not British and French capitalists have millions of dollars invested in the Levant and the Near East? They must be protected.

Even the Franco-Prussian War, which stands out as one of the great struggles on the behalf of a people to reach their national ambition to be united, had an economic basis; for did not the German capitalists have their eyes on the rich iron and coal deposits in the Alsace-Lorraine region? And the last World War. Need it be asseverated now that this was largely an economic struggle? The German capitalists had made gigantic strides commercially. Articles stamped with "Made in Germany" appeared all over the world. England and other countries became commercially jealous; and only conflict could result.

It is very patent now why the last few decades have been marked by great military and naval armaments on the part of the nations. These economic rivalries, hatreds, and jealousies made war preparation imperative. And let us not delude ourselves into thinking this will change. We are in the grip of the Industrial Revolution and its consequent evils. These very evils indicate, on the authority of Holy Writ, that we have come down to the end of all things. Let us listen to the prophecy again: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.



A front view of our Hamburg publishing house; rear view, at right. It is from here that our fellow workers are doing their best to spread the good news of the great message of salvation.



GERMANY

As It Is

by

L. H. CHRISTIAN

Mr. Christian is an American citizen, but has been in charge of our work in Europe for some five or six years. His personal experiences over there make him an authority when he writes.

AFTER our return from America, we met with our leading workers from Germany, in Berlin, December 11. We had not been in Germany since September 24, and we were anxious to see the country again. On the whole, the American press is very fair in its write-up of Europe. But in order fully to understand conditions, one must travel and see Europe as it really is.

The papal power is becoming exceedingly strong in Germany. This fall, for the first time in history, a Catholic bishop was consecrated for Berlin. In the occupied territory, the power of the papacy is almost dominant. Eight million out of the nine million people in the Rhineland are Catholics, and the power of Rome is back of this so-called separatist movement. There is much more suffering in Germany than we had thought at first. The harvest in some parts of the country is good, but in other parts it is very poor. Millions of people do not have enough to eat, even of the plainest food.

TRILLIONAIRES AND RIOTS

Mr. Conradi reported from Hamburg that the prices of large subscription books like "The Great Controversy" went up in less than three weeks from five billion marks to one trillion, nine hundred seventy-eight billion marks (1,978,000,000,000), and yet this last sum, about 20 cents, was worth less than the five billion three weeks earlier. Under such conditions, colporteurs and publishing houses can not exist.

Fifty of our printers and other workers in the Hamburg House went out to sell the books in stock to get money to buy food. The house pays its workers for only thirty-eight hours a week although they work forty-eight or more. But even with this, the people would actually starve if we had not had some grain and flour, bought for the food factory. Thus the food factory temporarily saved us.

Hamburg was greatly troubled with communist riots. Many people were

killed. Robberies were so common that no one felt safe. Many of our friends have been robbed. Mr. Vollmer, the manager of the publishing house, stated that if they came into another such time he thought they should by all means close down. Our workers there have become ill from lack of food, the children in the homes being especially troubled with rickets.

NONEMPLOYMENT AND FOOD

Mr. Drinhaus, the president of the West German Union Conference, told of conditions in the occupied territory. Our people suffer severely. He related how he himself had seen people in this separatist revolution slain in the streets. One day his little child came and said: "Papa, come over on the next street and see two strange wagons." When he went over, he found them to be large autotrucks full of the dead bodies of those who had just been killed in the food riots and other uprisings. The situation in that part of the country is very, very hard. A large number of our people are not able to support themselves. They have neither work, money, nor food.

Mr. Schilling, president of the East German Union Conference spoke of conditions in his field. He urged that the workers receive on an average \$25, with which to buy some food and a little clothing for the winter. Incidentally, he mentioned that one week his wages came two days late, and he found that the seven billion marks which he received would buy only one loaf of bread. Some of our workers have been compelled to seek other employment; but few of them can secure it, as thousands are out of work in all parts of the country.

All spoke of the pitiable need of many of our lay members. The wages they receive or the income they may have is totally inadequate. Hundreds can not buy even one meal of potatoes and black bread a day. Milk or fats, even the crudest oil or the cheapest margarine, is not to be thought of. It

is very evident that we need at least \$100,000 to bring even the most necessary relief to our friends in Central Europe between now and the first of May.

Conditions in Europe, on the whole, have changed greatly since last July. There is a dangerous undercurrent of hatred, distress, and fear. The political situation is more bewildering and uncertain than anything this world has ever seen. Some governments are trying to bring about better conditions. When we visited America, many asked us if Germany would ever redeem the immense quantities of marks printed. We can now answer the question. Since early December, the government has been buying back the marks at the rate of 22 cents for one trillion paper marks. The common money in Berlin, when we were there December 11, was five-hundred-billion-mark bills. It corresponded to about one dime, as it paid for two long street car rides.

SEEKING TO STABILIZE

Gradually the gold mark is being introduced, but this makes everything still more expensive, though an effort is being made to keep down prices on the most needful articles of food. If our friends in America could see these large stacks of worthless paper money and, with them, the long bread lines and the thin, worn, hopeless-looking faces of the mothers and children, very many of whom are tubercular, there would be few who would not help.

We are surely grateful for the liberality shown by our dear friends across the sea. We can not express our gratitude in words, and those living in more favored lands can not know what these gifts mean over here; for if we do not get help this winter, we shall come into such destitution as one shudders to think of.

Our believers in Northern and Western Europe are giving and gathering money and clothes for the needy in Germany and the east. One of our French brethren came more than

(Continued on page 10)



"A CHRISTIAN HAS

IT is true that a Christian has a good many trials. The devil hates the genuine Christian, and fills his path with troubles. God permits them for his good. Sometimes even Christians wonder why this should be. Is it, then, any wonder that the non-Christian should make this an excuse?

This question once bothered so good a man as David, as we read in the seventy-third psalm. He "was envious at the foolish" when he saw "the prosperity of the wicked." Of himself, he said: "All the day long have I been plagued, and chastened every morning." But later, when he saw "their end," when God permitted him to see the reward of the righteous and the awful end of the prosperous wicked, he lost all his envious feelings, and had nothing left but pity.

A HUMBLE ILLUSTRATION

As they drove together hunting, an infidel judge asked his Christian servant why he was always talking about so many trials. "Why," said the judge, "I never have any hard times!" His servant did not reply at once, but the question caused him to think. Shortly after, the judge shot at some ducks, killing one and wounding another. He hurried his servant after the wounded one lest it should get away. After much chasing, he secured it and, picking up the dead duck, he returned to the carriage.

"Now I can answer the question you asked me this morning," he said. "So? Let me hear your answer." "Well," began the man, "it is like this: You did not worry about this dead duck, did you? But how you did urge me on after the one you wounded! Now, sir, this dead duck is you. Satan never worries about you. He already has you. I am this wounded duck, and he is afraid he will lose me; so he makes the way just as hard for me as God permits. But, sir, I shall sure get away. He'll never catch me!"

"COUNT IT ALL JOY"

Boys all know that no kite can fly in a calm. "You can not make a rainbow out of all sunshine." The Christian's first lesson is: "Count it all joy when ye fall into divers temptations." James 1:2. Some are a long time learning this first lesson. No wonder they grow so slowly! "God had one Son without sin, but no son without trial." Those who are not chastened are not His true sons.

When you see the purpose of trial, you will never make this excuse for

not being a Christian. By trial God separates the sin which He hates from the soul which He loves. Only this refining process can get us ready to live with Him. If we are having trials, it is positive evidence that God sees in us something precious.

So Peter tells us: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. "We never know what mettle we are made of until God puts us into the fire." Crosses are the ladders to heaven. When you raise the cross, you find that the cross raises you.

WOULD ESCAPE THE SCRAP PILE

"Why is it you have so much trouble?" a blacksmith, who had learned this lesson, was asked by an unbeliever, several years after he had given his heart to God. "I have been watching you. Since you joined the church, you have had more trials and accidents than you ever had."

The smith replied: "Do you see this piece of iron? It is for the spring of a carriage. I have been tempering it for some time. To do this, I first heat it red-hot, then I plunge it into that tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In

getting the right piece of iron, I found several that were too brittle. I threw them on the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable.

"Now God saves us for something more than to have a good time. We have the good time all right; for God's smile means heaven. But He wants us for service, just as I want this piece of iron. He has to put the 'temper' of Christ into us by testing us by trial. Ever since I saw this, I have been saying to Him: 'Test me in any way You choose, Lord; only don't throw me on the scrap pile!'"

Our faith must be tested. "God never makes a ship that He does not

*For several weeks t
S H E R M A N
an experienced evang
and now for some fou
been dealing with the
offered to him why t
In his next article, in
swers the excuse,*

"Heaven and earth
shall pass away; but
My words shall not
pass away."—Jesus.



THE WORLD'S

Most ASTOUNDING STATEMENT

WHAT amazing language! Who could speak such words but a man who was God? In the face of nature's immutable laws, the vastness and duration of the physical universe, Jesus calmly declares that it *could* perish. Equally amazing is the confidence with which this Man deliberately affirms the imperishability of His own words. "Without having committed to writing a single line, He yet declares that His own words shall outlive the very universe, are literally immortal. Certain it is that these words were never more vital or influential than to-day,—abiding utterly unwasted the white light of even this wonderful twentieth century."

This remarkable utterance, "My words shall not pass away," from the lips of the Lord Jesus, covers all His sayings. His teachings, charged with the very vitality of God, can never pass away. They are deathless. Human philosophies may become out of date; but the words of Jesus, never! The Sermon on the Mount will never be toned down to the level of human morality, and the force of the Master's warnings will always abide. Men may ignore them if they like or explain them away; but this will make no difference; they shall not pass away!

But it is particularly comforting and cheering to realize, in these days of uneasiness and uncertainty, that this mighty assurance from our Lord covers also all His *promises*. How many and precious they are! "Come unto Me, all ye that labor [that labor with the hands], and are heavy-laden [that labor with the brain; that labor with the soul], and I will give you *rest*." Matthew 11:28. "Him that cometh to Me I will in nowise cast out." John 6:37. "I am with you *always*." Matthew 28:20. "I will come again, and receive you unto Myself." John 14:3. Kingly promises! Promises so great that our faith often finds it hard to believe them! But "He abideth faithful." 2 Timothy 2:13.

We feel that we can depend on the rising of the sun and the nightly shining of the stars and the order of the revolving year; yet He assures us these are *not so certain as the fulfillment of His words!*

"Let us, then, cherish the words of Jesus, obey His law, heed His warnings, and joyfully rest in His promises. The durable satisfactions of life will then be ours, and His peace, 'the peace that passeth all understanding,' will abide with us to the end.

ERNEST LLOYD.

TOO MANY TRIALS"

riter of this article,

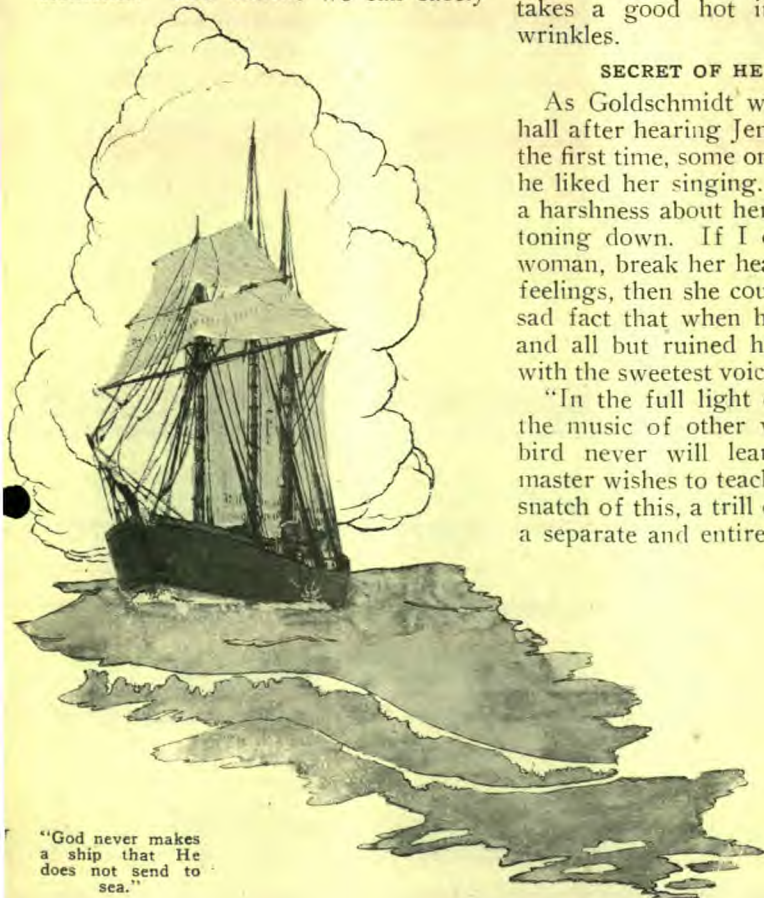
A. N A G E L

first in this country
years in China, has
us excuses men have
not accept Christ.
of March 4, he an-
not love God."

send to sea." He never lets the tests
come harder than He knows His child
can bear. All His heaviest blows are in-
flicted by a Father's hand. A little boy
was given a number of parcels by his
father to carry home. His older
brother said to him: "You have too
many; let me help you." The little
fellow replied: "Never mind; father
knows how many I can carry." So
He does!

PUT TO SEA FOR THE STORM

I have stood on the shore of the
China Sea while the typhoon signals
were being run up. Every little fish-
ing smack, every rowboat, every sail-
boat, would hurry to the typhoon shel-
ter near the shore. But the great ocean
liners would leave their piers, and with
their bows to the storm, steam right
out to sea in the face of the raging
elements. The storms we can safely



"God never makes
a ship that He
does not send to
sea."

face are determined by our strength of
character. God knows that Christian
character is best developed on tempe-
stuous seas. A number of years ago I
was laboring with another evangelist.
I well remember his telling this experi-
ence. "When I was a boy, my father
gave me many gifts. He also gave me
many a chastisement. All these boy-
hood presents are broken and gone, but
father's chastisements are still with me.
I see now that both were prompted by
love." A true parent does not punish
his son because he hates him, but be-
cause he loves him.

Yet many times we do question why.
We say we can not understand. Then
is the time to rest on God's promises,
and trust. Another has said: "Why
God's treatment of me was wise I do
not comprehend any more than your
little boy comprehends the inner work-
ings of a clock when he looks at its
face and reads the figure 'viii.' He
says, 'It is time to go to school.' He
accepts the fact without going behind
it. I am not wise enough to unroll the
tangled web of God's providence. His
wisdom can and will."

When mother used to punish me, I
found that the closer I could get to
her, the less it hurt. I wonder if there
is not a lesson here for us all? The
church is to be without spot or
wrinkle. We are in the washing and
ironing time. The washing, with the
help of the sun, takes out the spots;
the ironing takes out the wrinkles. It
takes a good hot iron to take out
wrinkles.

SECRET OF HER MELODY

As Goldschmidt walked out of the
hall after hearing Jenny Lind sing for
the first time, some one asked him how
he liked her singing. "Well, there is
a harshness about her voice that needs
toning down. If I could marry that
woman, break her heart and crush her
feelings, then she could sing." It is a
sad fact that when he did marry her
and all but ruined her life, she sang
with the sweetest voice ever listened to.

"In the full light of day and amid
the music of other voices, the caged
bird never will learn the song his
master wishes to teach him. He gets a
snatch of this, a trill of that, but never
a separate and entire melody. So the



master covers the cage and places it
where the bird must listen to the one
song he wishes to teach it. It tries and
tries, and finally learns it. Then it can
sing it forever in the light. Thus God
deals with His children. He has a
song to teach us, and when we have
learned it amid the shadows of afflic-
tion, we can sing it ever afterwards."

REQUIRES A SHARP KNIFE

I think it was Spurgeon who said:
"Can we wonder that it required a
sharp knife to sever us at first from
our lusts, which were then as dear to
us as the members of our body? So
foul a disease could be healed only by
frequent draughts of bitter medicine.
Let us detest the sin which rendered
such rough dealing necessary, but let
us adore the Saviour who spared not
the child for his crying. Will the man
who is asleep in a burning house
murmur at his deliverer for shaking
him too roughly in his bed? Would
the traveler, tottering on the brink of
a precipice, upbraid the friend who
startled him from his reverie, and
saved him from destruction? O ham-
mer, which broke our fetters, how can
we think ill of thee! O angel, which
smote us on the side and let us out of
the prison house, how can we do aught
but love thee! O Saviour, never can
we think Thou wast unmerciful, for
Thou wast mercifully severe! Man is
too poor to be proud, too sick to strug-
gle with his Physician, too much afraid
of death to refuse the King's pardon
when he is truly sorry for his sin."

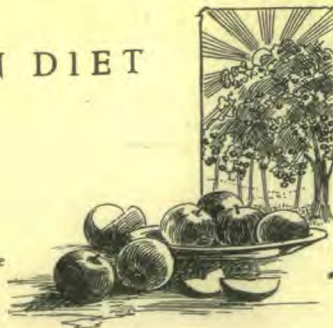
God "doth not afflict willingly or
grieve the children of men." Lamen-
tations 3:33. He permits trials to
come to His children because He loves
them. "To all who are reaching out
to feel the guiding hand of God, the
moment of greatest discouragement is
the time when divine help is nearest.
They will look back with thankfulness
upon the darkest part of their way.
'The Lord knoweth how to deliver
the godly.' 2 Peter 2:9. From every
temptation and every trial He will
bring them forth with firmer faith and
a richer experience." "God never
leads His children otherwise than they
would choose to be led, if they could
see the end from the beginning."

"All sunshine would wither, all showers
would blight,
But mingling them wisely, the Father of
light,
Through pleasure and sunshine, through
sorrows and showers,
Brings on to perfection our souls and His
flowers."

FUNDAMENTALS IN DIET

by R. MANNING CLARKE, M. D.,
Professor of Gastro-Intestinal Diseases
College of Medical Evangelists
Loma Linda and Los Angeles, California.

This is the fourth of several short articles by Dr. Clarke
on the general theme of "Fundamentals in Diet."



USE of CONCENTRATED SWEETS

SOME people can not live fast enough. They grasp life by the throat, and order that it "stand and deliver." If anything tastes sweet to the lips, they want all there is of it then and there. They wear out the ability to "taste" any enjoyment by overdoing it. We say of these people, "They burn the candle at both ends." They are seldom thought of as real "sweet" individuals, and they seldom leave a real "sweet taste" behind them in the memories of friends and acquaintances.

I sometimes wonder if we have not ordered that life "stand and deliver" in the matter of sugar. God placed it in vegetable life,—in beets, carrots, peas, etc.,—in a *certain concentration*. After tasting and finding it sweet, we can not be satisfied with the supply as nature gives it; by artificial means, we produce it in great concentration and abundance, that we may gratify our taste to the full for this delicious thing God has given us. *Is it not possible that we might be "sweeter" if we ate less sweets in concentrated form?*

Anything put into the stomach and bowel tract that is of a higher degree of concentration than the blood will be diluted at once by the throwing of fluids into the tract from the blood. This is the way Epsom salts gets its purgative action. Now, sweets act in the same way when taken in concentrated form. They irritate the tract by their concentration, and nature, to relieve the irritation, at once dilutes them. Persons with an ir-

ritable tract can get a cathartic action from eating candy, honey, maple sirup, or molasses.

We have long been told that the combination of milk and sugar is bad. The concentration of the sugar is, in reality, the most irritating factor in this combination. The irritation resulting from its concentration leaves in its trail congestions and even inflammations. The normal secretion of digestive juices is interfered with, and it sometimes takes days to "return to normal" after a feast on candy. This common error, the concentration of sweets, makes ideal conditions in the tract for fermentation and putrefaction. It results in "nerves," insomnia, headache, a befogged mind, an irritable disposition, and general indigestion and abdominal distress. It is a great producer of gas, and leaves the "long red lane" in a generally irritable condition.

Why should we thus increase the irritations to the digestive tract? Why not be satisfied to take sweets in the concentration in which nature supplies them, or at least to use the artificial concentration in moderation? We hold ourselves aloof in self-righteousness when the inebriate goes reeling by. He has demanded that life "stand and deliver" her "sweets" to him in concentrated form. Is it not possible that we may be doing the same thing in principle daily as we sit at the table? Let us have less irritation, both in disposition and in the gastro-intestinal tract, by eating less of concentrated sweets.

GERMANY AS IT IS

(Continued from page 7)

seventy miles to see us last week. He said, "We are all one, as Jesus said in John 17. We love our people in Germany. They are our brethren and sisters. We are all denying ourselves and giving to help them. I came to ask you to let our French churches have a chance to help." Thus this gospel message unites in love the children of God.

There is one other beautiful light in the darkness. That is that hundreds and thousands of people are accepting the gospel. They become good Christians too. We gained more members the third quarter of this year than ever in our history, so our membership now is about 70,000. Our brethren stated that, in spite of these untoward conditions, not one meeting had been closed. Our ministers have crowded houses at all their lectures. In a certain specially important meeting, the owner of the

hall where it was to be held would not accept paper marks; so the people, poor as they are, gathered and paid him three hundred pounds of potatoes for the hall that one Sabbath. To cover this, they collected five hundred nine billion paper marks (about twelve cents), fifty silver pfennigs from before the war, and a few foreign coins. But they were bound not to give up the meeting, even if they lost their potatoes, though that is about all the food they have.

All our schools in Europe are well attended. The three schools in Germany have more students than last year, though, we confess, we do not see how they keep going. These students have learned to live on dark bread, turnips and other coarse vegetables. They do not complain. In one school all the students canvass two days a week to earn their expenses.

OPPOSITION AND PERSECUTION

In some places there is heavy opposition and real persecution. One of our ministers was visiting a place where they had meetings in a private house. Just as the service was beginning, a mob surrounded the building, shouting that they would kill him. Through a little opening in the ceiling, he crawled upstairs and hid. When the mob broke in, they hunted everywhere for him,—in the kitchen, even down cellar,—but never thought of the dark little attic. When the leader of the mob came home after having given up trying to find this minister, his three cows had been killed by lightning. This led the people to think that perhaps the minister they wanted to kill was a good man and that God was punishing them. They now want to hear the gospel message.

One can not but contrast the order and comfort and prosperity of America with conditions in Central Europe. There is no government as we understand the term. America may not be able to help Europe much politically, though such help is greatly needed; but, as individuals, we can help these people who are starving and who greatly need the gospel of the living Christ.

[The heart of the reader has been touched by the foregoing statement from Mr. Christian, and he is desirous of rendering assistance to his fellow creatures over in Germany. The SIGNS OF THE TIMES belongs to an organization of Christian men and women who are working in a very definite and efficient way to relieve distress among these sufferers. Mr. Christian is at the head of our relief forces. He has associated with him a corps of able assistants, and all of them have appropriate provision for their own personal sustenance. Hence, every dollar that may be intrusted to us will go direct to the suffering children and parents of Europe. Our organization does not take even a postage stamp from the fund. Every cent goes for definite relief in the place specified.]

Send your checks, drafts, or money orders to Herbert G. Childs, Treasurer SIGNS OF THE TIMES, Mountain View, California; and he will promptly place your money in the hands of Mr. Christian and his associates. EDITORS.]

PAUL'S Prediction FULFILLED

Paul's Prophecy

ELTON A. JONES

"I charge thee in the sight of God, and of Christ Jesus, . . . Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching.

"For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."—Paul to Timothy, about 63 A. D. (2 Timothy 4:1-4, A. R. V.)

The Fulfilment

"New York, Dec. 14.—Classical, interpretative dancing as taught in nearly every girls' school and college in the country has been declared unfit for a church entertainment. Bishop William T. Manning, of the Episcopal diocese of New York, has made the decision and has instructed the Rev. Dr. William Norman Guthrie, rector of the picturesque little church known as St. Mark's-in-the-Bowery, "carefully and sympathetically" to consider a modification of future church services, under pain of disciplinary action.

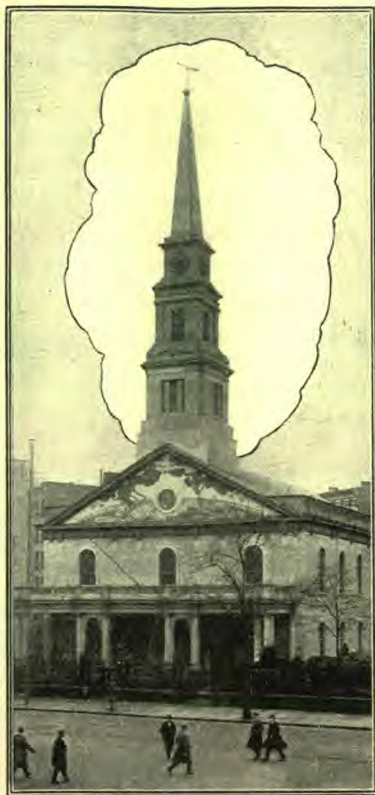
"Meantime the rector's flock is up in arms and wants him to defy the bishop.—'Dayton Daily News,' Dayton, Ohio, Dec. 14, 1923, by correspondent Robert T. Small."

ONE thousand eight hundred sixty years ago the great Jehovah, by His Spirit, influenced Paul to warn Timothy against unholy influences introducing themselves into the church.

To-day that warning rings out as significantly as when the ink was still wet on Paul's moving pen, and none of its penetrativeness is lost by its journey through the centuries.

This quotation is a striking fulfillment of the prophecy of Paul. In more than one church, dancing has been introduced; but this time, when the deserved reproof was administered, the people urge defiance, clearly showing that the pastor was merely catering to existing desires, rather than creating them.

We have heard the loosing of the spring which holds the gong of time; but now the hour has struck! We have reached the time described by Holy Writ: "In the last days perilous times shall come. For men shall be lovers of their own selves, . . . heady, high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3:1-5. And in order that no



International
Church of St. Mark's in the Bowery, New York City, in which appeared the barefoot dancing girls.

mistake be possible, we are further told that they would be in the churches—"having a form of godliness, but denying the power thereof." Verse 5, last part. Now is the time; conditions meet specifications. We are in the last days!

Another sentence from the same clipping follows: "The good doctor contends that it is necessary to adapt to present-day religion some of the pagan ritual, in order that everyday acts may be suffused with nature worship, as in the case of the Ancient Greeks and Romans."



International

"Preach the Word!" thunders the apostle Paul.

When Leo X introduced "some of the pagan ritual," by sending Tetzels throughout Germany and Samson to travel over Switzerland selling pardon for sin for material substance, Luther and Zwingli raised their voices in protest. But wherein is the difference? Bring paganism into the church in any form, and Christianity becomes vitiated and powerless.

There is no less need to-day for the spirit of protest than there was in the sixteenth century, and the principles involved are not far dissimilar.

Looking at the problem from the standpoint of the good of humanity, let me ask what advantage can possibly come from such an unscriptural combination? There is only one source of power which can avail. There is only one power mighty enough to lift humanity out of the spiritual quagmire which it is in to-day. And that power, let me assert, is not in paganism, nor in a combination of paganism and Christianity; that power is the sacrifice of the crucified and risen Christ. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The Bible is the chart and compass of the man bound for the better land.

When the rector announced his Christmastide entertainments, he gave this invitation to his people:

"Come and bring your company, so you're sure it's good. Forget formality, and blunder so into good form. Anticipate Christmas. Put in a pinch of the saturnalia, and blow into it a whiff of the carnival spirit. Be young. Why not? And if you aren't young, recover your youth. Dig him up. Doctor him, and make him dance! It is a new sort of cure, you see, we're after, and staves off thundering sanitarium bills. After all, it's one of the functions of little St. Marks to encourage the *enfant terrible* in us all, and prove he is not so terrible as erroneously advertised."

"The heart is deceitful above all things, and desperately wicked: who can know it?" declares the Ruler of the universe. (Jeremiah 17:9.)

The Bible, though spurned by some and lightly regarded by others, is still the most up-to-date book of all the world's literature. Ethics are good, and philosophy has its place, but in the Bible only is reposed the power which can change the course of man's life and of him make a fit and proper subject for the kingdom which is to come.

Dancing girls of St. Mark's church, in the Bowery, New York City. Bishop William T. Manning denounced the rector for introducing them as a feature of the services of the church of Jesus Christ.

SIGNS TIMES

AMERICA'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait, Alonzo L. Baker, Francis D. Nichol

IT CAME SO SUDDENLY

FRANK SIMONDS, a journalist of national repute, who from month to month presents a summary of world affairs in the *American Review of Reviews*, recently said: "Certainly, since the outbreak of the French Revolution there has been nothing so shattering to long-established conceptions of national existence as is now taking place in Germany before the eyes of a world grown so accustomed to spectacles of destruction as to follow the latest and greatest with languid and wearied attention."

That is a new rôle for the world to assume. In days past, when all was apparently well with the world, the people were very much accustomed to the spectacle of popular ministers and public lecturers discoursing upon the tranquillity of the age and of the progress of civilization and peace. In fact, the people were so used to hearing such addresses that they became well-nigh satiated with the sameness of them, and took it for granted that the peace and progress of which the orators spoke would ever continue.

But what tremendous changes a few brief years can make! That which the public is now most familiar with, even to the point of giving it "languid and wearied attention," is not a discourse on the progress of the world, but a news despatch of fresh destruction somewhere on the earth. We are satiated with stories of calamity, cataclysm, and chaos; with government reports of famine, pestilence, and revolution.

Further to impress the thought of the remarkable change that has come over our old world and the speed with which this change has taken place, Simonds says: "If to-day I lay emphasis—perhaps it will seem to the reader overemphasis—upon the German spectacle, it is precisely because it seems to me the largest thing which has happened in the lifetime of anyone now alive. It may not, as Germans and not a few others assert, foreshadow the collapse of all our common Western civilization, but certainly it does demonstrate weaknesses unsuspected ten years ago and open horizons which can hardly fail to be disquieting. Hitherto we have thought of the decay and decline of nations as a long, slow process, hardly distinguishable to the contemporary eye. But here we have a supreme catastrophe measured by five years of time and seemingly all but complete everywhere."

When a man of Simonds' standing is willing to risk the charge of overemphasis in order to impress upon us this most significant phenomenon of modern history—the speed with which events are taking place—we do not feel it necessary to offer any apology for frequently calling the attention of the readers of the SIGNS OF THE TIMES to the far-reaching nature of these international events in the light of prophecy. Ever since this paper began fifty years ago it has been setting forth the fact that the Bible prophecies pointed to days of trouble and distress of the nations in the near future. Even so short a time past as ten years ago, most people made sport of such interpretations

of prophecy. But to-day everything is different; the scoffer is silent, for the events predicted on the strength of the statements in God's Word are coming to pass and with such suddenness and magnitude that they stagger the imagination.

Just ahead lies the great day of the final consummation of all things, and that day draws on apace. Now is the time in which to straighten out your affairs with your God and with your fellow man. The same Book that sets forth with unfailing accuracy all these terrible disasters also assures us that the man who goes to God in humility will receive forgiveness of sin and protection in the great day of final destruction. N.

"JUST THE STYLE"

SEVERAL years ago, in company with a number of friends, we visited what was known as "Chinatown," in San Francisco, California. It was a section of the city that could never be forgotten by one who had visited it in the olden days before the great earthquake and fire of 1906.

To make sure that we would see the most interesting places, we employed a Chinese guide who could speak some English. Among other places of interest that he took us to was a "joss house," where we saw one of the great gods seated on his throne, and in front of him were some eatables and a cup of tea. I asked the Chinese guide what the food and drink were there for. "Will the god drink that tea?" I asked. "No, no!" he replied; "the god no can drink him. It is just the style—just the style."

Do we take the time to consider how much we subvert the principles of reason and common sense, to say nothing of the revelations of the Almighty, because "it is just the style"? There are many things, including the fanciful vagaries of evolution, that are accepted by people to-day because "it is just the style."

On this question of evolution, for instance, ask yourself soberly: "What evidence have I that it is true?" As you search for evidence, you will find that there is none. It is all speculation.

If, on the other hand, you ask me what is my evidence for my faith in Christianity, I will promptly tell you, "The inspired Word of God gives me the evidence." As I accept that Word, I find that the infinite Father fulfills His promises by revealing the experiences, the power, and the presence of His divine Son.

Jesus says, "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

Any one who has honestly tested this promise knows that it is true. He has a personal experience with Jesus Christ that can not be set aside. He knows from a living contact the One in whom he has believed.

The issues of this life are too serious for us to permit ourselves to be merely following the style.

1. Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 2. It hath seemed good unto me to show the signs and wonders that the most high God hath wrought toward me. 3. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

4. I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. 5. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. 6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. 7. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. 8. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and I told the dream before him, saying, 9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 10. Thus were the visions of my head upon my bed: I saw, and behold, a tree in the midst of the earth; and the height thereof was great. 11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. 12. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it. 13. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. 14. He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches. 15. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth: 16. let his heart be changed from man's,

DANIEL, Chapter Four

and let a beast's heart be given unto him; and let seven times pass over him. 17. The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men. 18. This dream I, King Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, inasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.

19. Then Daniel, whose name was Belteshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream, or the interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. 20. The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; 21. whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: 22. it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23. And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven; and let his portion be with the beasts of the field, till seven times pass over him; 24. this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: 25. that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom

of men, and giveth it to whomsoever He will. 26. And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity.

28. All this came upon the king Nebuchadnezzar. 29. At the end of twelve months he was walking in the royal palace of Babylon. 30. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty? 31. While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee: 32. and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. 33. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws.

34. And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever; for His dominion is an everlasting dominion, and His kingdom from generation to generation; 35. and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou? 36. At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. 37. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase.



An Object Lesson of Pride

AN EDITORIAL



THE third chapter of Daniel, as presented last week, showed the great crisis that came into the life of King Nebuchadnezzar, and the victory for the principles of heaven. But the fourth chapter, as presented on this page, shows how Nebuchadnezzar forgot the lesson that God had sought to impress upon him.

He could still recognize, to some extent at least, "the signs and wonders that the most high God hath wrought toward" him. But nevertheless he was drifting, and God gave him a dream of the great tree that was such a blessing to all mankind. He again called for his counselors to interpret the dream, but none save Daniel, the prophet of God, could tell its meaning.

The import of the dream was such that Daniel for a time stood dumb before the king. But following the true course of every prophet of God, he declared the full counsel of the Almighty to that ruler who had become so intoxicated with his success that he was attributing to himself rather than to God the powers that he possessed. The purpose of God's dealing with

King Nebuchadnezzar, as stated several times in the chapter, was that he might "know that the Most High ruleth in the kingdom of men"; and again he must be given to understand "that the heavens do rule."

King Nebuchadnezzar was exhorted to break off his sins by righteousness and to turn away from his iniquities through showing mercy to the poor. Thereby, said the prophet, "there may be a lengthening of thy tranquillity," or, as in the marginal rendering, "a healing of thine error."

If there is anything that the generation now living needs to learn above everything else, it is that "the Most High ruleth" in the affairs of men. Nebuchadnezzar's heart was lifted up to the place where, notwithstanding this dream and the exhortation of the prophet, at the end of twelve months in his exaltation and pride he declared, "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

Arrogant pride, haughty self-assumption, is the original sin that developed in Satan's own heart and

that he has been using ever since to curse God's creation. The generation now living is vaunting itself as having reached a pinnacle of greatness through the inventions and the increase of knowledge that have come about in this time. But no sin is more insidious and more far-reaching in its degenerating effects than the sin of arrogant selfishness and self-assertiveness. Indeed, every sin in all the category grows out of the manifestation of self.

If ever there was a generation that needed to heed the lesson of this fourth chapter of Daniel, that generation is now. Let it be sounded into every heart to-day that the great God "doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

Keep in mind, in the study of this book of Daniel, the fact set forth several weeks ago, that it was written especially for "the time of the end" and to throw its light upon the "time of trouble, such as never was since there was a nation." God who rules in the heavens knows how to present the lessons needed for to-day.



Keeping PHYSICALLY Fit



*Better learn to
keep well than
to get well when
sick.*

LOUIS A.
HANSEN

Editor LIFE and HEALTH,
Takoma Park,
Washington, D. C.

KEEPING well is better than getting well after being sick. We may appreciate health the more after losing it; but regained health has no advantage over retained health. Keeping well, in the first place, is much easier than getting well, and a lot more certain.

Healing power is keeping power for the physical man; the forces that operate to recover from sickness are the forces that keep from sickness. These forces operate more favorably under normal conditions of health than in disease. It is better to depend upon resistive power to defend against disease than to trust to recuperative power to overcome disease. Keeping a high resistive power, a normal state of health, is certain assurance of well-being,—barring accidents, of course; but depending upon restorative power is uncertain. Sometimes restoration fails, and sickness never benefits anyway.

DISEASE NOT OF GOD

Fortunately, the old medieval idea of the cause of disease is fast giving place to sane and sensible truth,—truth which is both old and new. Men are learning that sickness is not a scourge brought about by some angry and cruel god. Disease is now known to be largely man made. Epidemics do not drop down out of a clear sky; they are the result of wrong living conditions among the inhabitants of earth.

Men are not defying a divine power when combating disease. On the contrary, God encourages every effort made in behalf of man's physical welfare, and adds His divine blessing to man's endeavors to stay the progress of disease.

Man's mortality rate is largely a matter of his own fixing. God has no pleasure in the death of man; He created him to live, and wishes him to live at least his allotted time. And so far as divine provision is concerned, man may live out his time and live it in health.

Instead of working against an overruling Providence, we are working with God when we use natural means for the recovery of the sick. All nature is enlisted on the side of the

invalid. The highest power is at work to heal.

But we must work on God's side if we would see satisfactory results. Many a sick person recovers in spite of drugging, bungling, and neglect. No credit can be given any wrong method of healing when recovery takes place; that belongs to nature's powers alone. The right side is the winning side. We are on that side when we line up with God-given principles of health and healing.

Getting well depends upon our getting right, for we are sick because we have gone wrong. Doing something else that is wrong will not undo the results of our wrongdoing. Wrong does not remedy wrong.

Dosing with drugs is not the way to health, all claims to the contrary notwithstanding. The drug way is not nature's way of curing disease.

Nature is kind, but particular. We may violate her laws with apparent impunity, for the certain ill results may be some time delayed. Nature works hard to restore us to health, but she does it in her own way.

An undernourished child must have more or better food. Nothing will take the place of it. A so-called "tonic" will not replace lacking food elements.

DON'T TRY NOSTRUMS

The overworked and nervous housewife needs rest; "nerve powders" are not a substitute. Woman is not built on a plan that permits her to work beyond her strength and keep up by drugging.

The man who overeats must cut down his food intake. Swallowing something said to be a "blood purifier" will not remedy the matter.

Those who confine themselves to sedentary pursuits can not keep fit by taking pills. If it is exercise they need, they will have to take exercise to get right.

Opiates do not answer for sleep. No brand of "consumption cure" will take the place of fresh air; it is not made right, no matter what its formula.

The best doctor or the biggest sanitarium can not make any one well who does not cease a practice that leads to sickness. The best service that any man or any institution can do, is to turn the patient from his wrong living to the right.

There are rational remedies that may help to overcome the effects of our neglect to live according to health principles, but these are only auxiliary. The main need is to do that which has been left undone.

The means we should use when sick in order to get well, are well for us to use in order to keep from getting sick.

NATURE'S OWN REMEDIES

Nature's chief remedies are pure air, pure water, good food, exercise, rest, and sunshine. These are nature's means of restoring health, and they are also nature's means of maintaining health. They are just as good to use before illness as after; and indeed, their right use will prevent the illness.

The doctors have learned that fresh air, sunshine, and good food will cure consumption. This disease has long held the title of "Captain of the Men of Death." Though slaying its millions, it is nevertheless subject to the simple but powerful agencies of nature. If fresh air, sunshine, and good food will cure consumption, they will prevent it; for it is far easier to prevent disease than to cure it.

The doctor advises a dyspeptic to be careful in his selection of foods, to chew well, to avoid eating between meals, not to eat late suppers, and to observe other dietetic precautions. These are not special curative measures; they are rules one should observe all the time. And they are worth just as much for keeping a man from getting dyspepsia as for helping him to get over it.

Staying well is a safer proposition than trying to get well; one is sure and the other is uncertain. And, besides, no one benefits by being sick, even if he does get well again.

The care and thought we give to getting well will accomplish a great deal more if used earlier. In fact, to maintain health does not require the special attention that is required to regain it. Keeping well is more a matter of regularity in habits that becomes natural. No extraordinary consideration need be given the question of health when we are walking in its ways.

It is a good deal a matter of ignorance and a wrong start that most people go astray in the matter of health. They do not choose to be ill

because of illness itself; there is no enjoyment in it.

Those who deliberately indulge in dissipation, intemperance, and wrong living, may expect the results that follow such a choice. Refusing to live right and well, forfeits the right to be well.

Disease ought to be an effective preacher of health. Every symptom, each pain, all suffering, ought to drive home to our conviction the knowledge that it is best to live for health. Seeing what results from failure to observe health measures, ought to drive us nearer to the protection that health laws afford; for every health requirement is a promise of health reward if it is met.

Every ill effect should emphasize the relation it holds to its cause and should admonish us to avoid the cause. Seeing others suffer, should warn us of the practice we should avoid. Our own ills ought to be ample evidence of the importance of obedience. Every sickness should be a protest against that which caused it, and a lesson of guidance.

FOR SALE. Ripe olives, at wholesale price, in pint, quart, and gallon cans; also in bulk. I handle dried fruit, nuts, brown rice, honey, and olive oil. A. E. Crist, Chico, California.

SIGNS of the TIMES

AMERICA'S PROPHETIC WEEKLY

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

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Shall we die?

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THAT Jesus will come again, and that very soon, is believed by millions of people in all denominations. But there are differences of opinion as to how He will come and as to the effect of the event on the world and its inhabitants. Some tell us that millions now living will not die; others, that Jesus has already come; and still others, that things will continue very much as at present except that a thousand years of peace and tranquillity will be ushered in before Christ's coming. And there are many other views.

We believe that Jesus is coming again very soon; that every eye will see Him at that time; that sin and wickedness and everything earthly will be destroyed. "But of that day and hour knoweth no man." These books set forth our belief, which is the teaching of the Bible. They leave no doubt in the mind because they are not man's argument, but God's word.

WHAT IS COMING? — 25c

MATTHEW 24, OR THE SECOND COMING OF CHRIST — 15c

TO-DAY AND TO-MORROW — 25c

OUR LORD'S RETURN — 25c

The WALK to EMMAUS

BERTHA UNRUH

Late afternoon it is. The day,
That fateful day, seems but to gather gloom
As drag the weary hours to its close.
With drooping heads and heavy hearts
They walk along the road—
Two of that number who had watched,
Believed, and loved the Man,
The Nazarene, who taught and healed,
And comforted the sad.
Their hopes had risen as they saw
The multitudes flock to Him day by day;
'Twas He, they thought, who should redeem
The chosen of the Lord.

But now their hopes are crushed:
For had He not been slain? And then to add
Yet deeper sadness to their saddened hearts,
The news was brought that it was gone—
His body—from the tomb where it was laid.
Rehearsing thus the story of their grief,
Dejectedly pursue they their sad way.

The day wears on. The gathering shades
Fall o'er Judea's hills and o'er the road
Where walk the lone disciples.
"Why talk ye thus? and why are ye so sad?"
The words come from a Stranger who has come
Close up beside them, matching now
His step with theirs.
Aghast they look into His face—
Yet recognize Him not—and ask,
"Hast Thou not heard? Art Thou a stranger
That Thou hast not known
The things that came to pass here in these days?"
They tell Him all: how they had fondly hoped
He would assert His kingship and release
His people from the heavy Roman yoke.
But all is ended now. Their hopes had died
With His expiring breath upon the cross.

He listens quietly, and then,
Although His great heart yearns to bless,
To banish all their fears,
Yet must He teach them first
The lessons they shall nevermore forget.
"O fools," He says, "and slow of heart,
Why can ye not believe?
Why read ye not the scriptures that foretell
The very things o'er which ye mourn and weep?"
And as He speaks, the darkness of their minds

Surrenders to the light revealed
Through Moses and the seers of ancient days.
And then they see, as they had never seen,
God's wondrous plan to save
The world from sin and that which follows—death.

The village reached, the Stranger would have passed
Their humble dwelling as they enter in,
But they allow Him not.
"Abide with us," they urge, "for night has come,
And we would have Thee tarry here."
(Ne'er had that low-hung door
Admitted such a guest, nor had their board
Been graced with nobler presence!)
As they sit at meat, He stretches forth His hands
To bless the simple fare, and in a trice
Their eyes are opened, and
"It is the Lord!" they cry,
And would have kissed those nail-scarred hands,—
But he is gone!

Forgotten is their meal, their hunger lost
In the deep joy with which their hearts are filled.
Back to Jerusalem they go, o'er rock and stone.
The night is dark, but oh, 'tis light within!
"The Lord is risen!" They must bear the news
To others who had sorrowed like themselves.

Ah, friends, we do not tread
This earthly path alone! There walks beside us One
To whom are known the sorrows and the griefs
Of life's hard way. He understands
And longs to bless and cheer.
Fain would He tarry in our dwelling place
At eventide, aye, and through all the day!
Why do we not constrain Him to come in?
(For He comes not unbidden, though He waits,
And oft with sadness must He turn away.)
Then should we, too, with overflowing hearts
His message speed to all the world around,—
The message of a risen Lord,
A living Saviour, who has conquered death;
A coming King, whose right it is to reign.

Soon shall He take the scepter that He won
At so great cost,—the price of His own blood,—
And reign supreme. Then let us now
Crown Him the rightful Monarch of our hearts
That we may reign with Him eternally.

