

Signs of the Times

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Europe in the Melting Pot



*"Europe at last
had crossed the
Rubicon."*

By PERCY T. MAGAN

After nearly two years of the most ferocious, crushing struggle of earth's war-stained history, a stupefied world asks, "What meaneth the noise of this tumult?" and in the words of a great metropolitan daily says, "Writers who can throw light on the great fundamental problems of the race, and give some idea of its destiny, will have an attentive and even an anxious hearing."

We are glad to announce that beginning with this issue, Dr. Magan will give an extended series of articles discussing the titanic European conflict in the light of the Sacred Scriptures. Dr. Magan is now one of our regular editorial contributors.

EDITOR.

EVER since that sultry summer's day in the year of our Lord 1914 when the hoarse-mouthed cannon around ill-fated Liege proclaimed to all the world that Europe at last had crossed the Rubicon, men and women the earth around have pondered to themselves, in the language of the ancient seer, "What meaneth the noise of this tumult?" The greatest military and naval powers of all time were hastening to the fray. A war the most costly, the most hideous, the most pentecostal in the sorrow and sadness which it left in its wake, at last was on.

It all came so suddenly that things seemed thrown out of their natural harmony and precipitated into a horrible, murderous melting pot. Men and women intuitively knew that the most fearful, the bloodiest holocaust of all times was about to be staged. Full well they understood that a killing, beyond question the most gigantic of all the ages, was now to soak war-sodden trenches with the sickening crimson stain.

Men asked themselves, Is this the baptizing wherewith all the twentieth century is to be baptized? All the hopes which had been so fondly built upon the peace societies, the Hague Tribunal, arbitration treaties, upon the religion, culture, and civilization of

a refined and enlightened age, had been smitten into the very dust, and the Old World, in less time than is taken to tell it, had, in the language of Lord Rosebery, "rattled into barbarism."

Long ago, an ancient prophet, in telling of days that were to be, had written: "The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."

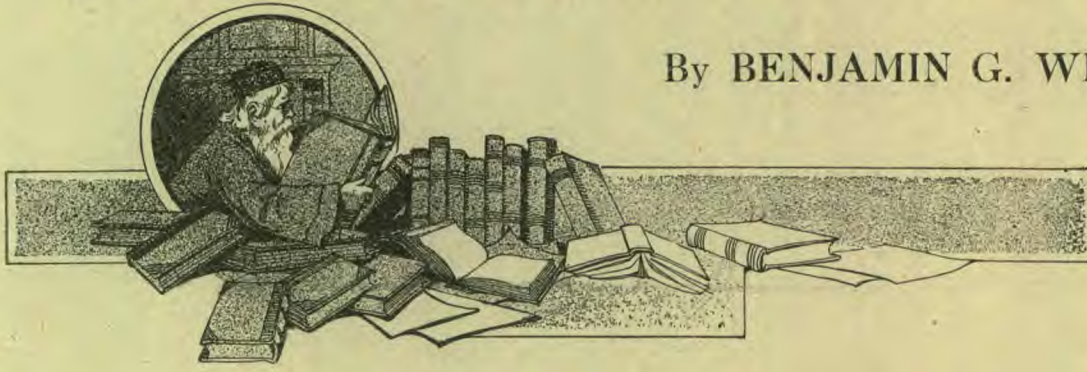
And when this welter of war commenced, serious hearts began to wonder as to whether or not the days of God's visitation had at last begun, and whether the days of recompense foretold so long ago were not indeed come; for, without question, since the days of Noah, when God destroyed the earth and all mankind save the few shut into safety within the ark, there has never been such a staggering and appalling judgment visited upon the earth as the titanic struggle in which the nations of Europe are reeling to-day in their death throes.

In some respects, the present struggle is a more terrible thing, more fraught with pain and anguish and woe, than was the destruction of the world in the waters of the Flood; for there, in a few moments of time, as it were, men met death, and passed out of existence. But it is far different to-day, where men are maimed and tortured and torn, where women's hearts are rent with life-long sorrow, where bodies famish for lack of food, and children die for need of milk. Yea, verily, this contains in many ways more awful elements than the Flood itself.

Gazed upon from the ordinary angle of vision, the story of mankind soon palls upon the mind, and the past brings only a sickening sensation, which in turn causes to be inborn (Continued on page 8)

REVELATION UNFOLDED

By BENJAMIN G. WILKINSON



BENJAMIN G. WILKINSON

The Crowning Achievement of the Bible

THE book of Revelation is the crowning stone in the temple of the Holy Scriptures. "Blessed is he," says John, "that keepeth the sayings of the prophecy of this book." Rev. 22:7.

If the Jews found their inspiration in the books of Moses, and the early Christians dug theirs out of the Gospels, and the Reformers found theirs in the epistles, certainly the book of Revelation will furnish, in these days of last things, the final and greatest uplift. In it may we find the little streams of prophecy beginning away back in the origin of the Scriptures, starting small, growing large through the voice of the prophets, and swelling at last into a great stream in the book of Revelation, to flow on as a mighty river into the ocean of eternity. As scattered rays of light are gathered together and focused in a burning glass, so all the rays of light divine find in the book of Revelation their burning glass.

In the book of Genesis, we find the Holy Land pictured as a garden, occupying a small portion of earth's surface. But in the book of Revelation, we see this extended until the glory of God covers the whole earth, with the city of the New Jerusalem and its splendor in the midst thereof.

The Glorious Consummation

In Genesis, we see a human pair driven away from access to the tree of life, by the cherubim with flaming sword. In the last book of the Scriptures, however, we see a great concourse of redeemed, of whom it is said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

All we learn of the Redeemer in the first book of the Bible is the promise of the woman's seed who was to bruise the head of the serpent. Who this may be, we understand only by glimpses we obtain through the prophetic utterances in the Old Testament, until in the New Testament we meet the Lamb of God, who takes away the sins of the world.

The picture is not consummated, however, until we find the book of Revelation to be a series of glorious visions concerning the splendor of the Son of God. In chapter one, He is represented as walking in the midst of the flaming candlesticks, and holding in His hand seven seals, while His countenance is as the sun when it shines in its strength. Next we behold Him, in the fourth and fifth chapters of this same book, receiving the adoration of ten thousand times ten thousands of angels—easily the equivalent of the population of the United States—as they sing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And finally we behold Him as the bright and morning star of the Scriptures'

The book of Revelation is God's last word to man as recorded in the canon of Scripture; yet there is no portion of the Sacred Writings less understood and less read, notwithstanding the blessing pronounced by the living God upon all who read that book, or even hear it read, and keep the things that are written therein. The most solemn warnings and the most glorious promises of reward between the covers of the grand old Book are here recorded. All lovers of truth are therefore invited to follow carefully the series of expositions by Dr. Wilkinson which begins in this issue.

EDITOR.

last chapter, to whom the sighing of all hearts is directed in these words: "Even so, come, Lord Jesus."

Life Larger than Logic

WHAT kind of reasoning would it be to hold that all the books of the Bible have been given by God, guarded throughout the centuries by His watchcare, and brought together through the divine providences in a compact whole, only to have added to them a final book that crept in and received a place of honor at the end, and yet was not from God? No one could for a moment maintain that Divinity exercised power to make the rest of the Bible authentic, then spoiled the job by putting to it as an end a spurious revelation. Rather must we say that with the first advent of Christ, so many prophetic predictions of the past had been majestically fulfilled, that God could afford to be prodigal with His forecasts concerning the second coming.

The book of Revelation was needed to complete the sacred canon of the Scriptures. No other New Testament writings gave a picture of the glory to come, adequate as a close to so many glorious predictions. Although the erudite critic may put on his glasses, quote eminent authorities, and give resounding reasons why the book of Revelation is not of God, yet experience teaches us that life is always larger than logic.

A Succession of Events

THE book of Revelation was not only to tell in general of things to come, but it was designed by God to make those events stand out in vivid detail. It was to be a telephoto lens. It would seize upon things still distant in the future, bringing them near, and permit us to examine them in detail. So we have seven churches, seven seals, seven trumpets, and seven plague angels. The seven churches give the relation of Christ to the church; the seven seals, of the church to the world; the seven trumpets, of Christ to the world; the seven plagues are the final outpouring of God's great wrath.

Just before the opening of the seven seals, we hear the song of the resurrected saints in glory saying, "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth." Then the Lamb steps forward, and takes out of the right hand of Him that sits on the throne the book sealed with seven seals. While He has this book within His hands, and before He breaks the first seal, the song is heard, "We shall reign on the earth."

The seven seals begin with the first advent of the Lord Jesus Christ, when He appears before us as a Lamb slain for the sins of the world, and reach to His second coming, when the promised restoration begins. So we shall expect the seven seals to mean a succession of events covering the whole period of time between the first and the second coming of our Lord. We shall look to see the first seal tell of things immediately following the death and resurrection of Christ; and the last seal, of events that accompany His return in glory. Is this so?

Next week, Dr. Wilkinson's subject will be, "The Struggle Against Paganism and Apostasy."

What Must I Do?

THE question, "What shall I do to be saved?" has stirred many anxious hearts throughout the history of the world.

Gathered before Peter on the day of Pentecost were those who, a little time before, were out on Golgotha mocking the Lord in His dying agony. When, by the blessing of God, Peter presented to the multitude the fact that Christ, whom they had slain, was their only hope of salvation, they cried out, "Men and brethren, what shall we do?" Peter then told them what to do. Said he, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

When the keeper of the prison at Philippi saw the earthquake, and the marvelous deliverance of Paul and Silas, he cried out, "Sirs, what must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The young man that asked the Lord, "What good thing shall I do, that I may have eternal life?" received the answer, "If thou wilt enter into life, keep the commandments."

Summing these good answers, we are instructed to repent, believe on the Lord Jesus Christ, be baptized, and, by the help of the Lord, keep the commandments of God.

A. S. BOOTH.

"THERE can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross."

The World Cry for Peace

A Proposed League to
Enforce It

By M. ELLSWORTH OLSEN



THE HON. WOODROW WILSON, PRESIDENT OF
THE UNITED STATES



THE HON. WILLIAM HOWARD TAFT, PRESIDENT OF LEAGUE TO ENFORCE PEACE

EIGHTEEN years ago, in the summer of 1898, the young czar of Russia startled the world with his proposal for an International Peace Conference and the reduction of armaments. The conference was held at the Hague the following year, and attended by representatives of twenty-six states, and one of its results was the formation of a Court of Arbitration for dealing judicially with such matters as the nations might submit to it.

The second Hague Conference, held eight years later, in 1907, and attended by forty-four states, then practically the whole civilized world, devoted its attention chiefly to strengthening the work of the first. It set out five different methods of adjusting international difficulties without recourse to war:

First, the powers signing the convention agreed in general to use their best efforts to bring about the peaceful settlement of all outstanding difficulties. Secondly, in case of serious disagreement, recourse was to be had to the mediation of one or more friendly powers. Thirdly, the powers agreed that it should not be regarded as an unfriendly act if one or more powers not involved in the dispute should, on their own initiative, offer their mediation to the states in disagreement. Fourthly, in disputes involving national honor or vital interests, the nations not able to come to an agreement by means of diplomacy, should institute an international commission of inquiry to render a solution easier by a full investigation of the facts. Finally, arbitration was recognized to be the most equitable means of settling disputes of a legal character.

Both conferences made certain declarations and suggestions which were not agreed to by all the important powers, but the foregoing statements were generally accepted. The question of limitation of armaments was taken up at the first conference, but was waived when the military representative of Germany refused to consider it. It was also waived at the second conference. Thus the chief object assigned for holding the conference was definitely set aside for lack of necessary agreement.

Peace Advocates Disillusioned

How far the general principles that were adopted have been followed in the years that have elapsed since the holding of these conferences, the reader may judge. The Boer war, the Russo-Japanese conflict, the war of the Balkan powers, and the present great European war, vastly overshadowing every previous conflict, have all broken out since the holding of the first Hague Conference.

Peace advocates, if not utterly discouraged, have at least been disillusioned. Evidently the idea of universal peace effected and maintained wholly by moral suasion is not a feasible thing. There must be an ele-

Every reasonably practical movement toward promoting world peace is eagerly watched by all who have the welfare of humanity at heart. And of the eight hundred peace organizations earnestly endeavoring to insure the ultimate recognition of justice and world peace, none is more conspicuous and impressive than the League to Enforce Peace which held its first assemblage in Washington, D. C., May 26 and 27, and of which the Hon. William Howard Taft is president. A full report of this significant conference will be given by Dr. Olsen, who also attended the last Hague Peace Congress. In the next article, addresses of men of national and international fame will be presented, discussing the world problems involved, the relation to the labor movement, and to the Monroe Doctrine. The title will be, "A Declaration of Interdependence." EDITOR.

ment of force in the program in order to make it practically operative in a world made up like the present one. This is what is attempted in the league whose first annual meeting is the subject of this article.

When the present war broke out, a year ago last summer, the *Independent* began to urge editorially the formation of a great world league to enforce peace, as the one practical means of maintaining international equilibrium. Other friends of peace who saw the weakness of previous attempts in that they lacked the element of force, began to



New Willard Hotel, Washington, D. C., headquarters of the league during its recent conference.

think along similar lines; and the outcome was a meeting held in Independence Hall, Philadelphia, a year ago on the seventeenth of June, at which the League to Enforce Peace was brought into existence. A permanent committee was appointed, with Ex-president William Howard Taft at the head,

and President Lowell, of Harvard University, as chairman of the executive committee.

Principles of the League

THE league thus organized has expressed its fundamental principles in these words:

"We believe it to be desirable for the United States to join a league of nations binding the signatories to the following:

"1. All justiciable questions [that is, questions involving only such issues as may be decided by the rules of international law] arising between the signatory powers, not settled by negotiation, shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

"2. All other questions arising between the signatories and not settled by negotiations, shall be submitted to a Council of Conciliation for hearing, consideration, and recommendation.

"3. The signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility, against another of the signatories before any question arising shall be submitted as provided in the foregoing.

"4. Conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the judicial tribunal mentioned in Article One."

With this simple statement of its principles, the league has been gradually organizing in the various states; and at this its first annual meeting, there were in the neighborhood of two thousand delegates who signified their intention to attend. The purpose of the gathering was to give a clear setting forth of the objects and scope of the organization, and lay some definite plans for the further promulgation of its principles, with a view to educating the people of this country to take an intelligent part in the reorganization of Europe, and in fact, of the world, which is likely to follow the present war.

The conference convened in the Belasco Theater, just across from the White House, Friday morning, May 26, and closed with a banquet on the following night. The delegates were representative men from all parts of the United States, some being sent by the governors of the various states, others coming at the invitation of the executive committee. There were presidents of colleges and universities, diplomats, members of Congress and of state legislatures, publicists, members of the Cabinet, and a number of prominent business men. All together, it was a meeting long to be remembered for the high moral tone that characterized the speeches, and for the fine enthusiasm and

love of humanity manifested by the delegates generally.

Modest Claims Put Forth

THOMAS RAEBURN WHITE, a lawyer of Philadelphia, gave the opening address, in the course of which he mentioned certain objections that had been brought against the league. Incidentally he pointed out that the claims put forth were modest ones.

"No one contends," he said, "that the program of the League to Enforce Peace is perfect; no one believes that it will abolish war instantly, even among its members; but that is no reason for refusing its support. We do not condemn our educational systems because they have not put an end to illiteracy, or our religious or moral institutions because there is still evil in the world—we try to make these institutions better. The question

tions, we need but to apply the principles of enlightened relations between men. In fact, I know no better guide for American action in the present crisis than a very old story about the duty one individual owes another. The story is familiar to you."

Ridding Jericho Road of Outlaws

THE speaker here quoted the parable of the Good Samaritan. "To-day," he continued, "the world is wounded. Civilization has fallen, bruised and beaten, by the roadside. There are only a few nations far enough removed from the conflict to be able to go in peace along the highway. Of all these nations, we are the most powerful. The United States may take either of two attitudes in the present crisis. Like the Levite, it may do the selfishly safe thing, preserving merely its own comfort and safety; or like the Sa-

easily adjusted; for if we should adopt as our slogan 'National Preparedness for International Peace,' every man and woman in America would feel it to be not only a duty but a privilege to prepare themselves to do their share in preserving the peace and order of the world. The fear of militarism would be removed; for if we pledge our arms to the defense of the peace of the world, and agree to submit our disputes to an International Court before declaring war, we thereby protect ourselves against the possibility of our ever waging a war of conquest, and make impossible our *hasty* entrance into any war."

A HEAVEN ON EARTH

THE earth is teeming with the evidence of God's measureless love to man. Our heav-



A FEW OF THE PROMINENT MEMBERS OF THE LEAGUE TO ENFORCE PEACE, GROUPED ABOUT FORMER PRESIDENT TAFT, WHO WAS RE-ELECTED PRESIDENT OF THE LEAGUE

Harris and Ewing

is whether the establishment of the program of the League to Enforce Peace will on the whole *tend* to prevent war, and *tend* to promote harmony and good will among nations. If so, then we should give it our support. There can be no doubt that it will be of value in the great world movement toward a permanent organization among nations, which will some day provide for the suppression of international disorder as promptly as disorder is now suppressed in the best regulated communities."

Isolation Henceforth Impossible

EDWARD A. FILENE, a Boston merchant, and a director of the Chamber of Commerce of the United States, showed how vitally America is related to Europe and the rest of the world in a business way.

"This war has emphasized the fact that the United States has become a world power. It has compelled America suddenly to think in terms of world civilization. Carefully sheltered from the recurrent storm and stress of European politics by our geographical location and our traditional policy of isolation, we have, as a nation, grown both powerful and rich; but the war has shaken down about our ears the House of Isolation. We have learned that isolation from world affairs is henceforth impossible, and that cooperation in world affairs is imperative. But we are groping for a program. The bigness of world demands makes hesitant a nation accustomed to national demands only."

"International problems," the speaker went on to say, "are fundamentally the same as individual problems, except they are bigger. To find a program for relations between na-

maritan, it may let the unfortunate situation in which the world now finds itself awaken it to the truth that strength owes a debt to weakness, and that order owes a debt to disorder.

"We have come to a time when the Good Samaritan is, in theory at least, accepted as an illustration of the minimum social responsibility that any civilized man must accept. The Good Samaritan is the classical example of remedial charity prompted by pity. The millions of dollars we have given to relief funds might indicate that the United States has adequately played the rôle of the Good Samaritan; but I am convinced that were this parable stated to-day, it would not limit the action of the Good Samaritan to dressing the wounds and paying the hotel bill of the victim, but would have him start a practical movement for ridding the Jericho road of outlaws, instituting adequate police protection, and making the road a safe avenue for travel. In other words, remedial charity is no longer a complete answer to give to suffering. We must add preventive measures.

Arms for Defense of Peace

"EVERY counsel of wisdom urges us as a nation to stand upon this platform. It is sound business policy. A peaceful world makes possible a permanently prosperous America. It is sound political policy. It will mean for us a foreign policy under which we shall consciously assume that responsibility in world affairs that duty demands. It will mean for us a domestic policy that will clarify many of our vexed questions. If we unite upon this program, all differences about the degree of preparedness necessary will be

enly Father has the tenderest solicitude for all His creatures. Man, beast, and bird are abundantly supplied with the bounties of heaven so essential for the maintenance of life.

In view of these blessings so freely bestowed upon mankind, what could be more appropriate and more pleasing in the sight of Heaven than for the head of the family to gather his loved ones about him in the early morning, and after reading a portion of God's word, unite in praise and thanksgiving! A home of prayer is a heaven on earth. Angels of God gather around that hearthstone, and breathe peace and happiness into every heart. Such a home is the special object of God's care and infinite love.

Those who do not learn to praise God on earth will never praise Him in heaven. The gates of the city will be forever closed against prayerless families. In fact the wrath of God is proclaimed upon them: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name." Jer. 10:25. But the desire of the heart is granted to the penitent soul who asks in faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is nothing on earth so dear to God as His praying people. "The Lord's portion is His people," and He keeps them "as the apple of His eye." Deut. 32:9, 10.

E. HILLIARD.

"SELF-LOVE is the secret of many of the most unlovely things in disposition, in character, and in conduct."

A Day or an Institution—Which?

Could Congress Change the Sabbath?

By CARLYLE B. HAYNES

IT is important at this point in our discussion of the Sabbath question to discover, if possible, of what material the Sabbath is composed. What is the Sabbath made of? And this question, too, is answered by the Bible.

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

Notice what it was God took to make the Sabbath of. He ended His work on "the seventh day." He rested on "the seventh day." He blessed "the seventh day." He sanctified "the seventh day."

God took a day and made a Sabbath out of it, and the day he used was the seventh day. The Sabbath is made of the seventh day. Let the passage above be read again, and notice where God puts the emphasis:

"And on *the seventh day* God ended His work which He had made; and He rested on *the seventh day* from all His work which He had made. And God blessed *the seventh day*, and sanctified it [*the seventh day*]: because that in it [*the seventh day*] He had rested from all His work which God created and made."

It is the day that is emphasized. The *seventh day* is the Sabbath.

A Day, Not an Institution

ATTENTION is directed to the fact that nothing is said in the Bible of a Sabbath *institution*. Some would have the commandment read: "Remember the Sabbath *institution*, to keep it holy. Six days shalt thou labor, and do all thy work: but one day in seven shalt thou rest, for one seventh part of time is the Sabbath institution; in it thou shalt not do any work." They would have the blessing and the sanctification placed upon the institution. But God plainly placed His blessing and sanctification upon the *day*. God did not say, "Remember the Sabbath, to keep it holy"; but He did say, "Remember the Sabbath *day*, to keep it [the day] holy." It is the *day* that is to be kept holy, because it was the *day* that was blessed; it was the *day* upon which God rested; it was the *day* that He appointed to be kept.

The Sabbath is not a movable institution, that was placed upon one day, but which can be changed and transferred to some other day, as many seem to think. The day itself is the Sabbath. "The seventh *day* is the Sabbath of the Lord thy God: in it [the day] thou shalt not do any work." The day itself is the important thing.



His Bountiful Care

By WORTHIE HARRIS HOLDEN

THE stars looking down from the heights of the night
Whisper ever of God's constant power and might.

The sun riding forth with the strength of the day
Declares the Creator is mindful for aye.

The trees with their spires point always above,
While the birds in their branches are warbling God's love,
And the wonderwork daily in meadow and field
Allures to continual thanks for their yield.

So full to o'erflowing, so fresh every morn —
How can we, God's children, be sad and forlorn?
Wherever I look, countless blessings I see,

And they beckon my thoughts to our Lord's constancy.

'Tis omnipotent power, with a Father's great love,
That so graciously wings our affections above.

Ah, we cannot keep silent, for mighty our King,
And our hearts' adoration the offering we bring.

Though the seraphs give homage forever on high,
Still He yearns for our song from His throne in the sky,
And His quick ear discerns when one voice ceases praise
For His bountiful care that encircles our days.

Emphasis Placed on the Day

LET the reader turn to Ex. 20: 8-11, and read there the Sabbath commandment, and notice where God again places the emphasis:

"Remember the Sabbath *day*, to keep it [the day] holy. Six days shalt thou labor, and do all thy work: but *the seventh day* is the Sabbath of the Lord thy God: in it [the seventh day] thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh day*: wherefore the Lord blessed the Sabbath *day*, and hallowed it [the seventh day]."

God blessed a day because He had rested on that day. And He made that day holy. The seventh day was the recipient of all the things God conferred. The rest, the blessing, the sanctification, and the holiness pertain alone to the seventh day. When, therefore, some other day is used as a Sabbath, every element that constitutes the Sabbath is left out and lost. When another day is taken in

the place of that day upon which God rested, then we have a day upon which God did not rest, a day which He did not bless, and a day which is not holy. Hence, whatever else we do have, we do not have the Sabbath, for the Sabbath is the seventh day and that alone.

On the seventh day God rested. That fact can never be changed. We cannot place that rest on any other day, and therefore the blessing and the sanctification cannot be transferred to any other day, for they were bestowed on the seventh day because of the fact that God rested on that day.

To illustrate: The writer was born on May 24. That is his birthday. Nothing that he can do, and nothing that all the nations of the earth can do, can ever change the fact that May 24 is his birthday. He might decide to celebrate June 24 as his birthday, or he might even claim that June 24 was his birthday; but celebrating June 24, or claiming June 24 as his birthday, would not make it so. May 24 would still remain his birthday, simply because of a fact that could not be changed — the fact that he was born on May 24. So with the Sabbath. On the seventh day God rested. That is a truth, a fact. It cannot be changed. I cannot change it. Congress cannot change it. The pope cannot change it. And the fact must ever remain, that the seventh day, and the seventh day alone, is the Sabbath, the rest day, of the Lord.

And it is not the Old Testament alone that places this emphasis on the seventh day as the Sabbath. The New Testament also teaches clearly the same truth. The following passage makes this plain:

"This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23: 52-56; 24: 1.

In this passage, three days are mentioned, "the preparation" day, "the Sabbath day according to the commandment," and "the first day of the week." And it is plain to all, that "the Sabbath day" is the day immediately before "the first day of the week."

Thus the Old and the New Testament are in entire agreement regarding the fact that the seventh day is the Christian Sabbath.

Light Through a Chilean Jesuit

Manuel Lacunza, Early Expositor
of Prophecy

By C. C. CRISLER

FOR a full third of a century, from 1767 to 1801, in the picturesque old walled town of Imola, in central Italy, there lived a humble Jesuit priest, Manuel Lacunza by name, whose study of Holy Scripture, and particularly of the prophecies of Daniel and the Revelation, was destined to throw much light on the teachings of God's word with regard to the second advent of Christ.

The age in which Lacunza studied and wrote, has been characterized by an observant clergyman of the Church of England, the Rev. Edward Miller, one-time fellow and tutor of New College, Oxford University, as a period of uneasy desire for a change in the established order of things. "People began to 'look up and lift up their heads,' thinking that their 'redemption was drawing nigh.'" This led to "an eager study of Holy Scripture. . . . And as men were then looking forward, the study of prophecy in particular attracted a great deal of attention."

"The way had been paved for this," continues Mr. Miller, "in the works of Sherlock, Newton, Horsley, and Lowth, following upon those of Mede in the seventeenth century. These abounded with general principles ready for application. And now many minds were engaged in finding out modes of adapting the pictures drawn in the Revelation, or in other parts of Holy Scripture, to the events of the age, and in discovering signs, as they supposed, of the approaching end of time." ("Irvingism," volume 1, pages 9, 10.)

Light Through a Chilean Jesuit

THE time had arrived for a much clearer comprehension of the prophecies than had hitherto been gained by Biblical scholars; and among those to whom God gave special insight and sound judgment in the interpretation of the books of Daniel and the Revelation, was Manuel Lacunza, the studious recluse of Imola.

Born at Santiago de Chile, South America, July 19, 1731, of noble though not very rich parents, Lacunza had the advantages of as liberal an education as was afforded by the schools of Chile nearly two centuries ago. At the College of the Jesuits, in Santiago, he made good progress in the study of philosophy and theology; and in 1747, he became a member of the Society of Jesus. Later, "he was appointed to the superintendence of the novitiates, in which situation he showed his zeal for the spiritual good of the young people under his care." (See P. Enrich's "Historia de la Compañia de Jesus en Chile," volume 2, page 495; also a recent monograph, by M. R. Urzua, "El P. Manuel Lacunza," pages 5-7.)

While in Chile, Lacunza took particular pains to instruct the common people publicly in Bible themes, and was held in good repute as a preacher. But in the midst of his labors as a teaching priest, he was suddenly removed far from the scene of his activities. Without warning, and without any apparent reason, Charles III of Spain had sent into all his colonies sealed dispatches, to be opened everywhere on the same day, April 2, 1767, providing for the immediate expulsion of all Jesuits from his realm. Thus Lacunza was compelled to leave his native land, and seek refuge in Italy. Yet by the Lord's providence, the calamity that had befallen him was turned finally into a wonderful blessing; for Lacunza, living "in retirement, avoiding

society, conversing only with his books," was thus enabled to produce, as the fruit of long study and meditation, a masterly work on the second advent of Christ, which afterwards exercised a profound influence on the minds of students of prophecy in many parts of the world.

A Noteworthy Publication

LACUNZA'S exposition of scriptures bearing on the second advent, was circulated first in manuscript form. Some years after his death, which occurred in 1801, the manuscript, considerably abridged, was printed "at the Isle of Leon" (Cadiz, Spain, 1812). The two small octavo volumes bore the title, "Venida del Mesias en Gloria y Majestad" ("The Advent of the Messiah in Glory and Majesty").

The time was ripe for the appearance of this scholarly work. Entirely different from any treatises on the second advent which had hitherto been published, and far in advance of them, Lacunza's work gave definite shape to the study of the signs of the times foreshadowing the approaching Judgment and the end of the world. Not until the next



MANUEL LACUNZA, THE STUDIOUS RECLUSE
OF IMOLA

year (1813) did Cunninghame's "Seals and Trumpets" appear; and the year following, Frere's "Combined View of the Christian Prophecies." These men were unacquainted with Lacunza's work, although in many essentials their interpretations were very similar to his.

For some years after the publication of Lacunza's manuscript, it was not known that a Chilean Jesuit was the author, as the volumes had been issued under the literary pseudonym *Juan Josafat Ben-Ezra, a converted Jew*—a name even to this day not infrequently assigned as that of the real author. The printing of the volumes had been accomplished during a short period when the laws of Spain were favorable to the liberty of the press. Shortly afterwards, these laws were repealed, and the book was largely suppressed. God's providence overruled, how-

ever, in favor of seekers after truth in old Spain during those troublous times. "When the inquiring mind of the Spanish youth was hindered from the food which it desired, . . . they formed secret societies, of which the object was to procure and read those books expressly which were prohibited by the Inquisition." Among the volumes thus searched out and read, was this one written supposedly by Ben-Ezra; and in its teachings the spiritual-minded took great delight. (See translator's "Preliminary Discourse," pages 15, 16, in 1827 English edition of Lacunza's "Advent of the Messiah.")

The Light Shining in Many Lands

NOT alone in Spain did Lacunza's work have circulation. It was well received in South America—so well, in fact, that from the continent of the author's birth the volumes were forwarded in 1816 to England, being sent "to the diplomatic or commercial agent of the Buenos Aires government, to be printed; and an edition of fifteen hundred copies was actually printed for the use of the Spanish colonies." (*Id.*, page 16.)

In 1818, an abridgment was published in Paris, under the title, "Vues sur le second avènement de J. C." A contemporary religious journal recommends the acquisition of this abridgment, declaring it to be "truly an excellent treatise, full of light, and the most complete and profound we have regarding the subject of the last days." It also mentions "a Latin translation made in the presence of Lacunza, known only in Italy, where it circulates in manuscript, and seems to have had a good reception by the scholars." (*The Chronique Religieuse*, Paris, 1819, volume 1, page 179.)

In 1825, a Spanish edition was published in Mexico, in three volumes, quarto; and in 1826, another edition in Spanish was published in London.

An English Translation

It was in the year 1826 that a copy of the 1812 Spanish edition of Lacunza's work fell into the hands of the Rev. Edward Irving, who at that time was preaching to great congregations in London on the prophecies of the second advent. "When I had read a very small portion of it," Irving declared, "the hand of a master was made manifest to me." Immediately the London preacher began planning for an English translation, which he himself finally undertook with great enthusiasm. Referring afterwards to this arduous labor prompted by a love for the truths set forth in the pages of the Spanish original, Irving wrote:

"I prevented the dawning of the morning, and I envied the setting in of the shades of evening, to labor in my work; and when my hands and my eyes failed me, because of weakness, the helper whom God hath given meet for me, served me with hers, and so we labored to bring this labor of love to completion. . . . Oh, that my brethren in Christ might have the same divine satisfaction and unwearied delight in reading, that I had in translating this wonderful work!" ("Preliminary Discourse," pages 20, 21.)

Irving's translation was published in London, in 1827 (two volumes, octavo). An abridgment was published in Dublin, 1833.

The Author's Lucid Style

ONE of the chief merits of Lacunza's writings is his masterly grouping of passages of Scripture bearing on important events. As an example of his lucid and convincing style in the exposition of Bible truths, the following extract is submitted from his chapter on "The Day of the Lord" (1827 London edition, volume 2, pages 215, 216):

"This day is called, in the Scriptures, 'the great and terrible day.' Malachi 4. It is

(Continued on page 14)

IS DEATH THE GATEWAY TO LIFE?

Is David in Heaven? — Immortal Life Inseparably Connected with the Resurrection

By LUCAS A. REED

IT is never a pleasant task to teach along lines where prejudice is apt to control people's understanding. Under the subject of this article, we have the disagreeable task of telling something that many people do not like to know; yet it is absolutely necessary that these things be told, regardless of who believes or disbelieves.

The watchman is told to give the warning, whether the people will hear or not. The truth must be told.

With reference to the question of man's immortality, there is almost universally one belief, and that is that "death is the gateway of life"—that at death, man does not cease consciousness, that he enters into a more ecstatic or a more terrible state of existence, depending upon his life here. This belief is held by the great majority of Christians, without warrant from the Bible. This teaching lays the foundation for spiritualism.

In order to get at the matter definitely, we will allow a well-known minister to state this doctrine of life after death. But before we do so, let us place the following responsibility before the reader: In the Bible, most serious warning is given against spiritualism. Among the Israelites, that any should seek to familiar spirits, or attempt to communicate with the dead, was absolutely forbidden. In the book of Revelation, the warning is plainly given that in the last days, spirits of devils will work miracles to deceive, going forth to "the kings of the earth and of the whole world," to mislead them. Rev. 13: 13, 14; and 16: 12-16.

The Christian churches, almost without exception, believe, or have believed, that it was wrong to dabble in any way with spiritualism, or to attempt to talk with the dead. There is over it all a glamour of suspicion and doubt. Yet if the dead are alive, why should they not visit the earth?

Laying the Foundation of Spiritualism

WE will now quote from one of many ministers who have taught that the dead could communicate with the living; who helped—perhaps unwittingly and unintentionally—to lay the foundation upon which spiritualism will rear its terrible fabric of deception for the last days. The quotation follows:

"Often the glories of heaven have struck the dying pillow, and the departing man has said he saw and heard those who had gone away from him. How often it is, in the dying moments, parents see their departed children, and children see their departed parents! I came down to the banks of the Mohawk River. It was evening, and I wanted to go over the river; and so I waved my hat and shouted, and after a while I saw some one waving on the opposite bank, and I heard him shout, and the boat came across, and I got in and was transported. And so I suppose it will be in the evening of our life. We will come down to the river of death, and give a signal to our friends on the other shore, and they will give a signal back to us, and the boat comes, and our departed kindred are the oarsmen, the fires of the setting day tinging the tops of the paddles.

"Oh, have you never sat by such a death-bed? In that hour, you hear the departing soul cry, 'Hark! Look!' You hearkened and you looked. A little child pining away because of the death of its mother, getting weaker and weaker every day, was taken into the room where hung the picture of her mother. She seemed to enjoy looking at it, and then was taken away, and after a while died. In the last moment, that wan and

wasted little one lifted her hands, while her face lighted up with the glory of the next world, and cried out, 'Mother!' You tell me she did not see her mother? She did."—Dr. Talmage, sermon, "Shall We Know Each Other There?"

This is a plain intimation that the dead can return and converse with those whom they have left behind; and if the doctrine of universal immortality is true, why not? If one enters into a higher state of existence—if he does not die at death, but goes on into unending life—why shall he not come back to help those whom he has left behind? The thing is as natural and inevitable as reason can make it, provided death is not death, and dying is living anew. But there is the question.

Do the Spirits Return?

In his sermon on the death of Thomas Guard, a noted preacher of Baltimore, Mr. Talmage said:

"This man of God has only moved on and moved up. He passed out of a room where the air was heavy with opiates into an atmosphere exhilarant, and from a body pain-struck into conditions rubicund with health immortal. He has become one of the athletes of heaven—deathless as God is deathless, never to know pain or sickness or suffering or sorrow except as a vivid reminiscence. His mission is widened out. He has come to higher appointment, not to this church or to that church, or this denomination or that denomination, or this city or that city, or this world or that world. He has the universe to range in. What velocities! What circuits! What momentum! What orbits in which the star shall be as silvery as before the occultation, and the sun shall be as radiant as before the eclipse!

"You could not understand thoroughly Thomas Guard here, you cannot understand Thomas Guard there. More difference than between an eagle in an iron cage and an eagle pitching from Chimborazo toward the sun. His work on earth is not done. It is not half done, it is not a fourth done, it is not a thousandth part done. He resumes it now under better auspices. How do I know? 'Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?' The lines of telegraphy and of rail track connect no two earthly cities so well as earth is connected with heaven. Did Thomas Guard, after he was established in this land, go to South Africa to get his family and bring them to this better country? And shall he not now come back sometime to that earthly home, and at the right time take his loved ones to the still better country? But he shall not come alone. The twain shall come, they who were side by side for so many years, bending over the same cradle, weeping over the same grave, now coming side by side, wing and wing, to hover over those children when they sleep, and to escort them heaven-

ward when they die. Father and mother coming to help! Father and mother coming down to comfort! Father and mother coming down to defend! . . .

"Is yonder a soul in great excruciation of pain, and shall Thomas Guard refuse the ministry when he knows about suffering? Is yonder a soul awfully bereft? Surely Thomas

Guard cannot refuse his ministry, for he knows what it is to be bereft. Shall we have revivals of religion in our churches, and Thomas Guard not join in the hallelujah? Shall there come a great Armageddon, in which all the good are on one side, and all the bad on the other side, earth and hell and heaven drawn out in battle array, and the gallant spirit just ascended not mingle in the fight, not draw his sword, not lift his battle shout? Passing on to fatigueless service!"

Is David in Heaven?

IN this quotation, Dr. Talmage quotes a passage in the first chapter of Hebrews which applies to the angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" This cannot by any means be made to apply to the spirits of the dead. The Bible nowhere suggests such a thing. Mr. Talmage's talk about Thomas Guard or any one else coming back is without any Scriptural warrant whatever.

Of course, we wish it most distinctly understood that we are not seeking to cast any disparagement upon Mr. Talmage as a man or as a Christian. We simply wish to correct wrong teaching. A man may very honestly put forth an error; but an error never can do any good, no matter how honestly it may have been taught. The Bible does not teach that when a Christian dies, he goes at once to heaven, although Mr. Talmage, in the quotations given, teaches that they do.

And what says the Bible with reference to these things? Take, for example, David. No one, I think, doubts that David died a saved man, an heir to immortal life. Paul says of him, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers [in the grave], and saw corruption." Acts 13: 36. This is very plain as to where David went and what happened to him; yet the belief in

inherent immortality—that all go to heaven at death—is so strong that many will think, in spite of this, that in some way David, or part of David, went to heaven anyhow.

But we have the fact further stated by Peter on the day of Pentecost. He said, "For David is not ascended into the heavens" (Acts 2: 34); and to settle the question forever, he says plainly, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2: 29.

Lest you fail to get the importance of this statement, note that the argument which Peter made on the day of Pentecost is this: He quoted from the Psalms where David said, "The Lord said unto my Lord, Sit Thou on My right hand." He raised the question, Does David mean that the Lord said to him that he is to sit upon the right hand of God? Then Peter, in carrying out the argument to show that this is Christ, and not David, said



that David had not gone to heaven, had not sat down on the right hand of the Lord, and that this statement of David was a prophecy of Christ, because it could not in any wise apply to David, who was dead and buried, and whose sepulcher was with them at that time. This entirely eliminates any possible thought of David's going to heaven when he died. It is plain, Scriptural teaching. And if one like David did not, then how shall we believe that any do? The Lord could make no exception. None who die, live again until their resurrection.

The Work of Deceiving Devils

THE Bible is very plain regarding man's condition in death. For example: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6: 5. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

Thus it is apparent why God has forbidden any communication with those spirits which claim to be the spirits of the departed dead. There are none such; any who claim to be such are deceiving. They are the spirits of devils, working miracles. Rev. 16: 12-16. They are masquerading as our friends. It was for this purpose — to enter into the affections and the secret thoughts of humanity — that the enemy of all truth has fostered and encouraged the belief in inherent immortality. God promises immortal life, but every such promise is connected with a resurrection from the dead. There is no intimation, anywhere in the Bible, of a promise of life otherwise. See 1 Corinthians, the fifteenth chapter. Next week we will consider this subject further.

EUROPE IN THE MELTING POT

(Continued from page 1)

within us a deep desire for the awakening of a holier day. But there is a better angle from which to study the world-shaping events of history. After all, God is in all history, and the print of His hand and the mark of His stately step can be traced throughout its pages.

And the Bible, the revealed word and will of God, calls for and substantiates this view. Thus repeatedly in the book of the prophet Daniel, in slightly varying language, is the thought expressed that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." And Job wrote: "With God is might and sufficiency: the beguiled and the beguiler are His. Counselors He leadeth captive, and judges He maketh distracted. The authority of kings He dissolveth, and bindeth their loins with a cord. He leadeth the chief officers of the state captive; and stout warriors He overthroweth. He bewildereth the speech of the trusty statesman. He taketh away the wisdom of the senators. He poureth contempt upon the nobles, and unstringeth the girdle of the stout-hearted. He dis-closeth the recesses of darkness, and drag-

geth the death shade into daylight. He letteth the nations grow licentious and destroyeth them. He enlargeth them and giveth them quiet. He bewildereth the judgment of the leaders of the people of the land, and causeth them to wander in a pathless desert; they grope about in darkness, even without a glimpse. Yea, He maketh them to reel like the drunkard." Job 12: 16-25, translation of John Mason Good, London, 1812.

To-day we are living in mighty times. We have fallen upon evil days, when, despite our boasted spirit of humanity and civilization, more flesh and blood has been sacrificed upon the altar of Mars than ever before in the carnage-stained history of this old, unhappy world. No war of Nebuchadnezzar compares in proportion or in importance with the

Ægean, to say naught of the far-flung battle line on the Alpine heights, or of the hordes that are fighting in Persia, in Egypt, and in other parts of Africa.

"What meaneth the noise of this tumult?" What place has it in the great drama of earth's story? Did it escape the notice of the Almighty when, through His inspired prophets, He foretold the future of the world? Does God, who once said that He ruled in the kingdoms of men, and appointed over them whomsoever He would, pass carelessly by the greatest tragedy that has ever befallen the sons of Adam? — Nay, verily. If the wars of the ancients were of sufficient importance for mention in the book of God, this one, the most fearful welter of blood the world has ever seen, must also find its place on the inspired page.

Men of the world, the statesmen, at heart are wondering what it all may mean. Thus Dr. W. L. Courtney, the editor of the London *Fortnightly Review*, has the following significant paragraph, which is indicative of some of the thoughts which are passing through the minds of thinking men:

"The newspapers have lately been making large quotations from the poems of Mr. Rudyard Kipling. They might, if they had been so minded, have laid under similar contribution the Revelation of St. John the divine. There, too, with all the imagery usual to the Apocalyptic literature, is to be found a description of vague and confused fighting, when most of the kings of the earth came together to fight a last and desperate battle. The seven angels go forth, each armed with a vial, the first poisoning the earth, the second the sea, and the third the rivers and fountains of waters, the fourth the sun. Then out of the mouth of the dragon, of the beast, and of the antichrist come the lying spirits which persuade the kings of the earth to gather all the people for that great day of God Almighty 'into a place called in the Hebrew tongue Armageddon.' Translated into our language, the account might well serve for the modern assemblage of troops in which nearly all the kingdoms of the earth have to play their part with few and not very important exceptions. It is almost absurd to speak of these events as though they were merely incidents in a great and important campaign. *There is nothing in history like them so far as we are aware.* In the clash of the two great European organizations — the Triple Alliance and the Triple Entente — we have all those wild features of universal chaos which the writer of the Apocalypse saw with prophetic eye as ushering in the great day of the Lord, and paving the way for a new heaven and a new earth."

While Dr. Courtney's interpretation of the scripture referred to in the above citation, may not be strictly correct, it is of value, nevertheless, in proof of the contention that men are beginning to believe that the Bible is not altogether mute upon the subject of the present war.

God's Account with the Nations

NOTHING is clearer from Sacred Writ than that the Lord keeps an account with nations and churches, as well as with individuals. Back in the days of Abraham, the Lord had said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And . . . in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

Now the Amorites were not only a nation, they were also a church — a heathen church. With them, religion and the state were one and the same thing, indissolubly bound to-

(Continued on page 14)



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LATEST UNITED STATES TORPEDO BOAT DESTROYER LAUNCHED

The United States torpedo boat destroyer Wilkes gliding down the ways at Cramps' Yards, Philadelphia, Pennsylvania.

The vessel was christened by Miss Carrie McIver Wilkes, eldest of three great-granddaughters of Admiral Charles Wilkes, after whom the boat was named. The Wilkes is similar in construction to the *Alwyn*, the *Parker*, and the sixteen others of this type built at Cramps', but is somewhat larger than any of these vessels.

It is built of the highest grade of steel, certain portions being made of high tensile steel, which is only used where there is need to provide against stresses with material of the lightest character. The length over all is 315 feet, the extreme beam is 30 feet, 6½ inches. The trial displacement is 1,110 tons, and the draft is 9 feet, 4½ inches. The contract speed is 29½ knots an hour, with twin screw propellers driven by turbine engines.

Four 4-inch rapid-fire guns, four 6.8 M. triple deck torpedo tubes, and two 1-pounder automatic anti-balloon guns comprise her offensive equipment. The accommodations and quarters are fitted up in light steel structural material, as much attention being given to the comfort of officers and crew as is practicable in a vessel of this type.

mighty happenings in the western theater of strife, where the slain of Teuton, Frank, and Saxon have choked great waterways. The wars of the mighty Julius Cæsar pale into insignificance and are mere pigmies as compared with those on that long front from the Gulf of Riga to fortified Saloniki. The campaigns of Napoleon Bonaparte almost lose their place in history, beside that mighty line of battle which sways and rolls forth and back from Switzerland to the North Sea, from the waters of the Baltic to those of the

TO OUR READERS

All reasonable effort will be made to preserve accuracy of statement, and to verify all authorities quoted.

Scripture quotations, when not from the Authorized Version, are taken from the American Standard Revised, unless otherwise stated.

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WITHIN SPEAKING DISTANCE OF ATHEISM

Unavoidable Conclusions from "No-Law" Arguments

"**T**HINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. These words are taken from the sermon of Christ on the mount. In very plain language, He states His attitude toward the Decalogue.

The one who here speaks is the same who, from the blazing top of Sinai, in majesty and grandeur such as men have never since seen, spoke the law in tones that shook the world. It was Christ who spoke the law from Mount Sinai. "And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors Thou threwest into the deeps, as a stone into the mighty waters. Moreover Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go." Neh. 9: 11, 12. Compare with 1 Cor. 10: 1-4. What folly to argue, as some do, that Christ abolished the law which He spoke with His own voice from the top of the trembling mount! Does Christ affirm only to disannul? It cannot be.

Plainly and clearly He informed the vast multitude assembled about Him that His Father's law will remain unchanged until all things are "fulfilled." There are many things not yet fulfilled. The Lord has promised that all who sleep in the grave will come forth. This is not yet fulfilled. He has promised that He will make a new heaven and a new earth, wherein righteousness shall dwell. This is not fulfilled. All the prophets of the Bible have looked forward to that grand and awful day when Christ will descend to earth the second time, to gather His people home. He has not yet made His second advent. He has promised that Satan will be bound on this earth for a thousand years. Satan is not yet bound, as we all can readily see. God has promised that the time will come when He will make this earth empty and turn it upside down, when desolation and chaos will cover the face of creation, when there will be no man, when the fruitful place shall be a wilderness, and all the cities of the earth will be broken down at the presence of the Lord. Jer. 4: 23-27. All this is yet unfulfilled. These tremendous events, and many more, are yet impending. Therefore the law of God stands secure, for not all things are fulfilled.

Does "Fulfill" Mean Abolish?

THE "no-law" advocates seek to parry the force of this declaration by arguing that Christ fulfilled the law in obeying it, and that hence it is no longer binding. But does obedience to a law abolish it? Is the constitutional law of the nation abolished because it is obeyed? Are the statutes of the state abrogated because the citizens obey them? What folly! Before such a conclusion can be reached in reference to the

Decalogue, it will be necessary to show that fulfilling means abolishing. What confusion confronts those who put forth such a claim!

When Jesus came to John to be baptized, He said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3: 15. Hence if "fulfill" means *abolish*, all righteousness was abolished by the Saviour. Again, in Gal. 6: 2, Paul exhorts us to bear "one another's burdens, and so fulfill the law of Christ." In the law of Christ, we are enjoined to love one another; but on the ground of the claim put forth concerning the abolishing of the law, we are no longer required to love one another, for the law of Christ has been abolished.

Again, speaking of Christ, the prophet says: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42: 21. The word "magnify" in this text has the same force as the word "fulfill" in Matt. 5: 17; and in order to harmonize with the "no-law" theory, it must mean *abolish*. None who put forth that argument will dare to deny this. If they do, their whole gossamer fabric is at once rent into shreds.

Unavoidable "No-Law" Conclusions

LEAVING them to grapple with the problem as to how the law could be magnified, or made more honorable, by being abolished, let us look at an incident in Peter's experience. When he was

preaching at the house of Cornelius, the Holy Spirit fell upon all present; and they were heard to "speak with tongues, and magnify God." Acts 10: 46. Now since "magnify," as applied to the law, means *abolish*, why would it not mean the same as applied to God? Then it would follow that even the Lord Himself is abolished.

Summing up the argument in harmony with the "no-law" idea, we have the law abolished, righteousness abolished, love abolished, and God abolished. Would not the apostles apply most vigorously to such a doctrine the cutting term "damnable heresy"? It is to such monstrous conclusions that "no-law" advocates, and other opponents of God's law, are driven in seeking to escape the binding claims of that fiery law which came from the hand of Jehovah.

Is it necessary to ask why such a doctrine is taught? The answer is at hand. The purpose is none other than to evade the claims of the fourth commandment of the Decalogue, which reads as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Rather than turn from the precept of man to that of God, they resort to a line of argument which leads to the conclu-



From the blazing top of Sinai . . . spoke the law in tones that shook the world."

sion that the Creator of the universe Himself has passed away. This is coming within speaking distance of atheism, to say the least. This same spirit would, if possible, burst into the sanctuary, enter the most holy place, drive God from His throne, rend the ark into fragments, and, seizing the tables of the Ten Commandments, hurl them from heaven.

Its Claims Will Be Met

CHRIST fulfilled His Father's law, not by abolishing it, but by meeting its claims. "The wages of sin is death." Rom. 6:23. "Sin is the transgression of the law." 1 John 3:4. All have sinned, and are doomed to eternal death. God gave His only-begotten Son to die in the sinner's stead, thus preparing a way by which we can, through obedience to the law, secure entrance into the city of God, and recover our lost right to the tree of life. Matt. 19:17; Rev. 22:14.

Instead of the Sabbath's ending at the cross, it survived the world's midnight, the Dark Ages, when all Christendom was suffering beneath the iron heel of Rome. And when sin and sinners shall be destroyed, and this earth is restored to its Edenic beauty, the Sabbath will be kept as in the beginning, and all flesh will come to worship before the throne on that blessed day. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. G. B. T.

PERILOUS BECAUSE OF GREED

Piling Up Fabulous Hoards — War Profits and the Sufferings of Others

ANY one who is following the reports given out from Wall Street in regard to the manufacturing activities of the nation, must be impressed with the thought that the kings and princes of finance are crazed and maddened by their insane greed to grasp wealth.

Mercantile Marine's earnings for March are at "a rate of about 65% for preferred."

It was officially published, following the recent directors' meeting of United States Steel, that their earnings for the first quarter of this year were \$60,713,624. The next day after the announcement of these tremendous gains of United States Steel for the first quarter of this year, Wall Street gave out that this big corporation would add about \$42 a share to its surplus, a sum that would equal \$212,000,000, this surplus to be in addition to the dividends that are declared from quarter to quarter for the stockholders.

Wall Street also informs us that American Locomotive's earnings for March will be at an annual rate of about 60%.

The Midvale Steel Company is working on a \$60,000,000 order for rifles, and Wall Street estimates that the gain of this corporation will be \$30,000,000 for this year.

The profits for the General Chemical Company, according to the estimates of Wall Street, will be 75% for this year, after all deductions are made for depreciation, and what is set aside for surplus, etc.

The Submarine Boat Company is to show a profit of \$15,000,000 on its war contract. Of this amount, \$12,000,000 will come from the construction of submarines and launches, and \$3,000,000 in the shape of royalties from foreign governments that are using the plans of the company for the construction of boats. We are informed that this company will this year have earnings that will be equivalent to nearly three and a half years' dividends at the present rate of \$6.00 a share.

Concerning the Reading Company, Wall Street says, "Estimates of upward of 25% earnings on Reading common this year appear conservative."

The same high financial authority, referring to the Midwest Refining Company, says, "If the present rate of earnings should be maintained throughout the year," it "will show better than 30% on its outstanding eighteen million capital stock."

The foregoing are only a few of the facts and statements that might be gathered at length from the Wall Street reports.

The Barrier to World Peace

It will be observed that the corporations that are making these tremendous gains are in the manufacturing or shipping industries that permit them to reap these large profits from war orders. The war furnishes an excuse for the leaders in finance to advance prices on everything. The orders for war supplies from the contending nations are taken at a tremendous profit. The shipping of these supplies to Europe is of course at a big risk, and the shippers take advantage of this to charge high prices for their services. And while millions of suffering men and women are praying for peace, there are a few thousand financial lords who are taking advantage of this situation, regardless of suffering and sorrow, to pile up their fabulous hoards.

How striking are the words of the apostle Paul, that the last days would be made perilous by the love of self and the love of money! How tremendous, how overwhelming, are the conditions of this time which show the fulfillment of the inspired apostle's prediction!

It is generally conceded that the real cause of the Old World war, and the reason why it is prolonged through such rivers of blood, is desire for commercial supremacy. As never before in the world's history, men to-day are selling their souls that they may gratify their greed for gain.

The greatest and most insuperable barrier to the peace of the world is the selfishness of men, and their love for money. At all hazards, they will seize and hold the trade of the world; and they will promote and extend this trade regardless of gore, suffering, sorrow, and distress.

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3:1, 2.

NEAR, AND YET SO FAR

ONE may study until his fame for orthodoxy spread from pole to pole, until his opinions on exegesis be consulted in every theological seminary, and known in every household; until his decisions on controverted questions shall be considered the end of all controversy — and yet be farther away from Jesus than the most lowly and obscure follower of the Christ.

The eminent rabbis of nineteen hundred years ago were the personification of orthodoxy, yet they were as dry and barren of the water of life as the Sahara Desert.

One may study until first place in the rank of scientists be conceded him; until nature shall yield to his indefatigable research many of her closely veiled secrets concerning life; until his textbooks on the subject are acknowledged from kindergarten to university as the standard — and yet be farther away from Jesus, the true Life of the world, than when first he learned that "science is systematized knowledge of any one department of mind or matter."

Life comes not through science. It comes through Jesus; and the reason men do not have life, says Jesus, is because they will not come to Him, that they might have it.

If it were possible for one to study until he masters every art and science; until he becomes the embodiment of the sum of human wisdom; until he has won every academic laurel, and received every degree conferred by man — yet he might be farther away from the truth than when he first stepped upon the pathway of wisdom.

Humanity cannot by wisdom find out God. The vast majority of earth's greatest and wisest will spend eternity in the embrace of eternal death.

Picture, if you will, a devout Bible student, critically studying creeds, systems, methods, ever searching for the way. He almost has it, yet not quite. One more book, a little more comparison — but it is like chasing the rainbow that is always on the neighboring hill.

Take again a sincere lover of truth, turning the musty pages of ancient volumes, — the writings of the godly men of old,

and the philosophies of earth's wisest thinkers. The volumes are yellow with age. Surely he will find the *truth*. Almost — not quite. Perhaps on the next page — but he finds it not.

Think once more of others whose brows are crowned with the white harvest of many years. The grave looms near before them. They look beyond. They are searching for *life*. If an angel were to wing his way through space from the throne of God, and offer any one thing, what would it be? Riches? Pleasure? Dress? — No! It would be life — eternal life. But life, too, is like the rainbow. It is so illusive, so transient; its thread so frail, so brittle.

Listen. To the first, Jesus says, "I am the way"; to the second, "I am the truth"; and to the third, "I am the life." Jesus is heaven's answer to all who are searching for "the Way, the Truth, and the Life." He is the complement of every human need. In Him, and in Him alone, can we be made complete.

L. E. F.

THE MEANING OF CALAMITIES

IN describing the conditions that brought disaster and ultimate ruin upon Judah and Jerusalem anciently, the prophet Isaiah said: "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves." Isa. 3: 9.

This scripture is striking, and is worthy of special study in this time. The people in that day "rewarded evil unto themselves." In other words, they were the direct cause themselves of their own deceptions and calamities.

They were proud of their sinning, for they declared their sin as Sodom; and they were so far removed from shame, that they did not attempt to hide the evil deeds they were performing.

The history of the iniquity of ancient Israel was written for the express purpose of admonishing us at this time. "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 6-11.

Study this language of the apostle as he comments on the experiences of the Israel of old. Note what he says: "These things were our examples, to the intent we should not lust after evil things, as they also lusted." And again, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Those lessons and experiences of ancient Israel were recorded that they might admonish us in this time, else they will be repeated in the history of each individual. And in the aggregate, the sins of the individual will produce both national and international calamities.

Moral principle is the same through all the ages. That which would produce the overthrow of Israel in the time of Moses and of Isaiah, would produce the overthrow of any nation at any time. Let us heed these admonitions. Let us recognize the great fact, that it is sin that is ever the destroyer of men and of nations.

When sin reaches the point that it is open rebellion against God, His protection must be withdrawn. He cannot protect such a course. Open, flagrant, rebellious sin, as was the sin of Sodom, lays the individual open to the direct attacks of Satan, without any protection from on high.

It is because of the conditions of sin so prevalent in these times, that the judgments are falling from God in many parts of the world. On every hand we see storms, earthquakes,

floods, fires, and other calamities and disasters. We should be admonished, and should see to it that the atoning blood of Christ cleanses and keeps us free from all iniquity.

BREAKING POINT OF DISCONTENT

BISHOP LAWRENCE, of the Episcopal Church, recently spent some time in Wall Street, "seeking to raise a few millions there, toward the fifty million dollar church pension plan" for caring for superannuated preachers.

The *Wall Street Journal* said the bishop "was astonished to find so many cases of wealth suddenly thrust upon an heir who had never been educated to deal with an income and its relation to personal expenditure, the church, charities, and the advancement of one's fellow man."

The bishop gave as an illustration, the case of a young man who had always received from his father an allowance of spending money, but suddenly inherited an income of a hundred thousand a year. The young man said, "The wonder is that I did not go to pieces under such sudden freedom and large income."

Another young man, suddenly inheriting a large fortune, expanded his household and automobile expenditures, servant hire, etc., only to find that his liabilities were increasing and his pleasures and freedom decreasing.

As suggested by the *Wall Street Journal*, in commenting upon these facts, "millions and millionaires have been made quickly in this country."

Large fortunes are indeed suddenly thrust upon many men at this time. Millions and millionaires are indeed made quickly; and the discussions of socialism, and the voices from the laboring men, are the unmistakable symptoms of the consequent disease that is becoming deeply rooted in the social system of the world. These conditions of concentrated wealth are growing more and more in every nation. Perhaps they have been developed more suddenly in this nation, but they are nevertheless quite as strong in other nations of the world. Men have many theories concerning them; and in the presentation of these theories, the discussions are becoming more and more pronounced and angry.

The reaping time cannot be long delayed. When a few men, comparatively, have hundreds of thousands of dollars to spend annually, while others do not know which way to turn for bread, there can be but one result. The discontentment will finally reach the point where it will break over all bounds; and revolution, anarchy, and violence will be the consequence. The Bible has strongly pictured these things for this time. Among the most striking prophecies of the sacred Word are those pertaining to the disturbances that will be created in the world over the questions of wealth and poverty.

And God does not give us one sign alone to tell us when the end is approaching. He gives us very many of them; and among the many unmistakable signs which the reverent believer in God's word was to note as showing the approaching end, is the great amassing of wealth, and the perilous times that grow out of it. Who can regard the conditions of this time without a conviction of some great, impending event, whose forerunner is strife, revolution, and anarchy running riot? Only he who studies carefully and trusts in the infallible statements of the divine Book can have a sense of calmness before this approaching storm.

AT great cost, men delve into the bowels of the earth for riches. They are looking downward, while above are the pearly gates, walls of precious stones, and streets of gold, all offered as a home to those who will look upward.

The gatherer of pearls, at great danger to health and life, dives down into the seas for his riches. He also is looking downward, while above is the pearl of great price. Earthly riches are deceitful, and when seemingly within the grasp, take to themselves wings and fly away. Set the affection on things above. Look upward.

J. E. F.

THE APPETITE QUESTION

The Wants of a Child Not Always His Needs

By LAURETTA KRESS, M. D.



"Teach the children that they should eat to live, not live to eat."

PARENTS should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. The principles of temperance should be carried out in all the details of home life. Self-denial should be taught to children, and enforced upon them, so far as consistent, from babyhood. Teach the children that they should eat to live, not live to eat; that appetite must be in abeyance to the will, and that the will must be governed by calm, intelligent reason. To parents is committed the sacred trust of guarding the physical and moral constitution of their children. Those who indulge a child's appetite, and do not teach him to control his passions, may afterward see, in the tobacco-loving, liquor-drinking slave, whose senses are benumbed, and whose lips utter falsehood and profanity, the terrible mistake they have made."

This quotation from a noted writer clearly portrays mistakes that are made only too frequently. Children should be taught self-control from their earliest moments; and when this lesson is taught, the child is satisfied to eat his meals at stated periods, and is also satisfied with a given quantity.

The digestive organs can be trained to desire food at almost every hour of the day, but this plan is not consistent with physiological action. The juices are made during the resting period of the digestive organs; but if there is no resting period, what about a supply of gastric juice? The continual crowding of food into an already filled stomach soon results in sluggish work in the digestive system. Fermentation and decomposition follow, poisonous substances are produced and thrown into the circulation, and serious troubles develop.

No Need of a Colicky Baby

It is not a difficult thing to train the appetite. If the baby's earliest meals are at regular periods — two, two and one half, or three hours apart, as the age may demand — and nothing but water is given between those periods, the child soon learns to sleep until the hour for its feeding arrives.

There will be no colicky baby if the mother attends well to her own diet; but gaseous vegetables and wrong combinations of food produce a bad quality of milk for the child, and colic is the result. The writer has seen it demonstrated frequently that with careful mothers, nursing children never have colic at all, and grow to young childhood without vomiting a meal.

If for any reason this care has not been given in infancy, and a conscientious mother finds her child developing wrong habits of eating, she can still begin, though with more difficulty, the process of training the appetite.

The child should masticate his food. He should eat slowly. To teach this important lesson, dry foods, which cannot be swallowed without mastication, should be given. A good plan is to tell the child a story of how the birds pick up the kernels of wheat, and have him count each piece as he picks it up. A piece of crust, or of zwieback, or a hard cracker — anything that must be thoroughly chewed before it can be swallowed — is best; and it must be some of the baked starches, for they are changed in the mouth, by the action of the saliva, into dextrose.

When the family is gathered around the table at mealtime, the children can be engaged in conversation to attract their attention, so that the food be not eaten too rapidly. Table topics can be introduced that will be both interesting and educational. Beginning with a, and running through the alphabet to z, familiar topics can be selected — apples, apricots, apes, antelopes, ants, bees, beans, buffaloes, bricks, etc. Then allow the children time to express themselves on the topic, while spoon and fork rest on the plate, and the mouth is empty.

The parents should serve the food to the children, that they may know what has been given. If the food is eaten slowly and masticated thoroughly, it will be more fully enjoyed, and less will satisfy them. Hurried eating produces irritation of the stomach, and causes, within a short time after the meal, a desire for more food. Thus the habit of eating between meals is developed — a most pernicious habit, laying, as it does, the foundation for many ills. Nothing should pass the lips between the meals — candy, peanuts, popcorn, apples, oranges — in fact, any kind of food. Children trained in this way will save such articles of food for the next meal — and save their digestive organs the burden of caring for the extra meals. In this way, better health is insured for their later life.

The Habit of Eating Dirt

SOME children develop habits of eating dirt, chalk, slate pencils, book corners, wood, etc. Usually lack of some element in their diet



"If the food is eaten slowly and masticated thoroughly, it will be more fully enjoyed."

produces these unnatural desires. If the diet is carefully ordered, these habits are quickly broken. Often food is given to quiet children when they are worrying. This is a great wrong to a child, especially when he has been hurt, as by falling. For the mother to take time to soothe the impatient worrying by other means is much wiser, and she thus saves herself and her child from much trouble in the future.

A judicious mother will act, in training her children, not merely in regard to her own

personal comfort, but for their future good. Parents should impress upon their children that in violating the laws of their being, they sin against their Maker. Children thus educated will not be difficult to restrain. They will not be subject to irritable, changeable tempers, and will be in a far better condition to enjoy life. Such children will more clearly understand their moral obligations. Children who have been taught to yield their wills and wishes to their parents will more readily yield their wills to God, and will submit to be controlled by the Spirit of Christ.

TOO MANY BOOKS

SOLOMON, the wisest of men, wrote one little eight-page book, a love song, in his youth; and near the close of his career, he wrote a small treatise of divine philosophy on human life and destiny, the Ecclesiastes. Now and then, as the years passed by, he jotted down a thought or two, which thoughts were gathered into a book called Proverbs. This was the extent of his writings, so far as we know. Some of his fellow men evidently were not so modest. He found their many volumes "a weariness of the flesh," and he exclaims, "Of making many books there is no end." What would he have said if he had lived to-day, with our pyramids — or should we say mountains? — of books?

Little brains make large books, and young authors write books that quickly grow old. We do not complain if a book contains two or three or even one good, well developed idea. What we object to is a book that consists of nothing but Russian leather, glue, wood pulp, and printer's ink. Of course, we believe in the freedom of the press; but we only wish some good genius would soon discover a serum to cure author's itch.

It is often said that parents should buy more books for their children. This is true; yet we think there is more need of parents' teaching their children to read thoroughly and slowly one good book at a time, and also to reread a few of the same books a year or two later. One noted educator has said that people of our day have lost the art of reading to others. Perhaps so; but have not many more lost the faculty of thinking for themselves, on what they read? The twentieth century mind needs fewer books, slower reading, and more thinking.

L. H. CHRISTIAN.

MOST people eat too much. They consume excessive quantities of food. This is not only an economical loss, but, what is worse, results in injury to the health. The digestive organs must exert themselves to remove this extra material from the body. Such treatment, continued, results in irregularities of their function and serious impairment of health. Probably the worst sufferers in this class are those who lead sedentary lives, specially brain workers. The appreciation of the best in life can only be secured when our energies are liberated from this continual drain upon their source. Many a man who appears "thick-headed," is merely suffering from an overloaded stomach.

FREDERICK BULPITT.

"WHAT we do not overcome, will overcome us, and work out our destruction."



"Took the solemn vows which united their lives into one."

"Next to Immanuel's story is heard the tale of Rum"

Flowers That Bloomed to Die

By MARY ALICE HARE LOPER



The demon rum entered the sacred inner circle.

"HUSTLE him off! Hustle him off! We've no time for woman's pleadings or children's tears. Hustle him off, I say, to jail! That's where he belongs."

A thin, emaciated woman, with two small children clinging to her skirts, turned away amid sobs and tears, as the police patrol disappeared with the husband and father of this poverty-stricken family, who lived in a forbidding-looking tenement in the poorest quarter of a great city.

ONE beautiful evening in the month of June, a bridal party was seen entering a pretentious church in a popular residence district of a flourishing city. Amid the delicate perfume of roses and the beauty of artistically arranged greenery, a promising young business man and his sweet bride knelt at the sacred altar, and with happy hearts took the solemn vows which united their lives into one. A beautiful home awaited their occupancy in a distant city; and after a honeymoon of several weeks, it was there they settled, hoping to see their fondest dreams of life come true.

Mr. McCune himself, like his accomplished wife, won many friends through his large-heartedness and personal congeniality. He had a wide circle of acquaintances, among whom he was very popular. Some of these, however, we are sorry to say, were accustomed to imbibe liquor occasionally, when society seemed to demand it. As time passed, Mr. McCune was persuaded to join exclusive clubs, where, on banquet occasions, wine and champagne flowed freely, and he was finally led to indulge like the rest.

Never before in all his life had he tasted intoxicating liquor; for he had been reared in a temperance home, and always had declined it. But the lesson, "Touch not, taste not, handle not," had not been thoroughly learned. Not until too late was its full meaning realized.

The Tread of the Approaching Thief

MR. McCUNE, at the time of his marriage, held a responsible position with a prosperous lumber company. The most joyful moment of the day, however, was when he could drop his business cares, and return to the sweet companionship of her who was to him the dearest person in all the world. And no time was to her quite so happy as when his cherished footsteps was heard at the door.

By and by a sweet baby girl came to share their comforts, paying her board in smiles and little acts of cheer. Their happiness knew no bounds. Mr. McCune could not reach home soon enough after his day's work was done; for the wee bit of human clay, beautifully robed and in its own little bed, caused life to take on a new aspect of joy. When occasionally he attended club meetings, it was under protest rather than because he enjoyed them. Beware of the little foxes that spoil the precious vine of domestic happiness.

As time swiftly passed, a change came, almost imperceptibly at first, like the stealthy tread of an approaching thief. Little by

little, Mrs. McCune realized that something was wrong; that the affections of her husband were waning. For the first time in his life, he was becoming unkind and discourteous in manner, and was not so thoughtful as formerly in regard to the comfort of his family. On many home-comings, with sinking heart she had discerned the taint of alcohol upon his breath. She had kindly remonstrated with him, but he had given her no heed. His greetings were becoming less and less affectionate, until at times he almost resented the clinging of childish arms about his neck, and no more did his back serve as a saddle for many a jolly ride.

Another baby came to grace the tottering home; and as years went by, a third joined the unhappy family circle. Mrs. McCune had now learned to dread her husband's homecoming; for usually he was in an ugly mood from drink, and at times became boisterous and even dangerous. She had pleaded with him through all the years to reform, and quit the saloon and the clubs; but to no avail.

The Work of a Demon

ONE evening at the dinner table, after criticizing the work of the cook and the waiter, he threw a dish at the latter as he was leaving the room, then rose, upsetting his chair roughly, and unceremoniously left the house, slamming the door behind him.

After a night of revelry, he returned, and announced to his terror-stricken wife that they would be compelled to move, as their home had passed into other hands. He did not tell her what she discerned, that this public demonstration of financial failure had come through a partnership with the graft demon alcohol.

With heavy heart and many pleadings for her husband's reformation, Mrs. McCune saw her beautiful furniture placed in a van. With dire forebodings, she found herself and her three children in a rented house on the outskirts of the city. Her husband absented himself more and more from his family, until the children, who retired early and rose late, scarcely saw him from one week's end to another. And instead of sitting by the crib, as he once did, and singing little love songs while his baby slept, Mr. McCune scarcely ever looked upon the crib, or the tiny heads peeping from the snow-white coverlet of the little bed beside it.

Slowly but surely, through drink, he was being transformed into a demon—he who had once been most considerate of his wife's happiness and comfort, and a most loving and compassionate father.

One winter night, Mr. McCune came home in an especially ugly mood. He seized the baby, and thrust it outdoors into a snowdrift. His wife fled from his presence, rescued her baby, and fearing what might be the result should she return, ventured to a neighbor's house and pleaded for help. Mrs. Harvey returned with her, and remained through the night, while the children slept, and a stupor caused their father to do likewise.

Poor Mrs. McCune! How bright life had appeared to her before the rum fiend had

gained possession of her husband! But how thickly the clouds had now settled down over her pathway, while she seemed powerless to dissipate them!

Down, Down, Down

ONE bleak day in December, her husband made to her the gruff announcement that he had sold their best furniture, including her cherished piano, to raise money, as he put it, "to get along on." The fact was, he was in debt at the various clubs to which he belonged; and should he not keep up his usual habit of treating at saloons and elsewhere, he would soon be held in disfavor.

It is a terrible thing when a loving husband, an affectionate father, becomes so benumbed to all sense of obligation to his family as to permit the demon rum to enter the sacred inner circle of domestic bliss, and rob it of every comfort and convenience, of every token of companionship, of everything that goes to make life happy, leaving only disgrace, sickness, starvation.

Broken-hearted Mrs. McCune burst into a flood of tears, and once more pleaded with her husband to quit his evil associations, cease from drink, and lead a sober life. She drew from him that which she had not known before,—that through drink, he had lost his position with the lumber company, and thus their only source of support had been cut off, while winter had begun in earnest, and winter clothing was sadly needed. She threw herself upon the bed so soon to be taken from her, and wept as only a woman can weep who can intelligently answer, "Who hath woe? who hath sorrow? who hath contentions? . . . who hath wounds without cause?"

"What are you so babyish about?" came the rough voice of her husband.

"O Henry, how can you spend your money for drink, and idle away your time in saloons and luxuriously furnished clubrooms, and thus rob your family of the necessities of life?"

"Well, if this doesn't suit your fancy, how would you like to move to a tenement on South Clark Street? That's where we are to go next Monday."

"O Henry, do not talk so! Were it not for these poor children, I could die of grief."

A Drink-Crazed Murderer

THE next week, however, found the family in a tumble-down tenement in one of the worst districts of the city, where demons in human form stalked forth in search of prey. After a night of debauchery, Mr. McCune came home one morning, still crazed with drink, and was in a surly mood. The breakfast menu, prepared by his wife's own hands—for they had no servants now—did not appeal to his fancy, although it included all there was in the house to eat. The baby, hungry for milk, was crying in its crib. In a rage, Mr. McCune hurled at the crib a heavy chair, which hit the baby, killing it instantly. He then drew his fist to hit his wife, when a policeman, hearing a woman scream, entered the hovel, and placed the drink-crazed man under arrest.

"Hustle him off! Hustle him off!" was the gruff command to the driver of the patrol wagon. "We've no time for woman's pleadings or children's tears. Hustle him off, I say, to jail! That's where he belongs." And he was gone, while the grief-stricken mother clasped her dead baby in her arms!

Oh, gruesome sight! No language can overdraw the awful spectacle of sorrow, sin, crime, and degradation that are the direct result of strong drink. But the world has become so accustomed to tragedy, so accustomed to the curse of drink, that well may humanity exclaim in one voice:

"Alas for the rarity
Of Christian charity
Under the sun!"

The little white form was placed in a rude box by the hand of public benevolence; and while wintry winds howled in the forsaken streets, it was taken from the family hovel, and laid to rest in the potter's field.

But One of the Struggling Mass

WITH husband behind prison bars, her rent coming due, and two little mouths to feed, Mrs. McCune saw nothing before her but to spend her little remaining strength over the washtub, not knowing what might become of her children if that little strength should become spent.

Had her husband died an honorable death, had her penury been the result of continued illness in the family, she could have faced the world in her direful need. But her present disgrace and heart-breaking sorrow were beyond her revealing. She chose rather to suffer until, released by death, she too might find rest, as had her loved babe, in the potter's field. She hoped, however, that she might be spared until some way was provided whereby her children would be rightly reared.

Poor Mrs. McCune was but one in the struggling mass of women and children who suffer the agonies of remorse and the deprivations of hunger because thousands and multiplied thousands of husbands and fathers rob their families—take the bread from their mouths and the shoes from their feet—to satisfy a fiendish thirst for drink. To follow the career of one in this vast throng, would be like seeking to follow the movements of a single pebble washed back and forth by the restless tide upon the seashore, where myriads of other pebbles have a similar experience.

Look upon the struggling women and starving children in this land of plenty, and answer the call of duty to help release these poor slaves from the demoniacal bondage of the liquor traffic. How?—By voting the white ballot.

LIGHT THROUGH A CHILEAN JESUIT

(Continued from page 6)

called 'the day of the tumult of the Lord, the day of His wrath and fierce anger.' Isaiah 13 and 34. It is called 'the day of Midian,' in allusion to the famous battle of Gideon. Isa. 9: 4 and 10: 33. It is called 'a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm.' Zeph. 1: 15, 16. It is called 'a day coming at unawares'; which day, 'as a snare shall it come on all them that dwell on the face of the whole earth.' Luke 21: 35. It is called 'the great day of His wrath'; Rev. 6: 17; that is, of the wrath of God Almighty and of the Lamb: and, in fine, for shortness it is called 'the day of the Lord.' . . .

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth

shall wail because of Him. Even so, Amen.' Rev. 1: 7. This glorious coming of the Lord Jesus is a divine truth, as essential and fundamental in Christianity as is His first coming in suffering flesh. They say [referring to popular theologians of his day] that this coming shall not happen till the end of the world, when there shall be no longer, in it all, one living man, everything being consumed by fire, and the universal resurrection having succeeded; but if the Holy Scripture saith most frequently, and evidently supposeth, quite the contrary, which ought we to believe?

"This great day, which heaven and earth expect with the greatest longings, being arrived, 'the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.' 1 Thess. 4: 16. Then, at His coming from heaven to earth (and, as I figure it to myself), at the very moment of His touching the atmosphere of our globe, there shall happen in it, in the first place, the resurrection of all those saints 'who shall be counted worthy of that age and of the resurrection from the dead'; Luke 20: 35; of whom St. Paul says (continuing the passage above quoted), 'and the dead in Christ shall rise first.' In a moment, in the twinkling of an eye, this first resurrection of the saints of the first order having taken place, the few worthy of that name who shall still be found alive upon the earth, for their uncorrupted faith and righteousness, shall be caught up along with the dead saints who are just raised, and shall ascend along with them 'to meet the Lord in the air.' All this is most clear and of the most easy comprehension."

EUROPE IN THE MELT- ING POT

(Continued from page 8)

gether. Individual conscience was unrecognized by those heathen people. By the arbitrary power of the government, the creed and tenets of the form of worship which was thought best for the people, were formulated; and by law, every man was bound to worship according to a prescribed creed.

There are two things, therefore, that stand

out clearly from this scripture: first, that God keeps an account with nations and churches, for the Amorites could not be dispossessed of their land by the people of Israel until the cup of their iniquity was full; second, there comes a time when the question of nations and sects closes, and then that nation and that church are judged and dealt with by the Lord.

In this day and generation, as much as then, the King of kings keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account stands open. But there comes a time when the figures have totaled a given amount which the God of heaven has fixed, and then the ministry of His wrath commences.

The Settling of Accounts

NATIONS and churches care little for God's word or law to-day. Great light has been shed upon the world; but how little has it been received and heeded! Holy living and unselfishness of soul no longer mark the nations and churches of the earth. Self-seeking, pride, arrogance, and greed many times mark the life of the church member as much as that of the sinner. In these days of material wealth and splendor, God is forgotten and gold is worshiped. On this point, the words of Mr. Sidney Whitman, a noted British writer, are of interest:

"Nature allows things to go on until they come to a head and disease breaks out. Then the body either throws them off, or the patient succumbs.

"This war comes as a divine judgment—the day of settling of accounts—and not to the Germans alone. It will punish us for our worship of the golden calf and the brazen image; will tend to shatter the self-complacency and the self-absorption of the university professor with his remoteness from the real human interest—the things which spring from the heart—and will scatter much of the shallow buffoonery of public life. For the soulless mind, the settlement is at hand."

Can it be that through this fearful calamity, God is calling upon nations, churches, and men and women, to repent before all accounts are finally closed? Certain it is that God does send judgments in the hope that the very presence of these may lead men to turn to Him, for it is written by an ancient seer: "With my soul have I desired Thee in

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the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26: 9.

A dreadful curse is upon the earth. What are the causes of it? Are not the words of Solomon, the sage of Israel, as true to-day as when he wrote his book of proverbs? "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come."

And not only are the root causes of this scourge well worth our thought, but so also are the real things which may establish themselves in the world when the strife is stilled. Will the close of the war witness the establishment of great and good reforms, or will it see the revival of old errors, put forth as panaceas bringing peace? Will churches call men to repentance of heart, or will they busy themselves with efforts to reform governments and establish religion on a civil basis? Remember that out of war there seldom come the things which men expected when that war began. It has been so in the past, it may be so again. These are the weighty problems well worthy of our thought. Let every soul ponder upon the mighty question, "What meaneth the noise of this tumult?"

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WANTED AT ONCE, at Long Beach Sanitarium, Long Beach, California, ten Seventh-day Adventist, strictly first class graduate lady nurses.

THERE were seven suicides within twelve hours, the other day, in New York City. A new and gruesome record, indeed.

August Signs Magazine NOW READY



Some of the Contents

The August number of the Signs of the Times Magazine deals with the great eternal verities of God, the things which man needs to know, not simply for the life that is to come, but which will be of untold benefit in this life.

HUMANITY'S GREATEST NEED
A. G. DANIELLS

An exceedingly helpful and spiritual article, showing that the greatest need of the world and the church is the abiding presence of the Holy Spirit. This help is offered to every soul that will grasp it.

HUMAN EMANCIPATION
DR. L. A. REED

This article shows, contrary to the religious philosophy of the present day, that man is not saved by social reformation or by natural regeneration, but that a power from above must take hold of the weaknesses and degeneracy of humanity, and make of the individual a new man.

REVELATION THIRTEEN
EDITORIAL

A very illuminating presentation of this wonderful prophecy. The time of its application; the ten horns; the beast—what is it? the deadly wound—when inflicted. There is much misunderstanding as to what this prophecy really means. This article clearly shows that it is not a church or a man, but a system under various phases.

EVOLUTION AND THE PROBLEM OF EVIL
GEORGE MC CREADY PRICE

Showing the wisdom of God manifested in permitting sin. Teaching of evolution. No power outside of Christ to uplift the imperfect human.

THE LAW OF CHRIST'S KINGDOM
R. S. OWEN

The infinite responsibility of choice; God will not compel obedience; the law is the law of liberty.

"THY KINGDOM COME"

This article is illustrated by the splendid cover design.

WITNESSING FOR CHRIST
MRS. E. G. WHITE

The possibilities and duties of Christ's followers.

THE WORLD OUTLOOK

The above are only a few of the many good things to be found in the August number.

*Pacific Press Publishing Assn.
Mountain View, Cal.*

**CHILDREN'S
Reading Cards**



The following cards have been prepared by Miss Katherine B. Hale, formerly Normal Director of Pacific Union College, and author of True Education Readers Nos. 1 and 2. They have been developed at the request of the Educational Department, and are based on the primary reading lessons contained in the author's Readers and explained in her Primary Reading Manual. They are therefore the result of ripe experience and wide counsel. Through their use the child entertains itself and at the same time becomes acquainted with words and names in both script and type. Please read the following description carefully:

No. 1. Dissected Alphabet Two cards, 7 x 11 inches, on which are printed, in large, bold type, from four to ten of each letter and punctuation mark. These cards are ruled for cutting with shears, thus giving an abundance of material for assembling the words and spelling lists found in Readers Nos. 1 and 2. Printed on both sides, so the letter is always up. Price, 10 cents.

No. 2. Object Cards Fifty-nine cards, 2 x 3 inches, picturing the objects introduced in the early vocabulary of Reader No. 1, such as tree, flower, leaf, boy, girl, etc., on one side, with the name in script and print on the reverse side. The script used is the same as in Reader No. 1. This picture word method not only interests the children, but makes the learning of the new object words a real delight. For their use, see Primary Reading Manual, page 42. Price, 25 cents.

No. 3. Sentence Slips The sentences used by the author of Readers Nos. 1 and 2 in her manual development of reading, are here given to the child in script form for sentence building. There are 126 sentences, for pasting into little reading books. See Primary Reading Manual, pages 33 and 49. Price, 15 cents.

No. 4. Sentence Builder Eight cards, 7 x 11 inches, with 444 phrases and 634 words for sentence building, covering the vocabulary used in Reader No. 1, and following the suggestive development of "Foundation Work" as given in Primary Reading Manual, beginning with page 30. For the first twelve weeks of school. Printed on both sides, and ruled for cutting apart. These cards are arranged by weeks, therefore the teacher or parent cuts the sentences out only as they are used. A very fine set. Price, 20 cents.

No. 5. Phonetic Builder Eight cards, 7 x 11 inches, printed in bold type, on both sides. Ruled for cutting. From five to fifteen of each word and word part used in supplementary drills, to prepare for phonetic reading. With these builders, the drill tests may be built by the child, following the order suggested in Primary Reading Manual. See page 63. Price, 20 cents.

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OTHER HELPS

In addition to the above, the following cards and charts for the parent and the teacher have been completed by Miss Hale:

- No. 11. Word Flash Cards. 100 cards, 5½ x 9 inches. In box.....\$1.00
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The Howling Shepherds

PREDICTIONS of war, desolation, and destruction are presented in the twenty-fifth chapter of the book of Jeremiah. Some of the prophecies in this chapter refer, without question, to the ancient Israelites before the advent of Christ; and it is equally clear that the prophecy also looks forward to the great time when the Lord predicts that "all the nations" will "take the wine cup of this fury at My hand." Furthermore, "they shall drink, and be moved, and be mad, because of the sword that I will send among them."

And again: "I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. . . . For the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 29-33.

There can be no question as to the time when the foregoing scripture will have its application. The slain of the Lord will be from one end of the earth to the other, and there will be no one left to gather or bury them. And the war furies are represented as a great whirlwind that goes from nation to nation to gather them all into the strife. Jeremiah is looking at the scenes of war, the beginning of which we have already had in this European conflict; and the other wars that are to follow in these last days will involve all the nations of earth. In fact, it looks now as though the portions of the world that are not fighting on European soil would soon be involved in a general turmoil.

Immediately following the foregoing prophecies of Jeremiah in regard to the furies of war, the prophet addresses himself to the "shepherds" in the following words: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord." Jer. 25: 34-37.

What a striking warning these words are to the false shepherds who are crying, "Peace, peace; when there is no peace," and whose chief thought has been for the gain that they might receive! The prophecy informs all such that their pasture will be spoiled, and that they will "howl" because of their slaughter and dispersion.

The men of this generation who are posing as teachers of the Bible and yet are saying that large portions of the sacred Scriptures are of no value, ought to heed this warning. God has written these thrilling words for the people living in this very time. The faithful

shepherd who trusts in the infallible Word will be protected. But he who follows his own imaginations, and joins in the infidel teaching of this time, under the guise of the gospel ministry, has a time of "howling" just ahead of him.

This is no idle statement. It is the clear, strong warning of the divine Book itself. We may theorize and speculate; but sooner or later every individual must deal directly with the great Jehovah Himself, and then those shepherds who have set aside the divine teaching in favor of their speculative theories will find that it is no light thing to trifle with the Majesty of heaven and His inspired word. The blood of lost souls will be found upon their garments.



Underwood & Underwood

Scene from a motion picture film, the production of which cost \$1,000,000. Everything is real. Before the actual taking of the picture could begin, a portion of the island of Jamaica had to be rebuilt, a swamp had to be cleaned out, and a municipality created in which 20,000 people could live, most of whom were employed as actors for the film. A magnificent "white city" built at an enormous cost was destroyed to add reality to the spectacle. Of the 223,000 feet of film taken, only 12,000 feet is used.

The promoters of such enterprises are not engaged in expensive film production because of sentiment, nor from philanthropic motives. With them it is a cold business proposition. They invest a million dollars because it places added millions to their bank accounts.

The world has become intoxicated with pleasure. The time predicted by the apostle Paul when, "in the last days," men shall be "lovers of pleasures more than lovers of God," is in process of fulfillment. The tremendous grip that pleasure has upon this generation is forcefully illustrated by the fact that more than 18,000,000 people daily attend the 20,000 moving picture theaters in this country alone, and more than \$350,000,000 is annually spent for this one form of amusement.

The evidence is unmistakable. Pleasure loving is one of the most prominent characteristics of the age. And as such, it constitutes an indisputable herald of the approaching end.

The Marks of Identification

A SYSTEM of Bertillon measurements, as it were, has been given to the Christian, by which to identify the last generation — the one which will witness the return of Christ Jesus and the close of this age.

The identification marks are complete. The measurements are perfect. The thumb marks coincide exactly.

One feature called for is described in James 5: 1-9, where we are told that "in the last

amined in the light of twentieth century conditions, and studied from the viewpoint of accurate statistics obtained from most reliable sources.

Mr. Frank P. Walsh, chairman of the Federal Commission of Industrial Relations, says: "We found that in this country of greatest resources and education, one third of the toilers are receiving remuneration that barely brings them above the poverty line. Two thirds are in abject poverty. . . . There are more than 9,000,000 women workers in this country, more than one half of whom are receiving less than \$6.00 per week. . . . In all industries of the United States, we found that the willing workers are out of work one fifth of the time because it is impossible for them to get employment."

And the divine description was, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." How accurately they correspond! When God speaks, it is with the precision of eternity.

The age in which we live stands without a parallel in history. Never before has there been such a heaping "together" of treasures by corporations and syndicates as at the present time. Formerly fortunes were independent; but the idea was conceived of forming trusts that would bring these together, to shut out competition. To-day it is estimated that one half of the nation's wealth — which is about \$120,000,000 — is in corporate form. How accurately present conditions fit the prophetic mold! We may know "of a surety" that these are the last days. L. E. F.

Strength of Moses

CHRIST, in His teaching, presents Moses and the prophets as furnishing the strongest evidences that can be adduced for the inspiration of the Scriptures.

On one occasion He said to the higher critics of His day: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 45-47.

Of a similar import to the foregoing are the concluding words of the parable of the rich man and Lazarus, which read: "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 29-31.

According to this teaching of Christ, greater is the evidence presented in the writings of Moses and the prophets than would be the miracle of an individual rising from the dead. Men might be led to think that if they should see an individual rise from the dead, they would have the strongest evidence that could be adduced on which to rest their faith; but Christ impresses upon us the fact that Moses and the prophets furnish the strongest possible evidence. We may rest our faith upon them securely, for the great Teacher, Jesus Christ Himself, regarded them as of highest importance.

NEXT WEEK

The LUST FOR EMPIRE

BY PERCY T. MAGAN

also

A DECLARATION OF INTERDEPENDENCE

BY M. ELLSWORTH OLSEN

days" men will "heap" treasures together, and that as a result, the laborers will be oppressed, and defrauded of their wages.

One cannot but be impressed with the accuracy of such a statement when it is ex-