

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 19, 1916



Are There Signs of His Coming?

What Was Foreseen of the Scoffer, and Famines, War, and the Extravagant Rich

By THEODORE B. WESTBROOK

IN these days, when the subject of the second coming of Christ is considered, the people generally say: "Don't be an alarmist. Don't frighten the people, and get them all stirred up, feeling that the end of the world is just ahead of them." Not so with Christ, however. He entertained the question, and called attention to many signs pointing to His return.

The Scoffer as a Sign

One of the signs of Christ's return is the prevalence of scoffers in the world. The apostle Peter says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4. Not only are these scoffers scouting the idea that Christ's coming is imminent, but they are also denying the fact of the universal Flood in the days of Noah, and are determined to make men believe that they had monkeys for their ancestors, and that the Bible record of the creation of the world is only a fairy tale.

Because of the sophistries of such teachers, the world is being lulled to sleep, and soon an awful surprise will come upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Just such men as present-day scoffers were living in the days of Christ. After beholding the many miracles He wrought, they still disbelieved, and asked for a special sign of His messiahship. He said to them: "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 2, 3.

The hypocrites are not all dead yet; for men are still able to forecast the weather, but are unable to see that

events are occurring in the world which are direct fulfillments of the prophecies of the second coming of Christ.

"Shall Run to and Fro"

Take, for instance, the prophecy of Daniel, where he was told to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. When we reach the time of the end, according to this prophecy, there will be a great increase of knowledge, both Biblical and scientific. During the last one hundred years, nearly all the great inventions in the world have come into existence.

The prophets of old foresaw the automobiles and other modes of rapid transportation. The prophet Nahum said: "The chariots shall be with flaming torches in the day of His preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2: 3, 4. This is a clear picture of the automobiles, street cars, and railroad trains that have been multiplied in the land, and that are used to carry missionaries, Bibles, and religious literature to every part of the world, announcing the coming of the great King.

Wars and Pestilences

Among the other signs, Christ mentioned the fact that "nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." The Saviour declared that these

events would cause men's hearts to fail them "for fear, and for looking after those things which are coming on the earth." Luke 21: 10, 11, 26. Already the nations are engaged in the most terrible war the world has ever seen. Earthquakes are increasing in all parts of the world. Millions of men and women have starved to death because of famine in various places. Pestilences have carried off untold numbers; and notwithstanding the fact that medical scientists are doing all within their power to arrest disease, conditions are constantly growing worse. Pests of all descriptions are covering the earth, until the poor farmer has to fight with all his might to secure a crop. Recent reports from missionaries in South America state that grasshoppers and other plagues obscure the sunlight like a cloud, and in their devastation, leave not a morsel of the farmers' crops. All these things are indications that the earth is decaying.

Warning to the Rich

In James 5, God sends a message to the rich men, warning them of the awful snare the devil has set for their feet. This too is one of the signs of Christ's near coming. The Bible says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth



for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 1-8.

The increase of wealth in recent years is phenomenal. At no other period in the history of the world has there been such an accumulation of wealth in the period spanning the life of one man, or one generation. Tremendous fortunes are created in a very brief period.

One writer says: "Such colossal fortunes, such hoarding up of treasures, such combinations of wealth, with such rapid increase of poverty, was never witnessed before. Our age alone fits the prophetic mold."

Room for Dogs, but Not for Children

The extravagant luxury of the rich leads to unrest, and, in some instances, breeds contempt. Many fashionable hotels and apartment houses, while admitting dogs, exclude children. Luxurious suppers are given, where priceless jewels are worn and tens of thousands of dollars are wantonly and lavishly squandered. A metropolitan daily speaks of the surpassing magnificence of one of these princely gatherings as follows:

"The most sumptuous, brilliant, and costly social function that New York has ever known was the fancy dress ball given by Mrs. — at the Waldorf last night. About 800 people were there, of whom more than 450 were women. The ball placed about \$500,000 in circulation. The ball began at midnight, and ended at five o'clock this morning. Therefore its pleasures cost at the rate of \$100,000 an hour. The cost to the hostess was about \$125,000. It was a superb spectacle. People came thousands of miles to attend it."

God declares that His ministers should "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God." "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 17, 10.

Can We Buy Heaven?

Can the rich men buy their way into heaven by offering God their wealth when they reach the end of the race? Listen to

what the inspired Word says: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6: 6, 7. These verses tell us that they cannot buy their way into heaven.

God has provided the way through the sacrifice of His own Son, and pleads with all flesh to believe in Him for the salvation of their souls. I want to urge the reader to accept of Jesus Christ, and prepare for a home in His soon-coming kingdom.

I know, from the Bible, that thousands will fail to accept Jesus Christ; for the apostle John says: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

Holding Our Own

BY CHARLES THOMPSON

IN reply to the inquiry concerning the growth of a church, the answer is frequently given, "We are holding our own." And, strange to say, oftentimes this is accompanied by an air of satisfaction.

But no church should be satisfied without seeing growth. There is no such thing in nature as a standstill. The day a tree stops growing, it begins to decay. The moment the stream ceases to flow, it begins to stagnate. So with the church; it cannot stand still. It was sent forth upon its mission "conquering and to conquer"; and when it ceases to "conquer," it has been conquered.

In the parable of the talents, recorded in the twenty-fifth chapter of Matthew, we read concerning the man who received five talents,

that he gained five more. The one receiving two, gained two. Here we find growth. The man receiving one, "held his own," for he returned one. To the first two was given the commendation, "Well done." The last one was addressed as "thou wicked and slothful servant."

From these statements, we can understand how the Lord regards a standstill. To the men returning an increase, He says, "Enter thou into the joy of thy Lord." Of the one "holding his own," He says, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Battles of the Remnant Army

"The church is God's organized means for the salvation of souls," and it is therefore called to wage a warfare against sin. The entire membership is to enlist "as good soldiers for Jesus Christ." The warfare is never to cease; for we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. The remnant of her seed is the last of the church militant, and she is to be thrown into the fiercest of the warfare. God has never sent His church forth to meet defeat, but to conquer; hence He expects growth until the end.

The commission given by the great Head of the church to the "remnant army" is, to warn the last generation of people against the worship of the beast and his image, and against receiving his mark; and those called into this conflict, who will eventually stand upon the sea of glass, are those who have "gotten the victory over the beast, and over his image."

Victory grows out of a conflict, and not a compromise. Therefore we are persuaded that growth is, and will be until the end, obtained only by vigorously, enthusiastically, and aggressively pushing the battle against the foe. As a result of constant agitation of and contending for right principles and high moral standards, souls will be enlightened, and saved from the impending doom of the ungodly.

We would urge every church to "anoint thine eyes with eyesalve, that thou mayest see," and thus get a clearer vision than ever before of the message we are called to bear, and with swords newly edged, go forth fearlessly and uncompromisingly in the work to which we have been called. Then, as surely as there is a God, and as truly as there are souls to be saved, there will be growth in the church; for it is written, "As soon as Zion travailed, she brought forth her children."

My Mission



MY brother sailed over the seas to-day to the East
To carry the tidings of Christ to sin-blinded souls.
I would have gone with him — but God needs me here.

Down in the village, the preacher works with his books,
Finding the truth, and telling it in the church,
Winning the sinners to come to the paths of Christ,
Comforting those who mourn, and helping those who die,
Preaching to mortals the riches unsearchable.
Those are tasks I should like — but God needs me here.

Here on these hills, where my fields lie brown and warm,
Here where the soil needs turning, and seed must grow,
Here to raise grain and fruits and find milk for the town,
Here where the aged mother lingers along with me,
Here where the wife and babies laugh and sing —
God needs me here, and so I abide with Him.

MISSIONS? Sermons? I fancy God knows best.
We cannot all take those high and honored tasks.
I'll farm my farm for Him, and help all I can —
My brother, the parson, and neighbors far and near.
So for a minute I rest on my plow, and think,
And God seems very near. There's a light in my soul.
"Help me to live, Lord, and work so that light will spread.
Help me to help those who are bearing it over the world."

I am glad it is meeting night. I'll go down to the church,
And say something there about this sweet light of God.

— *Christian Herald.*



The Lord's Day

SOME contend that Christians are not to keep "the old Jewish Sabbath," but "the Lord's day." The expression "Lord's day" appears only once in the Bible. It is found in Rev. 1: 10; but as that scripture does not say which day of the week is the Lord's day, other scriptures must be consulted to learn what day the Lord claims as His. Ex. 20: 10 says, "The seventh day is the Sabbath of the Lord thy God." In Isa. 58: 13, He calls the Sabbath "My holy day." Finally, in the New Testament, Jesus Christ Himself says, "The Son of man is Lord also of the Sabbath." Mark 2: 28. Therefore, since the Sabbath, the seventh day of the week, is the only day that God claims as His own, logically and scripturally it must follow that the Sabbath is "the Lord's day." H. A. WEAVER.

"THE individual who does not believe in equal liberty for his neighbor does not understand the meaning of religious liberty."

Hanged on His Own Gallows

The Cleansing of the Sanctuary in Heaven

By S. PARKER SMITH

ALL through the ages, penitent sinners have been confessing and forsaking their sins, and by faith, placing them in the hands of their Intercessor in the heavenly sanctuary. In this sense, their sins have been accumulating in the heavenly places. They have gone "before to judgment." 1 Tim. 5:24. This constitutes the "defiling" of the sanctuary, and hence we may readily understand what the *cleansing* of the sanctuary means.

In Lev. 16:30, we read, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Now this atonement was made by the same priest, and by virtue of the same blood, as the atonement for the sanctuary. Verses 16-19. From this, it would appear that the cleansing of the people was the thing that resulted in the cleansing of the sanctuary; for by that very means, every case that was on trial before the throne of grace was decided for life or death, and thus, in the earthly type, was removed from the sanctuary.

The same thing takes place in connection with the heavenly sanctuary. Its cleansing will be accomplished when the cases of those whose names are in the book of life have been finally and unalterably decided for life or death; when every one who has ever started in the service of God shall either have had his sins blotted out, or his name blotted out of the book of life. Acts 3:19; Rev. 3:5.

As will be brought out in a later article, the Bible foretold that the cleansing of the sanctuary would begin in 1844 A. D.

Must Be Born First

No one is *dead* to sin till he is *alive* to God; and no one is alive to God till he is born again. And it is inconceivable that the whole world were born *again* before they were born at all. Until we are born again, we do not see life, but the wrath of God abides on us. John 3:36. Sin was not remitted from man when it was imputed to Christ; but sin is remitted when we believe on Christ. Acts 10:36. Sin was not remitted from man when Christ bore man's sins in His own body on the tree; but in that supreme act of the cross, He opened the way for sin to be remitted when the righteousness of Christ is declared "unto all and upon all them that believe." Rom. 3:22, 25. This is the truth. And unless our sins are remitted by faith in Christ, to stay remitted, we shall die for them, just the same as if Christ had never borne them in His own body on the tree; and our names will be blotted out of the book of life.

Atonement His Free Gift

To some, it may seem gross injustice that God should punish men for sins whose punishment has already been borne by Christ. Would any just government even on earth be guilty of punishing two persons for the very same crime? A little thought will show that the supposed difficulty is only imaginary. The government of heaven never demanded that Christ put Himself in man's place by suffering for his sins. Christ voluntarily laid down His life for the sheep that were straying. He said: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John 10:15, 18.

Christ's atonement is not one made *with* Him, as in the case of Satan, the scapegoat; but He makes it Himself, by the power of His own blood. His sacrifice and atonement are all His own; and is it not lawful for Him to do what He will with His own? "For," He says, "as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." John 5:21.

The promise of forgiveness and cleansing is only to those who confess their sins. 1 John 1:9. This is the agreement made before the cross; and God is faithful and *just* in refusing to quicken—that is, to forgive and cleanse—those who hide their sins. There can be no injustice to impenitent men in punishing them according to their works. Neither can there be any injustice to Christ, who Himself inflicts the punishment. John 5:27; 2 Thess. 1:7, 8. No principle of justice can possibly be violated when Christ shall punish the rejectors of His mercy for the very sins which He Himself bore on the cross. In fact, they are infinitely more worthy to die for them than they otherwise would have been.

As we have seen, sins enter the heavenly sanctuary when, by confession and earnest seeking of God, they are placed in the hands of our Advocate at the right hand of God. There, by virtue of the infinite sacrifice on Calvary, He makes atonement for and forgives the sins of those who truly confess and forsake them. The Holy Spirit is given, and angels are sent forth to minister to them that shall be heirs of salvation. Everything is done to enable them to remain faithful. On the day of atonement, all cases will be examined, and a final atonement made for all those who have kept the beginning of their confidence "steadfast unto the end." Heb. 3:14. Their sins are then "blotted out" (Acts 3:19), and the decree is uttered, "He that is holy, let him be holy still." Rev. 22:11.

Prepared the Gallows for Himself

This will finish the cleansing of the sanctuary. As Christ, in His capacity of Advocate, leaves the sanctuary, He bears with Him from that place forever the burden of Israel's sins. The debt of sin has been paid, and they then stand before the law as if they had never sinned. Their iniquity has been caused to pass from them, and they are fully clothed with the change of raiment. Then the shame and ignominy which their great adversary and accuser, Satan, has always tried to heap on their heads, is transferred to his own head.

As in the days of Queen Esther, the "adversary and enemy" was hanged on the gallows he had prepared for God's servant Mordecai, so the great adversary of God's people will suffer the punishment he had hoped to see inflicted on them.

The same thing is stated in the seventh psalm: "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7:15, 16. So Satan will not only suffer or make the atonement for his own sins, but, for his violent dealing against God's people, will suffer the punishment he has sought to bring upon them. While this is true, as seems to be indicated also by Rev. 18:6, in the sentence pronounced against Babylon, it must not be construed as meaning that Satan's punishment is the satisfac-



tion rendered to the law of God for Israel, or atonement for their sins; for that interpretation would deny the work of Christ, by which their sins were fully disposed of and destroyed.

The Sins Placed on Satan's Head

The sins that are placed on Satan's head are the same outwardly, or objectively, as will be blotted out in the sanctuary. He is declared guilty of them as their originator and instigator. And he is sent away to await the time when he shall pay the final penalty for them in the lake of fire. With him will go those from whom Christ withholds His atonement. Their names are blotted out of the book of life, and to them He will say: "I never knew you: depart from Me, ye that work iniquity." "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." There they will be burned up root and branch; and from the purifying fires will come forth "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

When the Test Comes

It is very easy and natural to think that if we were placed under certain circumstances, we would do great things; but the facts are that we would do just exactly what we are in the habit of doing. The actions of men who are counted great are simply the doing of that which they were accustomed to do, and in most cases, without even knowing that it was of any great importance whether they did it or not.

Of Daniel, when the decree was signed that no one should ask a favor of any king or of any God for thirty days, except of King Darius, we read: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. In this case, Daniel did just what he had been accustomed to do. The few words at the close of the verse express the whole thing,—*"as he did aforetime."*

When a person has established a habit of doing the things which he knows to be right, he will do them, no matter what the circumstances may be. But if he has not formed this habit, when the test comes, he will be found wanting. G. W. CAVINESS.

GOD calls us to duty, and the only right answer is obedience. Undertake the duty; and step by step, God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that, but we can begin with what we have. It is better to obey blunderingly than not to obey at all.—George Hodges.

The Whole World to Be Combined

How Conditions of This Time Provide for It—It Becomes a Religious and Despotic Confederacy

BY GEORGE MCCREADY PRICE

EXTENSIVE religious combinations to effect a political object are . . . always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate on the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."—Senate Report, January 19, 1829.

The thought of a unified race, a consolidated humanity, "when the battle flags are furled in the parliament of man, the federation of the world," has long been a very alluring ideal. Many of our greatest poets and prose writers have contributed of their genius to portray its attractiveness. And at this call of "Excelsior," voiced by these idealists, myriads of souls of more sluggish temperament have felt their nerves thrill and their pulses quicken, together to join in this rallying cry in which all humanity seems to be taking part.

A World-Wide Neighborhood

Several material factors are contributing to bring about this result.

1. First of all may be mentioned the modern development of rapid communication. The railroad, the steamship, the automobile, have in effect abolished distance and time, bringing the distant parts of the world together, so that each man is, so to speak, the next-door neighbor to every other man. And the telephone, the telegraph, the daily paper, belting the world with their instantaneous communication, have done even more to abolish linguistic and geographical boundary lines, and to convert the world into one vast community, with common interests, common aspirations, and a unified self-consciousness.

2. Modern industrial and commercial enterprises have long ago ceased to halt at national and geographical boundaries, and by their interests, have developed increasingly strong motives for internationalism. Material development and economic prosperity, whether in the individual, the nation, or the race, is fast becoming the one absorbing pursuit, the one enterprise esteemed worthy of human effort and endeavor. No belief is more widespread than the obsession that the elevation of humanity is to be effected by improved industrial and economic conditions, and by increased facilities for the acquirement of the material comforts of life on the part of the proletariat. And the concerted action of the scattered units of the proletariat throughout the world is seen to be essential in order to secure such a result in any adequate degree. But not only are the present conditions of competition a system of injustice and wasteful extravagance; one of the greatest sources of waste is seen to be the competition between the nations, resulting in the burden of militarism and the awful war that is crushing out the very life of the people of Europe, all because of the surviving feeling of nationalism, and the lack of a feeling of internationalism, the lack of a united world consciousness. Thus in many ways, a world state, a consolidated humanity, is deemed essential to make the aims of modern life most effective.

Hence the widespread movement for international arbitration and universal peace, is supplementing the demands of commerce or

"business" for at least a sufficient approach to world unity to admit of the throwing down of the barriers of hatred and exclusiveness that have so long kept the peoples of the world apart.

World State—World Religion

Man is as certainly a religious animal as he is a social animal, and a world state implies a world religion. What shall it be? Under the terms of this ultimate democracy, religion also must be subject to man's own desires; in fact, must be shaped and developed under human control. The religions of the present day, like all things human, are subject to improvement; and this improvement must be brought about by man's own efforts.

Spiritualism Plays an Important Part

That spiritualism in a refined and dignified form, such as modern optimistic mysticism, will be one of the factors in this world religion, is not a matter of doubt. As one has remarked, "It is obviously in keeping with the doctrine of the divinity of man to believe that human beings who have 'passed beyond' are more enlightened touching unseen things than those who are yet in the body." Humanism stands in need of a supernatural factor; and here is one ready to hand, with unlimited possibilities.

Nor can it afford to ignore the entrenched power of the great historic Roman Church. Romanists, who boast of miracles as a sure sign of the true church, will not object to the wonders of spiritualism when the latter gets in good working order; and the Roman Church, like this ultimate democracy, aspires to be universal. Here, then, we have a three-fold union that would appear to be eminently capable of bringing peace and harmony to our poor, distracted humanity; for all "will see in this union a grand movement for the conversion of the world, and the ushering in of the long expected millennium."

Ignoring the Vital Unit

But there are the gravest objections to this program. The Bible Christian, the Neo-Protestant, says at once that this concept of humanism and ultimate democracy ignores the reality of *sin*. "Instead of one united humanity having a common destiny, there are *two* great sections of humanity, one composed of those who have life through faith in the Son of God, and the other of those who have not life; one embracing the children of God, and the other the children of wrath."

The ultimate cause of evil is not in man's evil environment, but in man's evil nature; and all schemes for the world's salvation, however much we may admire them on other grounds, tend to obscure or implicitly deny the imperative necessity of *individual* salvation and the new birth. They aim "to get rid of the consequences of sin in human nature without getting rid of the sin itself." They are concerned with the symptoms rather than the causes. And even if they could accomplish anything worth while for the general welfare of the race, and would stop short of curtailing individual rights and liberties under the plea of the good of the whole, they would still be an evil and not a good in so far as they tended to step in between the individual and his personal accountability to his Creator.

But as it is one of the best established laws of biology that acquired characters are not capable of being transmitted to offspring, is it not in the highest degree unscientific to suppose that a changed environment can ever bring about a change or improvement in the type?

What would this world state be like? As nothing of the sort has ever yet been seen, we can only conjecture. Personally, I do not look for a real organic union of the scattered groups of humanity. It will be bad enough if they unite on such concepts of progress in social systems, in ethics, and in religion, as are held by them in common, and concertedly undertake to mold the development of the race in accordance with this idea. Instead of governments that are instituted to conserve men's rights, in which all powers not delegated are reserved to the individuals and the people, the modern evolutionary concept is that the whole is greater than the parts, and that as the collective body is the real source of human improvement, a free hand must be allowed it in shaping the destiny of the race.

Despotic to the Last Degree

I desire to be clearly understood. All honor to those who are trying to secure a greater degree of "social justice" for the oppressed and downtrodden of this or of any other land; and all honor to those who are seeking to lessen or to abolish the evils of war and the hideous waste and oppressive load of militarism, which has been one of the chief ways in which the hungry generations have trodden down the poor workingman. But, in the light of history, such a world unification, involving, as it necessarily must, a concerted effort to subordinate the rights of the individual to the supposed good of the whole, must surely be despotic to the last degree. For hundreds of years, the "iron monarchy of Rome," as Gibbon calls it, crushed out the religious if not the civil liberty of the individual for the supposed stability of the whole. But the Roman Empire in its palmy days was a mere baby, a doll, compared with this great world despotism which is already looming up on the horizon of our time, and which millions of voices are already welcoming with glad acclaim.

Duties Above World Duties

But the Bible Christian, the Neo-Protestant, will never submit to a world despotism such as this, when it interferes with his duty toward his God. His Master, when here on earth, persistently and consistently refused to have any part in civil or political affairs, declaring, "My kingdom is not of this world." On another occasion, He said, "If any man hear My words, and believe not, I judge him not. . . . The word that I have spoken, the same shall judge him at the last day." On still another occasion, the undisputed rule of all the kingdoms of the world was offered to Him; but He refused it with the most decided emphasis, and thus set an example for His church to the close of time.

But this offer of the kingdoms of the world has seemed more attractive to the apostate church of all ages; and evidently any church that avails herself of this offer which was spurned by her Master, thereby declares herself to be not the true church of Christ. A church that unites with the civil power, be it state, national, or world-wide, must be an apostate church, and hence must be intolerant. But to such a power, the true Christian will never submit. Like all the bright heroes of the past, he declares, "We ought to obey God rather than men."

Here, then, is the coming conflict. With all the powers of earth arrayed against those who "keep the commandments of God, and the faith of Jesus," the conflict will be most

(Continued on page 6)

The Outrage and the Object of His Love

Destroying the Mother of Death — Preparing for Immortality

SIN is the intolerable outrage against God's nature, filling His universe with lawlessness and pain. On the other hand, man is the dear object of God's love, the supreme concern of His infinite solicitude, "the apple of His eye." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Mother of Death

This necessary repulsion of the divine holiness to sin is enunciated in this scripture: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1: 18. Note now the complementary scripture to the foregoing: "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him." Rom. 5: 8, 9.

We see, then, that sin is the one loathsome reality. God simply cannot brook it. Sin is enmity against God. "The whole creation groaneth and travaileth in pain" because sin, the mother of death, has come into the universe. Sin leads its victim to that inevitable finish where the grave yawns. Sin spells distortion, dissolution, death. It is the one and only curse known to God's illimitable creation. Hence God must and will destroy sin; for sin, if let alone, would subvert His government, undermine His all-inclusive kingdom. "The wrath of God . . . revealed from heaven against all ungodliness and unrighteousness of men," is simply the omnipotent power of God revealed from heaven for the destruction of sin.

In rapt vision, the exiled prophet of Patmos looked down through the vista of the centuries to the time when sin shall have been destroyed, and uttered the solemn and blessed pronouncement, "And there shall be no curse any more." Rev. 22: 3. At that time, the prophet Isaiah's inspired anticipation will meet its realization — "For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Isa. 11: 9.

Prepared for Immortality

Though God *must* destroy sin, He so loves the sinner that He yearns to save him. Accordingly, He commends His own love toward us by imputing all sin to Jesus, the Lamb of God, laying "on Him the iniquity of us all," and causing Him to become sin's curse for us by paying sin's penalty in death on the cross. In His death, He bore the wrath of God against sin, in the sinner's stead, as the sinner's substitute. He who knew no sin was made to be sin *for us*. Hence the repentant sinner is "justified by His blood." Because God cannot save us *in* our sins, He gave Jesus to be our sin offering, that He might "save His people *from* their sins." In keeping with this glorious truth, Paul averred, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners*."

Yes, Jesus died, "the Just for the unjust,

By GEORGE W.
RINE



apostle repeatedly and solemnly asseverates that there is only one gospel — one true, one adequate gospel, or plan of salvation — salvation from sin, and therefore from unpreparedness. Peter likewise, in Acts 4, protests, under the inspiration of the divine Spirit, that there is no other name given to men but that of Jesus through which we can be saved. Jesus Himself declares that He is "the way," "the door," and sternly asserts that if any man tries to attain eternal life — tries to get into the "fold," into heaven — by some other way, "the same is a thief and a robber."

Climbing Another Way

Men have thought out all sorts of cunningly devised ways of ridding themselves of sin by way of preparing for heaven. Some are trying to prepare to meet God by penance and good works; some by subscribing to certain doctrines or creeds; some by scrupulously observing all the rites and ceremonies of their church; some are even trying to convince themselves that sin is an illusion — that is, "a delusion of mortal mind." All such only hoodwink themselves, and give the falsehood to omniscient God. We have seen above that God's verdict as to the universality of human

sin is rigorously categorical. Yes, "death passed upon all men," because *all* have sinned.

But we are divinely assured that Jesus died for the sins of the whole world. Aye, He tasted death "for every man." He "bare our sins in His own body on the tree." Jesus "condemned sin in the flesh" — our sin — "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Now here is the crowning promise: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. To be forgiven our sins, and to have all unrighteousness purged from our lives by the blood of the cross, is to be prepared for eternity. This is God's "preparedness" for us, for sinners, and is the only preparedness which, in the final and supreme crisis, will count.

"SOLEMN will be the day of final decision. . . . Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. . . . Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God. There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments. The days of our probation are fast closing. The end is near. . . . Beware lest it find you unready."

that He might bring us to God;" that is, to *prepare* us to meet our God — to meet Him in judgment, to meet Him in peace, to meet Him in glory, and so dwell with Him, our eternal Father, forever. No other "preparedness" is comparable to this one. To be saved from sin is to be prepared for immortality, prepared for glory, prepared for endless life in a sinless, deathless world — in Paradise regained. Aye, if we believe, if we confess our sins, and so repent of them, then we have God's assurance that "the blood of Jesus His Son cleanseth us from all sin." Freedom from sin is by virtue of my faith in the sin-atonement power of the cross, of the blood of Christ, is my preparedness for eternal life, for heaven, for a place "in my Father's house."

The Conditions of Preparedness

First, then, we must accept God's verdict that *all* have sinned and *come short*. "If we say that we have not sinned, we make Him a liar, and His word is not in us," is the strong, stern announcement of the inspired John. Such testimony should make us exceeding thoughtful. Hence by nature every one of us is in a condition of utter unpreparedness for death, or for the final assize of the "Judge of all." How imperative, then, how urgently necessary, that we should at once avail ourselves of whatever power exists which is fitted to prepare us for the final summons — for the world to come.

Now there is only *one* such power. It is the gospel of the cross, the gospel of the Lord Jesus. This is the verdict of the Holy Spirit, as spoken through Paul, moving him to declare, "I am not ashamed of the gospel: for it is the *power of God* unto salvation to every one that believeth." Of course it means "salvation" from sin, and accordingly, from death, which is "the wages of sin."

In the first chapter of Galatians, the

BLUE LAW REPEAL

Oregon's Whirlwind Campaign a Success

By HAMPTON W. COTTRELL

THE Oregon compulsory rest Sunday blue law was repealed at the general election November 7, by a majority vote of 32,163. This vote demonstrates that a large majority of those voting still stand and contend for true Americanism—the right of individual *choice* to be or not to be religious.

The proposed initiative bill was prepared by a committee of the Independent Retailers' Association, of Portland, was circulated throughout the state, and the required number of signatures was obtained to meet the demands of the law. The bill was filed in due time with the secretary of state, placed upon the ballot, and known as the Bill Repealing and Abolishing the Sunday Closing Law.

In the meantime, the Rev. Mr. Tufts, recently from Berkeley, California, undertook to initiate a bill for a new Sunday forced rest law; but for lack of a sufficient number of signatures, the proposed measure was not placed on the ballot.

Campaign Literature Circulated

The North Pacific Union Conference Committee requested the writer to prepare a four-page leaflet setting forth the fundamental principles of the natural, constitutional, and divine right of *choice* of the individual, in as clear and concise a manner as possible. This was done. The national emblem in colors was placed upon the front page, and two hundred and sixteen thousand copies were ordered. A special Religious Liberty Number of the SIGNS OF THE TIMES was issued by the Pacific Press; and we circulated, in connection with the tract, one hundred and one thousand six hundred copies throughout the state.

Automobiles were loaded with this literature, which had been carefully folded, and bound with rubber bands, so that it could be readily handled; and it was distributed to almost every home and place of business in the state. This was truly the greatest sowing of literature that has ever occurred in any one state since the launching of the world-wide message.

The Southern Idaho Conference, directed by Pastor T. G. Bunch, handled the work in those Oregon counties within its domain. So also did Upper Columbia. Pastor Dart, from Upper Columbia, joined us for a few weeks, laboring in the Southern Oregon Conference. The brethren in southern Oregon did faithful work in distributing literature throughout their territory.

Pastors Hayward and Thurston and the writer spent all their time circulating literature and campaigning in lecture tours throughout the state, securing the use of large opera houses, theaters, and city halls, and closing only the night before election day. Prof. G. E. Johnson and Pastor L. K. Dickson devoted the last few weeks of the campaign to the work of distributing literature by use of automobiles.

The Active Retailers' Association

The Independent Retailers' Association, of Portland, organized themselves for definite campaign work, which was also pushed vigorously. Their executive committee ordered of us sixty thousand copies of the anti-blue law tract, and circulated them by mail all over the state.

All our churches and individuals took hold

nobly, each acting his part; and in answer to our prayers and our untiring efforts, the Lord, by way of the people, gave us the victory. Oregon's citizens are once again freed from the religious tyranny that has haled them before the courts in violation of their rights.

The opposition labored arduously to retain the forced rest religious law—the fourth century heathen relic—but without avail. That they desired to enforce Sunday as a *religious institution* there can be no candid question; for, said the Rev. Mr. G. L. Tufts, superintendent of the Oregon Sunday forced rest league: "The church can prosper in the midst of saloons, as is evidenced by Norway, Sweden, Scotland, and Canada. But the church will perish when the Lord's day is converted into a holiday devoted to Sunday business, common labor, and worldly sports and amusements."—(Signed) G. L. Tufts, superintendent Weekly Rest Day League, *Pacific Christian Advocate*, October 11, 1916. Referring to the repeal bill, he says, "Will not each church appoint a committee to work at the polls on election day to defeat this vicious bill?"

The Pastors Were Indifferent

The league's superintendent proceeds to recite a little modern history that will be of special interest to the public: "The bill which was drafted and advocated by the Weekly Rest Day League is not on the ballot, because only one ninth of the four hundred fifty pastors to whom the initiative petition was sent for signatures returned them to our office."—(Signed) G. L. Tufts, superintendent Weekly Rest Day League, *Pacific Christian Advocate*, October 11, 1916.

But in the *Oregonian*, July 4, 1916, he assigns an altogether different reason for failing to initiate his bill for a new Sunday compulsory rest law: "The executive committee of the league concluded it would be better to have but one Sunday bill before the voters, so as not to confuse the issue, and to hold our measure in abeyance. So we will try out the question in November whether the people want a Sunday law by taking the field against the Kellaher repeal measure. We expect to snow his measure under by a heavy vote. In this way, we will demonstrate to the legislature that the people of Oregon want a Sunday rest law. Then we will ask the next legislature to amend the existing law so as to make it an up-to-date, effective statute, free from any unjust discriminations."

Confessed to Be Unjust

Be it observed that the superintendent of the blue law league herein acknowledges the statute to be "unjust," but nevertheless desired to retain it.

Once again: "Should it be repealed, it will be more difficult to get a new law enacted. Will not every pastor urge his congregation to vote 313 No, and thus cast their ballots against the repeal of the law? Also appoint a committee to work at the polls."—(Signed) G. Louis Tufts, superintendent Weekly Rest Day League, *Pacific Christian Advocate*, November 1, 1916.

We thank the Lord, and give due credit to the intelligence of the people of Oregon, that the blue law is dead and buried; and we agree with Mr. Tufts that it will be more difficult, now that it is repealed, to get a new one.

A Fatal Delusion

SOME people advocate that it matters little what one believes, so long as he is sincere in living up to his belief.

But can sincere belief in an untruth save us? If so, Jesus need not have come to earth to make known the truth. He lived the truth. He taught the truth. He was and is the truth. He sanctified Himself through the truth, that by it we also might be sanctified. His divine, living truth is still in the world. He left His word for us, and it is truth. Through it, and it alone, may we know what is error, what is not truth.

Listen to what this Word of truth says upon this very question of the importance of finding and *believing the truth*:

"Whose coming [Jesus'] is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish [And why do they perish?]; because they received not the *love of the truth*, that they might be saved. And for this cause [that they would not love the truth, showing that it was within their reach, yea, that they knew of it] God shall send them [permit to come to them] strong delusion, that they should believe a lie [to be true, instead of believing the truth to be truth, as it is]: that they all might be damned who believed not the truth, but *had pleasure in unrighteousness*." 2 Thess. 2:9-12.

This is strong language, but it expresses God's hatred for that theory by which people are lulled to sleep when they assure themselves and others that it matters little what one believes, so long as he is sincere in his belief. Thousands upon thousands will go to perdition entrenched within this fatal delusion.

One may be ever so sincere in the belief that he is in the way that will lead him out of the forest where he is hopelessly lost. He thinks he is going straight home, when in actual fact he is circling around and around, making no headway whatever toward home. What does he need—more sincerity?—The rather, a compass. God's book—the truth—is the compass placed within the reach of every lost man. It will safely guide each soul home. But, like the compass, it must be obeyed, even though to the lost one the needle seems to point in exactly the wrong direction.

Reader, search God's book for truth; find it, love it, live it, and be saved by it. It is our only hope of life. "I am the way, *the truth*, and the life: no man cometh unto the Father, but by Me." These are Jesus' own words.

T. E. BOWEN.

The Whole World to Be Combined

(Continued from page 4)

terrible. But it will be short, and the issue is not doubtful; for the prophecy pictures "those who had gotten the victory" over this world combination standing on the sea of glass before the throne of God. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

"DISEASE is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to reestablish right conditions in the system."

AN unscriptural conception of the conditions of this world, and of those who will be active inhabitants of this earth, during the one thousand years, is the mother of many errors taught concerning the millennium. The only description of the beginning and the end of the thousand years, or millennial age, is found in the twentieth chapter of Revelation, as follows:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:1-6.

Resurrection Before and After

To understand the millennium, or what will take place on this earth during the one thousand years, we must understand who occupies the earth during this time, and where the saints as well as sinners are then, and also what their occupation is. Notice a few things this scripture in Revelation clearly shows.

First, the millennium, which means one thousand years, is bounded at its beginning and its ending by a general resurrection of the dead. The Bible very clearly teaches that there are two general resurrections,—one of the *just*, and one of the *unjust*. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

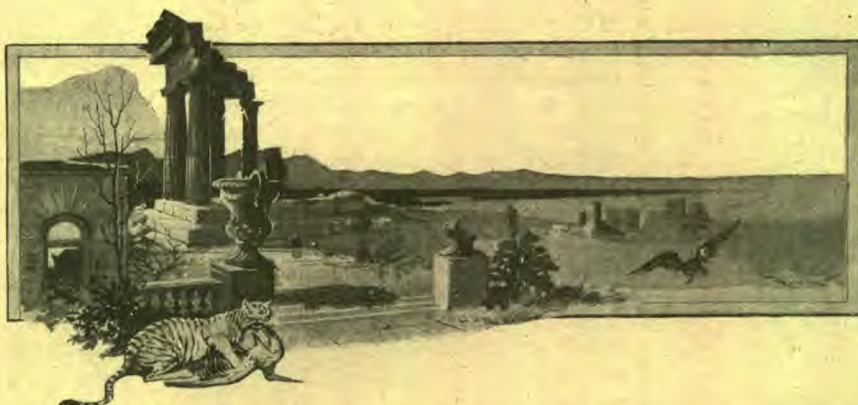
"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

Rev. 20:1-6 places these resurrections one thousand years apart. The first resurrection is of the blessed and holy, or the justified souls of men. We have seen, in previous articles, that Christ raises the righteous dead at His second coming; also that the righteous living are "changed, in a moment, in the twinkling of an eye, at the last trump" of God. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Cor. 15:51, 52, 22, 23. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump:

No Repentance in the World to Come

The Millennium, or One Thousand Years, a Period of This World's Desolation, with Only Satan and His Fallen Angels as Inhabitants

By RUFUS A. UNDERWOOD



for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Verses 51, 52.

These — both the living who are changed, and the righteous who are raised — are caught up together "to meet the Lord in the air." 1 Thess. 4:16, 17. See also the promise of Christ: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

Here the saints reign with Christ during this one thousand years; and at the same time, Satan is bound in the *bottomless pit* for a like period. The reader will bear in mind that in our article last week, we found that the earth was *desolated*, with no living man left upon it, after the coming of Christ, or at the opening of the millennium.

The Bottomless Pit

Let us study for a few moments this place called the *bottomless pit*, where Satan is bound. The word rendered "bottomless pit" is the same that is used in the Septuagint in Gen. 1:2, and is there translated "deep." It describes the earth when the Lord first spoke the world into existence, and while it was still in *chaos*. "And the earth was without form, and void; and darkness was upon the face of the *deep* [or bottomless pit]." Gen. 1:2.

The record of the condition of the earth before it was inhabited by man or beast, or brought forth vegetation, shows that it was in a state of *abyss*, or *chaos*, enshrouded with darkness — literally, "the deep," or "the bottomless pit." How aptly this condition in Gen. 1:2 represents the earth when made desolate and utterly emptied at the second coming of Christ! The righteous are then all taken to heaven, and the wicked are all held in death upon the earth.

This earth reduced to such a condition will be a fitting place to bind Satan for a thousand years with his fallen angels. Here they will be left to reflect upon the desolation that rebellion and sin have brought upon this world.

An Object Lesson to Other Worlds

Enshrouded in total darkness, all who have fallen and followed Satan are then either scattered upon the face of the earth without burial or are still locked in the tomb. One

thousand years of this desolate picture gives Satan time to sense the ruin he has caused to come into the life and home of man during six thousand years of the reign of sin on the earth under his leadership.

While Satan and his angels spend the millennium on this old earth in this manner, viewing the fruits of rebellion, those whom the Master has taken to heaven at His second coming *reign with Christ a thousand years*. In Revelation 20; 1 Cor. 6:2, 3; and Ps. 149:9, we have the suggestion that during the thousand years of reign in heaven with Christ, the righteous will take some part in the final judgment of the wicked. At least, it suggests that God will give the righteous the privilege of looking over the records which He has kept of the secret sins that never came to light in this life, and thus His people *will know* that God has dealt justly in depriving the condemned of future life.

Visiting Other Worlds

Again, while Satan and his angels, in "the bottomless pit," where the silence of death reigns, spend the thousand years brooding over the ruin they have wrought, Christ and those who have accepted His salvation are occupied in *visiting other worlds*, whose inhabitants have never experienced the curse of sin, or the marring of the works of God. The ancient prophet says that the great "host," or army, of God's intelligences in the heavens, worship God. Neh. 9:6. This wandering planet is the only world that has gone astray from the fold.

Christ says of the redeemed men of earth: "These are they which follow the Lamb whithersoever He goeth. These were redeemed from *among men* [the earth], being the first fruits unto God and to the Lamb." Rev. 14:4.

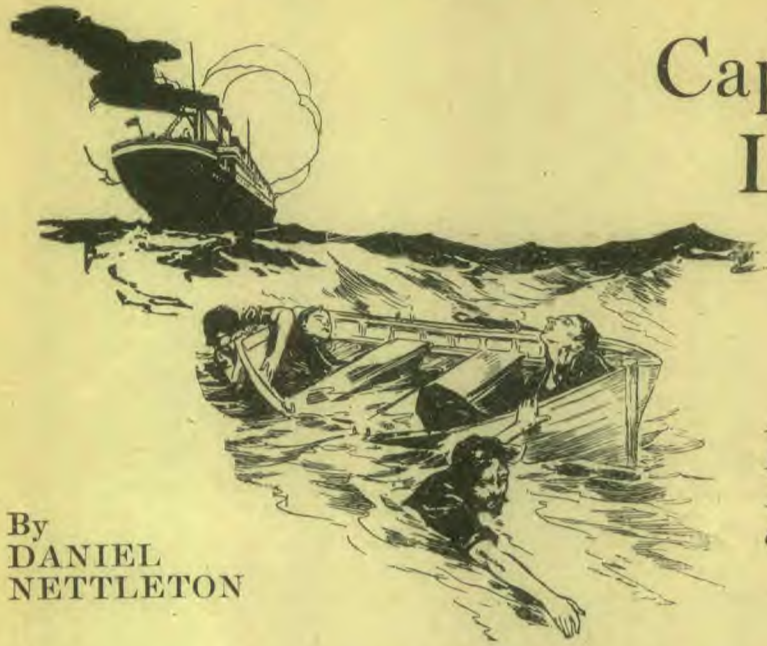
Great glory and honor is given to Christ as He goes from one untarnished world to another, presenting the *redeemed* — those from Adam down to the end of time who once staggered under the curse of sin, but are now all bearing the image of God, and saved from the curse. The unfallen worlds recognize the sacrifice made by Christ; and the whole universe will give supreme glory, honor, and adoration to the Man of Calvary for His matchless love and sacrifice in the redemption of man.

In our next article, we will study what is to take place at the end of the millennium.

No Unfriendly Fates

REMEMBER that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

E. G. W.



Capsized on Life's Sea

By DANIEL NETTLETON

*A
Pleasure-Loving
Age Overtaken
as by a Snare*

IN such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24: 44-46.

As I was on my way by ship to Seattle, Washington, an incident occurred which helped me to understand better, and made more impressive, the words of our Master at the head of this article.

It was a beautiful spring day, with no clouds, no wind. A calm was on the sea. The golden sunlight was flooding mountain and vale; and the green forests of fir, refreshed by the late rains, were smiling their thankfulness. Beautiful Puget Sound never appeared more lovely.

As our good ship Kulshan was plowing through the placid waters of the sound, we passed a small rowboat, in which a man and a woman seemingly were having a very happy time, fishing, talking, and laughing, all unmindful of the waves started by our ship. They were not watching, and were unprepared for the shock of the waves that struck with force and capsized their small craft. They were thrown into the water, but fortunately were rescued. Had they been watching, and ready to meet the waves in a proper way, they could have avoided a plunge into the cold sea, and danger of death by drowning. Likewise many of God's professed people go along their way carelessly, neglecting to watch and pray; and when some great wave of temptation strikes them, they are unprepared, and so go down. And this time, no one is able to save.

Lost While Asleep

If David had watched and prayed, and been seeking to save some one, instead of indolently sleeping in that pleasant evening-tide, he would not have been overcome by temptation, and that dark blot on his otherwise illustrious life would not have been made.

If Samson had watched and prayed, and kept the covenant of his God, instead of sleeping in the lap of Delilah, he would not have been defeated, and, with the loss of his eyes, made to grind in the prison house of his enemies. The battle was lost while he was sleeping.

O brother, watch and pray, lest you enter into temptation. You can be made strong, you can be "strengthened with all might, according to His glorious power," if you will pray, if you will seek the Lord with all your heart. But if you fail to do this, like Samson, you will awake some sad day to find that the Lord has departed from you.

If the disciples had watched and prayed with their Master in the garden, they would

not all have forsaken Him when the mob came to take Him. If Peter had been less trustful of himself, and had sought the Lord earnestly in prayer, he would have been saved from his sad fall, and later his bitter tears of regret and shame.

The Lord lays special emphasis on the necessity for His church to watch and pray as the time of His second coming draws near. He says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The "time of the end" to the world is a prayerless, gay, "merry-go-round," pleasure-loving time.

Through Enchanted Ground

John Bunyan, in his book "Pilgrim's Progress," represents Christian and Hopeful, just before they enter the Celestial City, as passing through the Enchanted Ground. The effect of the air and influence of the Enchanted Ground was to make them very drowsy. Indeed, they observed many fellow pilgrims who had come from the city of Destruction, and had passed all the dangers of the way, sleeping here, overcome by this miasma, the love of this world, all unmindful of the "eternal weight of glory" and joy of their Lord, that awaited them at the end of their way, and was so near.

It was only by earnest and persevering efforts, and helping each other by saying, "Let us not sleep, as do others," that they were successful in passing through this, the devil's last snare for Christians. Our Lord's words of warning to His remnant people are: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

Preferred Suffering

In Paul's photograph of the last days, which days, he says, are "perilous," he pictures the people as "lovers of pleasures more than lovers of God." And these sinful pleasure lovers he says would have "a form of godliness," but would deny "the power thereof"; and from these the faithful, earnest pilgrims must turn away, and run with patience the race set before them, looking unto Jesus, "who for the joy that was set before Him



endured the cross, despising the shame, and is set down at the right hand of the throne of God." Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt." He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

O brother, watch and pray, "lest coming suddenly He find you sleeping." If you would be among that glad company who shall lift up their heads when He shall appear in all His glory, and say, "Lo, this is our God; we have waited for Him, and He will save us," and if you would be presented without fault before the presence of His glory, you must remember the words of Christ in Rev. 16: 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"Watch and pray, nor leave our post of duty,
Till we hear the Bridegroom's voice.
Then, with Him the marriage feast partaking,
We shall evermore rejoice.

"Watch and pray, the Lord commandeth.
Watch and pray, 'twill not be long.
Soon He'll gather home His loved ones
To that happy vale of song."

Heaven's Only Attorney

EVERY individual has a case pending at the bar of God. How important that we think often of the solemn scene of the Judgment! How important that we become thoroughly conversant with the great standard, or test of character, of that Judgment! That standard covers every relationship and duty between man and man, and between man and God.

The counsel of God calls us to perfect obedience; points us to a perfect law (Ps. 19: 7); shows us our Lord as a Saviour from sin (Matt. 1: 21); tells us, in plain language, that "sin is the transgression of the law" (1 John 3: 4); and calls us to the cleansing from sin—the transgression of the law—found only in the blood of Christ (1 John 1: 7). It points us to Christ as "leaving us an example, that ye should follow His steps" (1 Peter 2: 21); saying, "He that saith he abideth in Him ought his self also so to walk, even as He walked" (1 John 2: 6); giving us the example and walk of Jesus in His own words, "I have kept My Father's commandments, and abide in His love" (John 15: 10). It also points us to the final promise, where, revealing a people who shall stand without fault in the Judgment of God, and receive their reward, it says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

A. R. BELL.

"GOOD deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of right-doing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."

THOUGH darkness may encircle me,
I'll keep my eye on Calvary.
A Saviour I see bleeding there,
To whom I'll trust my constant care,
Till Zion's glorious hills I see,
And know Him there eternally.

R. S. OWEN.

"A PERSON who persecutes another is bound by chains of darkness himself; and the axiom, 'Whoever is wrong, the persecutor cannot be right,' should be taught to every child that has come to the age of accountability."

Secret of a Life of Power

The Physical Strength and the Spiritual Received Through Rest, Meditation, and Prayer

By the late ELLEN G. WHITE.

THE Saviour's life on earth was a life of communion with nature and with God. In this communion, He revealed for us the secret of a life of power.

Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Never another toiled with such self-consuming zeal for the good of men. Yet His was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, "without blemish and without spot." In body as in soul, He was an example of what God designed all humanity to be through obedience to His laws.

The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age. Working at the carpenter's bench, bearing the burdens of home life, learning the lessons of obedience and toil, He found recreation amidst the scenes of nature, gathering knowledge as He sought to understand nature's mysteries. He studied the word of God; and His hours of greatest happiness were found when He could turn aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountain side or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toil-worn and disheartened.

Lived an Outdoor Life

During His ministry, Jesus lived to a great degree an outdoor life. His journeys from place to place were made on foot, and much of His teaching was given in the open air. In training His disciples, He often withdrew from the confusion of the city to the quiet of the fields, as more in harmony with the lessons of simplicity, faith, and self-abnegation He desired to teach them. It was beneath the sheltering trees of the mountain side, but a little distance from the Sea of Galilee, that the twelve were called to the apostolate, and the Sermon on the Mount was given.

Christ loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn their thoughts from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom. As men should lift their eyes to the hills of God, and behold the wonderful works of His hand, they could learn precious lessons of divine truth. In future days, the lessons of the divine Teacher would thus be repeated to them by the things of nature. The mind would be uplifted, and the heart would find rest.

The disciples who were associated with Him in His work, Jesus often released for a season, that they might visit their homes and rest; but in vain were their efforts to draw Him away from His labors. All day He ministered to the throngs that came to Him; and at eventide, or in the early morning, He went away to the sanctuary of the mountains for communion with His Father.

Often His incessant labor, and the conflict with the enmity and false teaching of the

rabbis, left Him so utterly wearied that His mother and brothers, and even His disciples, feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the freshness and life and power that seemed to pervade His whole being. From hours spent alone with God, He came forth, morning by morning, to bring the light of heaven to men.

Rested in Prayer

It was just after the return from their first missionary tour that Jesus bade His disciples, Come apart, and rest a while. The disciples had returned, filled with the joy of their success as heralds of the gospel, when the tidings reached them of the death of John the Baptist at the hand of Herod. It was a bitter sorrow and disappointment. Jesus knew that in leaving the Baptist to die in prison, He had severely tested the disciples' faith. With pitying tenderness He looked upon their sorrowful, tear-stained faces. Tears were in His own eyes and voice as He said, "Come ye yourselves apart into a desert place, and rest a while."

Near Bethsaida, at the northern end of the Sea of Galilee, was a lonely region, beautiful with the fresh green of spring, that offered a welcome retreat to Jesus and His disciples. For this place they set out, going in their boat across the lake. Here they could rest, apart from the confusion of the multitude. Here the disciples could listen to the words of Christ, undisturbed by the retorts and accusations of the Pharisees. Here they hoped to enjoy a short season of fellowship in the society of their Lord.

Only a short time did Jesus have alone with His beloved ones; but how precious to them were those few moments! They talked together regarding the work of the gospel and the possibility of making their labor more effective in reaching the people. As Jesus opened to them the treasures of truth, they were vitalized by divine power, and inspired with hope and courage.

But soon He was again sought for by the multitude. Supposing that He had gone to His usual place of retirement, the people followed Him thither. His hope to gain even one hour of rest was frustrated. But in the depths of His pure, compassionate heart, the good Shepherd of the sheep had only love and pity for these restless, thirsting souls. All day He ministered to their needs, and at evening dismissed them to go to their homes and rest.

Sought Retirement and Unbroken Communion

In a life wholly devoted to the good of others, the Saviour found it necessary to turn aside from ceaseless activity and contact with human needs, to seek retire-

ment and unbroken communion with His Father. As the throng that had followed Him depart, He goes into the mountains, and there, alone with God, pours out His soul in prayer for these suffering, sinful, needy ones.

When Jesus said to His disciples that the harvest was great, and the laborers were few, He did not urge upon them the necessity of ceaseless toil, but bade them, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." To His toil-worn workers to-day, as really as to His first disciples, He speaks these words of compassion, "Come ye yourselves apart . . . and rest a while."

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for all labor for God. Amidst the hurrying throng and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.



"With the voice of singing He welcomed the morning light."

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.

Persons receiving copies of this paper without ordering them are not indebted to this office. Such papers are paid for by others.

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, California.

Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventists.

A. O. TAIT, EDITOR L. E. FROOM, ASSISTANT
EDITORIAL CONTRIBUTORS

A. G. DANIELLS	B. G. WILKINSON	P. T. MAGAN
W. A. SPICER	R. C. PORTER	M. C. WILCOX
W. T. KNOX	J. E. FULTON	E. E. ANDROSS
I. H. EVANS	L. A. REED	M. N. CAMPBELL
G. B. THOMPSON		J. O. CORLISS

(Entered as second-class matter at the Mountain View, Cal., post office, under Act of Congress of March 3, 1879.)

Subscription Rates

Three months	\$0.50
Six months90
One year (50 numbers)	1.75
With "Questions and Answers"	2.00

Two or more copies to one person, six months, each \$0.60.

Two or more copies to separate addresses, six months, each \$0.65.

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

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

JAMES COCHRAN, *Circulation Manager.*

WILL ALL MANKIND CRY FOR PEACE?

THE "Federal Council of the Churches of Christ in America" is busying itself, perhaps more strongly than in any other way, in the various suggested efforts to secure international peace. The secretary of the "Federal Council," Dr. Charles S. Macfarland, has secured, through the German embassy at Washington, an authoritative copy of that paragraph in Chancellor von Bethmann-Hollweg's speech on November 9, in which he deals with the peace movement. Some of the words of the chancellor follow:

"When, at and after the end of the war, the world will become fully conscious of its horrifying destruction of life and property, then through the whole of mankind will ring a cry for peaceful arrangements and understandings which, as far as lies in human power, shall avoid the return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result."

"The first condition for evolution of international relations by way of arbitration and peaceful compromise of conflicting interests should be that no more aggressive coalitions are formed in future. Germany will at all times be ready to enter a league for the purpose of restraining the disturbers of peace."

Secretary Macfarland also addressed a communication by wireless to Dr. Adolph Deissmann, the celebrated Orientalist of the University of Berlin, asking him for his opinion on this question of a league to enforce peace. Dr. Deissmann, in his reply to Secretary Macfarland, said, among other things:

"The question raised by Lord Bryce whether, after the close of this most destructive war, arrangements could be made by which peace-loving nations should pledge themselves to desist from any attack with arms, and submit all matters of dispute to a court of arbitration, is one of the great burning questions of the future, which concern not only a group of nations, but all mankind. Although history teaches us that the road leading to this goal is not easy, yet I venture to say that in our country, the idea of arbitration is gaining ground constantly."

On this question of a desire for a court of universal arbitration, Dr. Deissmann says that his words express his private opinion; "they are the voice of an individual in Germany." He proceeds then, however, to refer to Chancellor von Bethmann-Hollweg's speech in which he commits the German Empire to this policy of an international court and league of nations to enforce peace; and concerning that speech Dr. Deissmann says:

"The echo which this straightforward address, so full of strength and national dignity, has found in our press, confirms my impression that the idea of arbitration is constantly gaining ground in our country."

But most significant of all is the following paragraph from Dr. Deissmann's communication to the secretary of the Federal Council of Churches:

Study These Significant Utterances

"Of course, if attempts to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations must be burned out, and the intellectual heads of nations, above all, the Christian leaders, must, under full recognition of the *bona fides* of their opponents, be ready to forgive one another's thoughts, as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of reconstruction. In creating this atmosphere, which is prerequisite to every step towards a better mutual understanding, neutral Christians have a great mission. Without pharisaism, and by the proper attitude, which avoids everything that might pour oil into the flames of war, they should regard combatants as suffering brethren, nurse their wounds, and reconsider the attitude of their hearts and minds."

It must be apparent to every observer of current discussion, that there is a growing, feverish intensity to organize the world into a "league to enforce peace." Statesmen in all the nations are voicing the sentiment. Churchmen are working for this league with

might and main; and Dr. Deissmann thinks that "above all, the Christian leaders" must enter into this work of establishing the proposed peace league. He considers that "neutral Christians have a great mission" in bringing the world up to the point where it will be free from war.

When They Say, "Peace and Safety"

On the face of it, these propositions seem good. It is not surprising that thousands upon thousands of the best men and women of the world are swayed by the impression that they should secure a league of nations which will forever put an end to the horrible butcheries that are now in progress in the Old World. But certainly, in the midst of all this feverish discussion, in these excitable times, there will be some who will think sufficiently beneath the surface to make the earnest inquiry, If the Christianity of the "Christian nations" of 1914 could not prevent the war, is there a sufficient change in the Christianity of these "Christian nations" of 1916 to form a league that will prevent the recurrence of such a catastrophe?

Paul, speaking of these very times in which we live, describes a great mass of people as uttering a chorus cry of "Peace and safety," who are to be visited by "sudden destruction." "There is no peace, saith my God, to the wicked." Isa. 57: 21.

Is it possible to take the wicked, selfish men of this wicked world, and form a league, or a combination, even though it be done in the name of Christianity, that will establish perpetual peace? Those who have been constant readers of the SIGNS OF THE TIMES will readily call to mind those remarkable prophecies in the second chapter of Isaiah and the fourth chapter of Micah which tell of the "many peoples" and the "many nations" who will, in the "last days," go forth to form these great leagues of peace.

Every Christian will devotedly labor for peace; but every careful student of the Bible must be impressed with the fact that there is no promise of lasting peace in this wicked world. On the other hand, we learn, from the divine Book, that the greatest persecuting despotism known to history will be found in the last days, in the name of the Christian religion, and ostensibly to secure perpetual peace.

The promises of the Bible hold forth the great prospect of the soon coming of Christ, when He will destroy all sin and wickedness, in order that He may bring in the reign of everlasting peace, in the eternity of bliss that He has promised to those who will accept and carefully follow the teaching of His divine word.

WILL DECEIVE THE ELECT

THE Lord Jesus Christ, speaking of the days just prior to His second coming, warned us that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

The deceptions that are most alluring and most dangerous are those which claim to be based upon the Bible itself. We have a very cunning foe to deal with. He recognizes that it is popular in this day and age of the world to profess the name of Christ. Indeed, in many parts of the world now, it is far more popular to be a Christian than to make any other profession. The out-and-out opposer of Christianity has almost ceased. Hence Satan would come to us, as he did to our Master of old, in words of Scripture; and by distorting these scriptures in our mind, and taking them out of their proper setting, he would have us imbibe the delusion that we are following Christ when in reality we are following the great rebel leader.

But those who are following Christ in reality, know Him personally; and they know His word for themselves, so that they know when any one is speaking a doctrine that is contrary to that Word. "My sheep hear My voice." God's voice in this time is expressed to the world in His written word. We must know that Word for ourselves, and follow it, if we would avoid the great deceptions and delusions in this time.

Mabel's Christmas Feast

By MARY ALICE HARE LOPER



OLD December had come, and the suburban winter scenes amid which Mabel Dodge dwelt were especially welcomed by her, to whom the fleecy drapery of nature's robes was a vivid reminder that Christmas joys and festivities were drawing near.

Mabel's mother believed implicitly in the blessed principles of the old-fashioned Bible, and it was her custom each week to choose some practical text for her little daughter to commit to memory.

Mr. and Mrs. Dodge had been accustomed to entertain lavishly at Christmas time, always taking care also to remember the poor; but this year, they had told Mabel that she might have just her own little company, whomever she might choose.

There remained but one text to be learned before Christmas week. The brisk breezes were swaying the naked boughs which in summer had spread an inviting shade about the large veranda. Mabel drew her little cane rocker in front of the cozy fireplace, and turned to her appointed task. She was somewhat puzzled as she read the words found in Luke 14: 13: "But when thou makest a feast, call the poor, the maimed, the lame, the blind." With a troubled expression on her usually bright face, she asked,

"What does it mean, mother?"

"What do you think it means, Mabel?"

"Well, does 'feast' mean a Christmas dinner?"

"I suppose it does," said her mother, without further comment; and seeing Mabel's perplexity, she promised to talk with her again about it at another time.

Mabel did not forget her task; and by the end of the week, she had learned the text perfectly. Her mother well knew that a struggle had been going on in the child's young heart, so she took occasion to explain further the meaning. She did not want Mabel to get the idea that it is not perfectly right to entertain our own special friends sometimes, but she desired her to know also the joy of giving happiness to those who have little of the sunshine of life.

Mabel had thought much about the coming Christmas, and how delighted she would be to have Katherine Swan and Elizabeth Bailey and Dorothy Smith take dinner with her; for she had been a guest at all their homes on various occasions.

"Well," said Mabel, "if I do as that text says, I suppose I can't have any good time on Christmas except just our tree on Christmas eve."

"Would my little Mabel like to entertain Jesus on Christmas day?"

"Oh, yes," said Mabel; "but He has gone to heaven, and I can't do that now."

"Let us see about it," said her mother. "We read in Matt. 25: 40, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' So if Mabel will invite to her Christmas dinner little lame Susan Snow and poor Bennie and Matie Brown, she will be doing just the same as if she should entertain Jesus Himself; that is, He counts it just the same."

"O mother, is that what it means—that we may entertain Jesus at our feast?"

"Yes," said her mother, "that is our privilege. The Bible always means just what it says. And would you like to try it on Christmas day?"

"Yes," said Mabel sweetly, "and I can have Katherine and Elizabeth and Dorothy some other time."

"Surely," said her mother, "you may have them any time you wish. But as they have so much to make them happy, I am sure you will never regret sharing your Christmas joys this year with those who have little to vary the monotony of a cheerless existence."

It was a bright morning, and the snow glistened like diamonds in the sunlight when Mabel set out upon her mission of love to invite her poor little acquaintances to her Christmas feast, as she had called it. As she tripped gayly along, a snatch of a little gospel song was ringing in her heart:

"Shout the glad news to each one you meet,
Jesus loves even the waifs of the street."

She tapped softly at the widow Brown's door, and the poor woman opened it, half startled that any one should call. With a perplexed expression on her careworn face, she said:

"Come in, Miss Mabel. Is some one sick or dead, and is there washing or other work to be done?"

"Oh, no," said Mabel; "we are all quite well, thank you. I came to see if you would let Matie and Bennie come over to our house to dinner on Christmas day."

"The Lord bless you, dear; you are the first one that has ever given them such pleasure. But I fear they have nothing fit to wear on such an occasion as that."

"Oh, yes, they have," said Mabel sympathetically. "Please let them wear what they have on now; it is plenty good enough." And with a cheery good-by, away she went toward the humble cottage of poor Mrs. Snow.

She soon reached the place, and passed up the well beaten path, on either side of which the roses of springtime had long since faded. It was a tumble-down place, the home of a drunkard, who daily spent his earnings at the saloon, while his poor wife and little afflicted daughter were struggling with the woes of poverty.

In response to Mabel's soft tap, little lame Susie came hobbling on her crutches; and without waiting for Mabel's message, she said wearily: "My mamma is not at home. She has gone to wash for —"

"I didn't come to see your mother exactly," said Mabel. "I want to know if you can come over to our house on Christmas day."

"I don't know," said Susie, with a tone of deep sadness in her voice, "as I would be much help now in tending baby; for my foot is worse, and the doctor says I may never walk on it again."

"I don't want you for that, Susie dear," said Mabel sweetly. "I want you to be my company."

"Your company!" said Susie in astonishment.

"Yes, company," replied Mabel emphatically, "and eat at the first table with me and Matie and Bennie Brown."

"Oh, how delightful that will be!" said Susie. "I am sure mamma will let me go;" and while great tears of joy—such joy as she had never known before—fell softly down the pale cheeks, Mabel bade her a tender good-by, and hurried home with a heart overflowing with love for those less

fortunate than herself, to tell her mother all about her morning experience.

How long the time seemed from Monday till Thursday, during which Mabel decided, with her mother's consent, to share her Christmas tree joys also with her poor little friends, by having the tree on Christmas day.

At last the day came, and Mabel's happiness knew no bounds. Tall chrysanthemums lit up the somber niches of the dining room, while in the library, amid gay festoons of evergreens and fragrant roses, stood the Christmas tree—the first tree of its kind in which the little guests of the day had ever had a share.

After the distribution of the gifts, every one being generously remembered, Mabel led the way to the dining room, where was laid a table such as her company had never before approached. Never were more delighted guests entertained at the hospitable Dodge home, than were present on this occasion. Mabel herself had never before seemed quite so happy, for on no former occasion had Jesus seemed quite so near. She was experiencing some of that inexpressible joy which comes as the result of ministering to the needs of others, and was realizing, as never before, that truly "it is more blessed to give than to receive."

The day was soon past; and the little feet that had never before pressed thornless flowers, turned to tread their familiar pathway. But it was not so dreary now. The shadows of life were spanned by the rainbow of love.

After Mabel's mother had tucked her away in her little bed that night, and the drowsy eyelids had closed in slumber, she thought she caught a faint murmur from the realm of dreams—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

A Royal Rest Day

By H. W. COTTRELL

AND He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

Thus says our divine Lord. Nor did the circumstances under which the statement was made depreciate the truthfulness of His eternal word. Having all authority in heaven and on earth, He spoke as "never man spake." The Father said of Him, "This is My beloved Son; . . . hear ye Him." Matt. 17: 5.

Man was not made because of the Sabbath, but the Sabbath was made because of and for man. Yet there are many men who do not believe the word of Christ, and will not worshipfully recognize His Sabbath day.

The Creator's Crowning Act

It was made for man. Who made it? "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are

in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:13-17. Paul declares that Christ, the Son of God, created all things.

Being the originator of all things, He is surely the maker of the Sabbath. And being made by His rest, blessing, and sanctification, to be kept by man in honor and remembrance of Him, it is of necessity a Christian religious institution—the Christian Sabbath, the Lord's day.

It was truly the crowning act of God's creation. Men value a temporal structure only in proportion as they appreciate the skill of the architect and the workmanship of the builder. Thus only will men appreciate divine institutions. The architectural design of the Sabbath, the sacred and holy character of the specific day of the week as a sacred institution, was drawn, constructed, and eternally established by the divine Son of God, our Redeemer, in conjunction with "the Father of lights, with whom is no variableness, neither shadow of turning."

Finishing Creation at Calvary

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9. "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." Isa. 9:6. "But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom." Heb. 1:8.

When our Redeemer was here upon earth, clothed in human flesh, He rested on the very same day of the weekly cycle as in the beginning, when the world was framed. And He taught His followers thus to do; for we read, "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. "I am the Lord, I change not."

The Lord's day, the Christian Sabbath, was the last day of the weekly cycle, when Christ was here, just as it had been from creation week. As all are aware, Saturday is the last day of the week; hence it is holy time, and will continue to be such through all eternity. Because of divinely described conditions in the world made new, we read: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall . . . your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

Could Worship in Flesh

So the seventh day of the week was the day upon which the Lord rested at the time of creation. Thus He constituted it His holy day, His Sabbath day, the Lord's day. The day of His rest followed the first six days of His toil. It was the seventh day. Gen. 2:2, 3. And from that first period of days, the seventh day of the weekly cycle—the birthday of the world—has, in uninterrupted similar successive cycles, announced to believers of every sect and to unbelievers of every type, that it is the holy of the Lord, a memorial of the God and Christ of creation and redemption.

At the time when He was clothed upon with flesh—born of flesh—it was said of Him, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. And as Christ the Lord, He taught His followers to regard sacredly the day of His rest, the seventh-day Sabbath; and they did it. Thus they worshiped. True Sabbath keeping is worship.

At the Last Bar

That there may remain no lingering doubt in the mind of any reader relative to the day—whether it be an indefinite period of time, or a twenty-four-hour day of our week, which circumnavigates the globe in a way similar to that of an aeroplane crossing the continent—we will again refer to the record of the apostle: "And they returned, . . . and rested the Sabbath day according to the com-



BY HAROLD MAXER

The Harp on the Willow

By the willows that bent o'er the edge of the river
In Babel of old, a young captive wept sore.
The harp that he held in his hand ceased to quiver
The songs he had sung on his own native shore—
The songs of the saints, that were holy and pure.

The hills and the woodland returned the glad laughter
Of maiden and youth as they tripped on the green,
To the notes of the flutes that were played—and all nature
Herself seemed in tune with the holiday scene.
The captive alone was depressed by the scene.

The king of that land had proclaimed an occasion
Of revel and feasting throughout this broad realm
When he came from his wars with the great Hebrew nation,
Whose king, it was said, none on earth could o'erwhelm—
Not even the gods could this monarch o'erwhelm.

He sat on his throne by the river. Around him
Were gathered the small and the great of the land.
As he told of the gold he had carried from Salem,
He flourished a temple-marked cup in his hand—
The impious king held the cup in his hand.

Having ended his story, he turned from the masses
To speak a command to an officer near:
"Go fetch us the Hebrew whose singing surpasses
The notes of the gods. He shall sing for us here.
The songs of his land shall he sing for us here."

The captive is brought to the king's august presence.
His arm deftly sweeps o'er the resonant strings
Of the harp that he holds in his hand, and the essence
Is this of the heaven-born song that he sings—
While the revels are hushed by the strain that he sings:

"There's a land that is fairer than springtime; and by it,
This earth, with its joys, is a day at its best.
There no enemy enters to break up the quiet.
The exile of earth finds his rest, sweetest rest.
Earth's wandering pilgrim finds rest, sweetest rest."

Then over the sin-hardened face of the ruler,
A look of deep longing and tenderness crept.
He listened a while to the song of the harper,
Then bowed down his head in his hands, and he wept.
And many another in sympathy wept.

It is thus runs the story. The song having ended,
A soberness settled down over the throng
Where before there was revel; and homeward they wended,
All sadder, yet wiser, because of the song;
And some were made better because of that song.

Ah, how often, amid the confusion of Babel,
We go us aside by the river to weep!
Allowing our harps in the breeze to swing idle,
The songs of our home in our bosoms we keep—
The dear songs of heav'n in our bosoms we keep.

If we'd take down the harps we have hung on the willow,
And, striking a chord to men's hearts, if we'd sing
Of our home of sweet rest, far beyond life's wild billow,
Another's might melt, like the heart of the king.
Some heart might be blessed by the song that we sing.

mandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." There can be no longer a candid question. When they had rested the Sabbath day, the next day is divinely stated to be the first day of the week. Sunday is the first day of the week; but the Christian Sabbath is now, as it was then, the day before the first day. That is, it is Saturday, the seventh day of the week.

"THERE can be no sinless swerving from the standard of God's word. The first forms of holiness have yet to be learned by the one to whom God's will is not paramount."

"RUM enters the house, and strikes the crust from the lips of the starving child."

Not in Heaven, but Asleep

BY R. C. PORTER

IN Eccl. 3:18-21, we read: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" So far as man's ceasing to live after death is concerned, we have here the unqualified statement that there is nothing more in man that lives after death than there is in a beast. Were there no resurrection, man would remain eternally dead. "As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast," that is, in respect to death. One dies just the same as the other.

One is as much dead as the other, when death has passed upon them. This inspired writer knew nothing of such a thing as the living, conscious man going upward to God, and the spirit of the beast going down to the dust. He emphatically declares that so far as death is concerned, man has no preëminence above a beast. And further: "All go unto one place; all are of the dust, and all turn to dust again." Verse 20. In chapter 9, verses 4-6, the condition from death to the resurrection is stated: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. 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." There is no misunderstanding the teaching of Moses, Christ, the apostles, and the prophets, regarding man's condition between death and the resurrection.

Life's Only Certainty

"And where is now my hope? as for my hope, who shall see it?" Job 17:15. "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27. He has informed us that all the days of his appointed time he would wait until his change came, and he says that it comes at the resurrection.

The psalmist David, speaking of the condition of man in death, says: "While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:2-4. What was the hope of this sweet singer in Israel, that caused him to write such beautiful songs of praise to God? How could he write in so hopeful a strain, if his life was made cheerless by the gloomy prospects of the silence with which the grave claims every member of his race? Let him answer: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.

(Continued on page 14)

THE DOPE FIENDS

THE campaign against the drug evil has again been revived by the New York State Anti-Drug League. Last year the league failed in securing legislation to stamp out the traffic in habit-forming drugs. Thousands of public-spirited men and women are back of the movement, determined to obtain what they failed to obtain last year.

In a special to the *Washington Herald*, September 18, it is said: "The dire need of such a law is emphasized by statements from leading criminologists, members of the bar, and heads of corrective institutions. In New York City alone, authorities agree, are more than one hundred thousand persons who are slaves to the drug evil.

"More than fifty per cent of the inmates of the state prisons owe their downfall, it is declared, to the use of habit-forming drugs. Of the men convicted of the most revolting crimes, more than eighty per cent used habit-forming drugs. Among the underworld, nine out of every ten men and women are drug addicts."

Dope Fiends Among the High-Ups

Drug addiction is not confined to the underworld. It is almost as common among the high-ups. It is also common among literary men and women. Scores of magazine stories, and most of the cheap novels and sensational books of fiction, are written by men and women who receive their inspiration from some habit-forming drug, as cocaine or heroin.

Cocaine is possibly the most dangerous of all drugs. There is no treatment known to science as yet that will cure the habit when once it is thoroughly established. It does not intoxicate like alcohol. It imparts a sense of strength, courage, and self-confidence, unlike any other drug. It imparts a flow of language and a sense of mental clearness as no other drug does. In this lies its fascination. Heroin and cocaine are the two most dangerous drugs we have to deal with in America. Whenever the use of alcoholic beverages is prohibited, men and women seem to resort more and more to the use of these drugs. In the South, among the Negroes, the traffic in these drugs is a constant menace. In England, it now has a strong hold among the soldiers. In America, there are probably more drug fiends in proportion to the population than in any other country in the world.

In speaking of drug addictions, we refer merely to such drugs as cocaine, heroin, and morphine. If these were the only habit-forming drugs consumed in America, it would be a serious enough problem; but there is one habit-forming drug, the use of which is now so common that we seem to ignore it entirely. It holds one hundred victims to every one held by the three others mentioned, and the injury resulting from its use is little short of that resulting from the use of the others. I refer to the inhalation of cigarette and tobacco smoke.

Tobacco and Degeneracy

Tobacco smoke inhalation, as practiced by the boys of America, is doing more to ruin America than opium smoking ever did in ruining China. In China, the smoking of opium was confined to adults almost wholly; while in America, the inhaling of tobacco smoke begins at an age when the brain is undeveloped. Boys who form this habit at the tender age of eleven or twelve years, the age when it is usually formed, are seriously

*Those Already Made, and Those
Who Are Still in the Making*

By Daniel H. Kress, M. D.



injured. They become moral degenerates, as a rule.

There was a time when I thought this degeneracy was due to heredity, and that cigarette smoking was merely the outgrowth of it, or an evidence of degeneracy; but in dealing with these boys, I have been forced to the conclusion that heredity has not so much to do with it as I once thought it had. Just recently I had before me two boys, both twenty years of age. They both began to smoke at the age of twelve. The one was a waif picked up by two mission workers in one of our large cities. Nothing is known of his heredity. Naturally we would attribute his moral degeneracy to his heredity. The other is the son of a prominent man, both father and mother having a pedigree that is almost blameless. The father never smoked nor used intoxicants, and has always been temperate in his habits; yet this boy is just as much of a degenerate as is the other. Humanly speaking they are both hopeless moral degenerates. Nothing but the grace of God can ever help either of them. Such boys cannot be helped much unless they are placed under restraint for a prolonged period, under good moral and religious influences, and treated as we would treat any other drug addict.

We have hundreds of thousands of such boys in the United States. What will our future men be like, and what hope can there be of the future of the nation itself, if this evil is permitted to sweep in and ruin for life the best and most promising of our future men?

The Greatest Caffeine Users

No other country in the world consumes anywhere near the amount of caffeine per capita that we consume in America. One third of the coffee crop of the world comes to America. Over one hundred soft drinks containing caffeine are sold at our soda fountains. A few years ago, coca cola not merely contained caffeine, but in addition, it had in it traces of cocaine. What it now contains in addition to caffeine I do not know. There are a great many coca cola fiends in America. Most of these are nervous wrecks. The step from coca cola to heroin or cocaine is a short one.

Coffee is used freely in our homes by children. The drug caffeine produces nervousness, and creates a craving for other narcotics, and so leads to the use of cigarettes by boys and women, as well as by men; and later some of these victims are led to the use of heroin or cocaine. From coffee to coca cola, to the cigarette, to drink, and then to heroin and cocaine, are merely so many successive steps in the making of the dope fiend.

The boy who learns to drink tea or coffee at his mother's knee is on a fair way to become a dope fiend. In our fight against habit-forming drugs, it is well for mothers to remember this at least.

About Cocoa and Chocolate

In giving up tea and coffee, many take up with the use of cocoa and chocolate as beverages. While these products do not contain the same amount of caffeine as do coffee and tea, they do contain theobromine, a product identical with caffeine. Coffee contains 175 grains of caffeine to the pound; tea, 97 grains; and cocoa, 59 grains. There are many cocoa and chocolate addicts in the United States. All these beverages belong to the family of habit-forming drugs. Children should not be allowed to use cocoa, chocolate, and other beverages and products that tend to make them restless and nervous; for a nervous child naturally takes more readily to the cigarette, and to the use of other habit-forming drugs, than does the child that is in a normal condition.

The city of New York alone is estimated as having in it one hundred thousand victims of the heroin, cocaine, and opium habit. By all means, let us protect these poor, helpless victims, by laws which prohibit the sale of such drugs to them. But at the same time, let us remove the causes of this evil, by teaching our children, by precept and example, to abstain from the use of those things which create the craving for these drugs. While New York has one hundred thousand of the finished products, it has a great army of recruits back of them. The one hundred thousand dope fiends we are aiming to help are merely heading the procession. Marching behind them, ready to make up the ranks, are the dope fiends in the making. What is true of New York City is true of every city in the United States. We are fast becoming a nation of dope fiends.

Is there no remedy for the drug addict? Whenever possible, it is well to place such cases where they can have ideal moral surroundings, and where suitable treatments can be given. It is surprising, however, to notice what the gospel of Christ can accomplish for such cases. Again and again I have seen men and women freed from this slavery through a surrender of the will to God.

A few months ago, I was invited to a home. The head of the house, who was a confirmed morphine fiend, and had been for many years, wanted to see me, in the hope that he might get some medical aid in his efforts to obtain the mastery. He was certainly in a pitiable condition, and extremely nervous.

Saved from a Horrible Pit

I read to him the fortieth psalm: "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God," etc. Some other helpful scriptures were read. He finally came to the point where he was willing to endure the suffering, and even die, if necessary, in his fight for the mastery.

After a season of prayer, I left. Three months later, I had the satisfaction of learning that the victory was complete, and that now he is a member of the church. He is singing the new song, "even praise unto our God."

This is not the only case I have seen delivered without any outside help. The man

at the Pool of Bethesda who had no one to aid him to reach the pool, and whose condition appeared hopeless, seemed to have been the special object of Jesus' compassion. We believe that Jesus is still searching for such to help them.

Leading Three Million to Liberty

BY JOHN ORR CORLISS

MOSESES was commissioned to lead three million people from Egyptian bondage to the land of freedom. The people whom he was to lead out had been reared in slavery under the very shadow of Egypt's numerous deities. Knowing this, Moses pleaded one particular excuse for not wishing to accept the commission. How was he to convince the people that the God by whose authority he was acting was different from the gods they already knew? So he said: "When I . . . say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?"

God replied: "Say unto the children of Israel, I Am hath sent me unto you." In other words, tell them that the Self-existent sent you. Make them understand that this is the name by which He was known to Abraham, Isaac, and Jacob, and that this is His name forevermore. Let them know that although He has been lost to their knowledge, He is alive forevermore, as the I Am to fulfill the promise made long ago to Abraham and his descendants. See Ex. 3:10-15.

But the house of Israel was not easily persuaded, and Moses returned to tell the Lord that the name he had given the people of Israel had not moved them to obey. He said, "Neither hast Thou delivered Thy people at all." Ex. 5:23. God replied: "Now shalt thou see what I will do to Pharaoh. . . . I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH was I not known to them." Ex. 6:1-3.

The Patience That Won

What is the real difference between these names? The first one, *El Shaddai*, means power. Abraham believed in God's power to provide a city, although his faith viewed it afar off. See Heb. 11:8-10. The promise to Abraham was not to be fulfilled in his day. He saw in it the coming of Christ, and was therefore willing to wait for its fulfillment, or until the time when the gentiles would be partakers with him through the gospel. Gal. 3:14-16.

According to the best lexicographers, the other name, Jehovah, signifies performance. This is the rendering of it in Ps. 57:2. So God really said to Moses, To you, My name shall be Performance in all things pertaining to this time; because I am self-existent, and therefore able to perform without hindrance; and the time for Israel's deliverance, promised to Abraham, has come. Hence when the Red Sea was to be crossed, the performance of God was seen in making a highway through it.

It is this wondrous name that brings to men the performance of things in their behalf. This, indeed, was the strength of David's courage. Hear him: "He restoreth my soul: He leadeth me in the paths of righteousness." And why?—"For His name's sake." Ps. 23:3. So again in the apostle's teaching: "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

Claiming Royal Birth

Thus it may be seen that this name of Jehovah is really the essential of the gospel, which is "the power of God unto salvation." Rom. 1:16. The Self-existent One must be

among men to perform for them. And He actually clothed Himself in the likeness of sinful flesh, in order to reveal Himself to those who need His "performance" in their behalf. Appearing to men as the Son of man, He bestowed upon the apostles a rich blessing, because of their having openly acknowledged Him as the Son of man to be also the Son of God.

The Saviour Himself said, "When ye have lifted up the Son of man, then shall ye know that I am He." John 8:28. This simply emphasizes Christ's statement that He was the same as the original I AM.

The apostle confirms this thought in saying that while Christ was in the flesh, He was accounted as the seed of David; yet the power of God declared Him to be the Son of Jehovah, by the very act of raising Him from the dead. See Rom. 1:3, 4. When Christ was risen and ascended to heaven, He flashed back to earth the word that though He had been dead, He is now alive forevermore, and has the keys of death and the grave. See Rev. 1:18. Thus God in all His attributes is shown in the Lord Jesus, and Jesus has revealed God as the I AM, the Self-existent, the One with infinite power to perform all His will.

Such a God, and such an intercessor as Jesus, encourage us, as children of His by redemption, to lay hold upon the promise of present help, and of a future eternal reward, if faithful. May we constantly realize that God is the ever present I AM.

Not in Heaven, but Asleep

(Continued from page 12)

Isaiah speaks of his hope thus: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. The hope of Moses and of all the prophets lay not in life during death, but in unconscious rest in death, and life beyond the resurrection at the second coming of Christ.

Hear the hope of the righteous as expressed by Jeremiah: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:15-17. Mourners are not comforted with the assurance that their dead are now in heaven, but with the hope that they shall come again from the land of the enemy.

Stirring a Wilderness of Bones

The prophet Ezekiel says the Lord set him down in the midst of a valley full of dry bones. He was showing him the charnel house of Israel. "And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. . . . Then said He unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I proph-

esied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts."

Where does their hope center? "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. 37:3-14. Man lived in the beginning by the breath of life which was given to him by his Creator. The dead shall live again by that same breath restored to them when they come from their graves.

The hope of the resurrection was the hope of Israel. If they had been alive already, and would live eternally without a resurrection, where would be the force of the Lord's promise in these scriptures?

After a Four-Day Sleep

The following beautiful words of the Lord express the hope of the prophet Hosea: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Hosea 13:14.

This hope set before the disciples of the early church by Christ is expressed by Martha, the sister of Lazarus, in whose home the Master was a frequent guest. "Jesus saith unto her, Thy brother shall rise again. Martha said unto Him, I know that he shall rise again in the resurrection at the last day." John 11:23, 24. Had the Master taught the disciples that a man was alive while dead? The only sense in which the Master taught that man should not die, was that by the resurrection, he would live again. "Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." Verse 25. The Master did not instruct Martha that the dead are alive, but that the dead shall live again. Lazarus was then raised from the dead in proof of this statement, and of Christ's power to give life to the dead. John 11.

Two Who Never Died

David is described as a man after God's own heart. If any went to heaven at death, except Enoch and Elijah, who were translated without seeing death, David was certainly among that number. But what do the Scriptures say of his place during death? "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. "For David is not ascended into the heavens." Verse 34, first clause.

In various scriptures, Paul calls death a sleep; and sound sleep is a condition of unconsciousness. W. H. Riley, M. D., member of the committee of one hundred leading American physicians, says: "We are not conscious of sleep. We only know we have been asleep by the sensation of awaking, and this may be very slight." The dead in this condition of sleep, the Scriptures declare, "know not anything." They are conscious of no lapse of time. They shut their eyes in death. In what is to them a moment, they open the eyes at the resurrection, just as one closes his eyes at night in sleep, and opens them the next morning. It is all instantaneous to the sleeper. He has no knowledge whatever of the lapse of time during sound sleep.

A Repentance Unrepented

WORLDLY sorrow comes because the sin is found out, made public. Some believe and teach that such sorrow for sin is genuine repentance. But such sorrow leads away from repentance to death eternal. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10. Godly sorrow is sorrow for the transgression of

God's law, and it leads to a turning away from sin to life eternal.

God cannot look upon the smallest sin with the least degree of allowance, for He has provided a way for the sinner to be separated from his sins. He commands all men everywhere to repent. Acts 17:30. It is through repentance, confession, and faith in Christ that we are released from the bondage of sin. Repentance is a gift from God just as much as forgiveness. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

It is through the work of the Holy Spirit that the sinner is reproved of his sins and brought to genuine repentance. See John 16:7, 8. It is the divine Spirit working through the instrumentality of the law that makes sin appear exceeding sinful. The afflicted soul bows down under his load of guilt and shame. He sees only a selfish, sinful, wasted life; and he cries out in his grief, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

Ringling with Cheer

Satan leads men to commit sin, and then tortures them with the thought that they have committed the unpardonable sin. Cruel foe! He loves to harass the penitent soul by whispering: "You have sinned away the day of grace. There is no hope for your soul." Let us thank God that this foe can be put to flight by faith in the promises of our crucified Redeemer. It is through the promise of God that the tortured conscience finds relief.

Listen to the cheering words from the heights of glory, ringing down through the ages—words which, if believed, will bring peace to your wretched, sin-burdened soul: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Jesus loves to plead His precious blood in full payment for the penitent, believing soul. E. HILLIARD.

Excellent Olives and Choice Fruits

Peaches, per lb., 8c; prunes, 9c; pitted plums, 7c; pears, 10c; apricots, 13c; figs, 7c; almonds, 20c; black walnuts, polished, 5c; ripe olives, canned for keeping, if desired, 11-16 in. diameter, quart cans, 20c; gal. cans, 70c; 5-gal. cans, 65c per gal.; 25-gal. barrels, 60c per gal.; 50-gal. barrels, 50c per gal.; 10-16 in. diameter, 10c less per gal., 12-16 to 14-16 in. diameter, 20c per gal. additional. Pure olive oil, \$2.00 per gal. Olives ready to ship at once. Satisfaction guaranteed. A. E. Crist, Chico, Cal.

CHRISTMAS GIFTS

WHY not a subscription to the *Signs of the Times Magazine*? Such a twelve-time reminder of your love and thoughtfulness would be greatly appreciated. Send five or more subscriptions at one time, and get our special sixty cent a year rate. Do it to-day, and say you want the subscription to begin with the January number.

Dr. Godsmark's HYGIENIC COOKING OIL

The shortening used by vegetarians. Shipped everywhere from Louisville, Ky.

Write for prices and descriptive circulars Address Dr. O. C. Godsmark, Chattanooga, Tenn.

Holiday Excursions!

Reduced Round Trip Fares Between All Points in California for

Christmas and New Year's

SUGGESTIONS:

BETWEEN Mountain View

AND

Sacramento, \$ 4.55 San Francisco, \$ 1.50
Los Angeles, 17.40 Truckee, 10.40

(Winter Carnival Opens Christmas Day)

Sale Dates { Christmas, Dec. 23, 24, 25
New Year's, Dec. 30, 31, Jan. 1

Return Limit January 2 (both)

Corresponding reductions between all other points on Southern Pacific Lines in California

Oil Burning Locomotives No Cinders No Annoying Smoke Steam Heated Cars

ASK AGENT

SOUTHERN PACIFIC

Write for folder on the Apache Trail of Arizona.

Among "SAVAGE CHRISTIANS"

It was Roger Williams who said it was more comfortable to his body and healthful to his soul to dwell among "the Christian savages of Narragansett than among the savage Christians of Massachusetts." The story is an interesting one, as told by Dr. P. T. Magan in the January number of the *Signs of the Times Magazine*.

Too much gold in America, so our financiers tell us. The condition and its meaning are fully set forth in the feature article entitled GLUTTED WITH GOLD.

The SIGNS of the Times MAGAZINE



"Glutted with Gold"

Cover of the Larger

"IMPROVED"

Signs of the Times Magazine

Other better-than-usual articles in the January number are:

- FLIPPING LIFE'S PAGES
- BOWING AT THE SHRINE OF ATHEISM
- CLINGING TO WILTED STEMS
- A beautiful story with a point to it
- SIGNING HER EMANCIPATION PAPERS
- BELTING THE GLOBE WITH A MESSAGE
- THE HOPE OF ALL AGES
- HUMANITY'S HOPE FOR PEACE
- ALL SIX, AND THE SEVENTH
- A SUBSTITUTE FOR DEATH
- "Until divorce" do us part!
- IN THE CREATOR'S WORKSHOP
- CURRENT EVENTS in the light of Bible prophecy

Every article a masterpiece. When you see a copy, you will almost surely say, How greatly improved!

Don't buy a single copy at 10 cents if you can possibly afford a year's subscription at \$1.00.

PREMIUM OFFERS: A year's subscription with a copy of "Questions and Answers" for \$1.50. A year's subscription with a copy of "Home and Health" for \$2.50. The subscription may be entered in one name, and the book sent to another, if desired.

Quantity prices as usual: 5 to 40 copies, five cents each; 50 or more, four cents each.

Please order through our agency in your state if address is known, otherwise to

SIGNS OF THE TIMES MAGAZINE MOUNTAIN VIEW, CALIFORNIA

Wanted for Missionary Work

Mary Weil, Burbank, California, requests that the following denominational literature be sent her for free distribution: *Signs of the Times* in Spanish and German, SIGNS OF THE TIMES weekly, *Signs Magazine*, *Watchman*, *Youth's Instructor*, and *Little Friend*; also tracts.

Order 10 lbs. COTTOLATE 30c a lb.

A VERY HEALTHFUL COCOA SUBSTITUTE

far more nutritious, is ready to serve when brought to boiling point.

VEGETARIAN FOODS CO., ST. LOUIS, MO.

Agreed for Russia to Have Constantinople

FOR more than half a century, modern students of prophecy have been watching with deep interest the developments and the changes in Turkish affairs. And in more remote times, there were those who were studying the prophetic page, who believed that the Turk would be the center of important scenes in the unrolling of the very last part of the great scroll of prophecy.

With these thoughts in mind, the announcement made by Premier Trepoff in the Russian capital on December 2 is most striking and significant. A part of the premier's utterances are the following:

"For more than a thousand years, Russia has been reaching southward toward a free outlet on the open sea. This dream now is ready for realization. . . . From the beginning of the war, wishing to spare human lives and suffering, we and our allies did our utmost to restrain Turkey from participation in hostilities. Turkey received formal assurances guaranteeing her, in exchange for neutrality, the integrity of her territory and independence, and also conferring on her certain privileges and advantages. These efforts were vain. Turkey surreptitiously attacked us.

"We then concluded an agreement with our allies, which establishes the right of Russia to the straits and Constantinople. Russians should know for what they are shedding blood; and in accord with our allies, announcement of this agreement is made to-day from this tribune.

"Absolute agreement on this point is firmly established among the allies. . . . Russia will grant freedom of navigation for the Roumanian flag, which now, not for the first time, floats in battle side by side with the flag of Russia."

Of course, the war is not yet over. The private agreement between Russia and her allies cannot be carried out unless they win in the struggle in blood that is progressing. But whether they win or not, these pronouncements from Premier Trepoff show the tendency of the thought and the determination of the great statesmen of the time.

England has resolutely refused, for many, many years, to yield to these plans and ambitions of Russia with reference to Constantinople. But these utterances from Petrograd show that England is now willing that Russia shall have her way, and secure a southern outlet through the Dardanelles, as has been her ambition for a thousand years.

Should the allies succeed, it is already agreed that Turkish power in Europe is at an end. Thus much has been done toward the drying up of that power which holds the Euphrates Valley as well as Constantinople; and the completion of that work is to open the way for "the kings of the east" to march unobstructedly to the great and final battle field of Armageddon.

No one who is a student of and a believer in the clear unfoldings of prophecy, can mark these developments without having his soul stirred. Tremendous issues are upon us, and we need to be wide awake to the meaning of current developments.

Turned into a War Factory

Two of the most powerful nations not directly involved in the world war are the United States and Japan; yet the manufacturers and financiers of these two nations are doing their full share of the work of promoting and helping the war along. The Japanese ambassador at Rome is reported to have said recently:

"Japan to-day is practically one immense war factory; and very many thousands of Japanese, both men and women, are assisting in the production of munitions of war. In

this work, the women are proving themselves almost as valuable as the men."

In another paragraph, the ambassador said: "The arms and munitions which we produce are being sent to the Russian front as rapidly as possible, and the means of transportation have been greatly improved during the past few months."

And while saying this concerning the assistance that Japan is rendering to Russia in the European conflict, he added:

"At the same time, Japan is kept constantly on a war footing; and if the central empires, by some means or other, should attempt anything in the Far East, they will find us ready."



© Underwood & Underwood, N. Y.

WOMAN AVIATOR CHAMPION ON HER ARRIVAL FROM CHICAGO

Mrs. William Oliver (popularly known as Miss Ruth Law) broke the non-stop record when she flew from Chicago to Hornell, New York, a distance of 590 miles. Her average speed was 103 miles an hour.

The nations for half a century have been developing the war spirit as never before. We are living in the time, as expressed in Rev. 11:18, when the nations are "angry." Previous to the outbreak of the war in Europe in 1914, God, by His mighty power, had been fulfilling His promise to hold the winds

of war, in order that His gospel might perform a specific work throughout the world (see Revelation 7); but the limit of God's forbearance is being reached, the day of His great visitation is here, and He is dealing with sin now as never before since the days of the Flood.

Men will attempt to create peace on this earth without doing the things that make for peace. "There is no peace, saith the Lord, unto the wicked." Isa. 48:22. The war preparations of this time are calling more and more of the men into activity; and so intense has become the work, that the women not only in Japan, but in many other countries, are entering the factories, and engaging in many other occupations, in order to supplement the work of men, or that they may be spared to fight.

A delusive theory is spreading throughout the world, that this war madness may be controlled, and that men may be taught not to fight. But conditions will grow more and more intense until the Prince of peace Himself shall appear in the clouds of heaven to destroy the wickedness that fills the world with war.

An Outbreak of Spiritism

SOME theosophists are teaching that Theodore Roosevelt is the reincarnation of Cæsar, and that President Wilson is a "superman." They also offer the suggestion that an improved race may soon be developed by men becoming possessed with the souls of the dead soldiers of Europe.

Men are claiming to-day, as never before, that they are receiving messages from their dead relatives. Leading scientific and literary men who have recently died are said to be active in their communications with the living. There seems to be a strange and unusual outbreak of spirit phenomena; and men who do not know their Bibles, are deluded into the belief that these apparitions are from the dead. But God's book says: "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, 6.

As never before in the history of this world, men need to cling to the strong foundations of the Old Book. That Book tells us of "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. It is only through a knowledge of the book of God, and a living experience in the salvation offered through the gospel of Jesus Christ, that men may be able to detect these false spirits which are working with such mighty power in the world. All who do not stand on the solid rock of eternal truth will be swept away by the delusions of this time, and be lost in the deluge.

A DISPATCH from London says that the president of the Board of Trade is about to present to Parliament a measure making it compulsory throughout the British Isles to use whole wheat flour instead of white, placing a ban on all fancy cakes and pastry, and also instituting "meatless days, on which neither shops nor restaurants will be allowed to sell meat."

WE advertise to print fifty numbers of the SIGNS OF THE TIMES each year. We omit an issue in midsummer and one at holiday time. In accordance with our usual custom, there will be no paper next week.

THE city of Washington, according to the Washington Post, is to have a half-million-dollar "temple" for the moving picture show.

Subscribers, Notice!

As previously announced, the "Signs of the Times" will appear in eight-page form after January 1. With this reduced size will be a reduction in price as well, from \$1.75 to \$1.00 for single yearly subscriptions, and from \$1.20 to eighty cents a year for clubs of five or more to one person.

Time will be extended on all those subscriptions which expire after January 1, in proportion to the amount due them.

With sincere appreciation, we acknowledge receipt of many commendatory letters regarding the proposed change. Practically all entertain the opinion that the reduced rates at a time when prices on nearly every needful thing are going up, will have the desirable effect of greatly increasing the circulation of the journal.