

Signs of the Times

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Is the Kaiser 666?

By ELMER L. CARDEY



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KAISER WILHELM AND HIS SIX SONS

OF late, a theory has been going the rounds of the public press, claiming that the kaiser is the one mentioned in Revelation 13:18 as bearing the number 666.

This same theory teaches also that the war will end in February, 1918, because then the war will have run forty-two months, a period given in this same chapter.

Speculative interpretations of prophecy have always been plentiful, but this seems the most shallow speculation yet encountered. However, papers all over the country have been devoting considerable space to it. Lately the writer of this article read a letter from one of our boys at the front, in which he said this teaching was quite prevalent there.

The verse in question reads as follows: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

To get at the meaning of this scripture, there are three points to be taken into consideration. They are, who the beast is, the number as associated with a man, and the number itself.

The story of this power opens with the first verse of Revelation 13: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." In vision, the prophet had a panoramic view of a power to arise after his day. The water of the sea, in prophecy, represents "peoples, and multitudes, and nations, and tongues." Revelation 17: 15.

Seven hundred years prior to John's time, the prophet Daniel had a similar vision of four beasts coming up out of the sea. In giving the meaning of the vision, the angel said, "These great beasts, which are four, are four kings which shall arise out of the earth." Daniel 7: 17.

History shows these four universal kingdoms to be Babylon, Medo-Persia, Grecia, and Rome. In John's day, the fourth kingdom was in existence, and the three former ones were merged into the fourth. Thus the apostle describes the beast he saw as a composite beast, like a leopard, a bear, a lion, and a dragon. The dragon is used in Revelation 12: 1-4 to represent pagan Rome. The beast, then, of John's prophecy is something more than the dragon power, for the dragon gives up his authority and seat to this beast.

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Said in Few Words

No Jewish Protests

A **FORCEFUL** argument in favor of the idea that the Sabbath of creation is still a fundamental of the Christian religion, is that during apostolic days, which continued two thirds of a century after the ascension of Christ, there is no record of any arraignment of the Christians by the Jews for abandoning the keeping of the Sabbath and observing another day. It is unthinkable that there would have been no controversy over this question had the apostles made this change in their teaching and practice. Such a change would have been the occasion for violent and persistent attacks against the Christian church on the part of the Jews, and the authority for the same would have been demanded.

In the newly organized—or reorganized—church, there was heated discussion, and church councils were called, over the questions of circumcision and the keeping of the ceremonial law; but there was not a word of discussion over the Sabbath question. The logic of this is that the apostles kept the Sabbath, and not the first day of the week.

This fact constitutes one of the strongest possible proofs that whatever change came in the practice of professed Christians touching the Sabbath institution, must have come after the days of the apostles. Indeed, nearly all authorities agree that the observance of Sunday as a day of worship had no place in the practice of Christians for nearly three hundred years after Christ.

G. W. REASER.

One Great Golden Thread

If the Bible were properly understood, interpreted in the light of itself, there would be found one great, consecutive, central truth running through every one of the thirty-nine books of the Old Testament; and that truth is the Messiah, the Christ, the Son of the Blessed. John 5: 45-47; Matthew 16: 16.

It will also be found that He was always with the Father; was co-Creator with God; was the very essence of light and truth (John 17: 5; 1: 9; 14: 6); was the great medium between God and the universe through all the ages of the past. John 1: 18; 1 Timothy 2: 5. Every ray of light that has ever come to the world has come through Him; every soul in the universe has been kept and preserved by Him; and God the Father has trusted Him with the care and protection of this world, other worlds, the great universe. John 9: 5; Hebrews 1: 3; John 1: 10; Hebrews 1: 1, 2; Colossians 1: 19; 2: 9, 10.

In Him the Father has placed all the riches of wisdom and knowledge and power and grace. Colossians 2: 2, 3. He is the one great Sun, around which everything in all God's vast domain revolves. Malachi 4: 2. This the Scriptures declare; this the Jewish people might have known; they might have taught this truth

to the world; this knowledge lived, would have prepared them to herald to the world the birth of the Deliverer, instead of its being announced only by the angelic hosts. John 12: 32; Colossians 1: 20; Luke 2: 9-14. F. C. GILBERT.

The Autocrat of the Conscience

THE Lord has revealed His will in His word; and we all have access to that word, and may learn each one for himself what God would have us do. After telling us what is right and what is wrong, and what will be the consequences of disobedience, He leaves us to choose for ourselves whether we will serve Him or not. As Joshua said to the children of Israel, "Choose you this day whom ye will serve" (Joshua 24: 15), so every one has the privilege of choosing whom he will serve, whether God or Satan.

But since God does not compel men to do what He knows they ought to do, how inconsistent that men should try to force others by religious legislation to agree with them! We may tell our fellow men what we believe is their duty toward God; but it is not our prerogative to compel them to obey our wishes, when it is a matter pertaining to the conscience. The Lord has not given us that right. Shall we place ourselves on record with the unbelieving Jews, who crucified the Son of God and persecuted His followers? Would we be like the persecutors of the Dark Ages?

Let us instead heed the Golden Rule, and accord others the liberty of conscience that we desire for ourselves. And let us, like the noble Bereans of old, search the Scriptures daily to learn for a certainty what the Bible teaches.

IVA F. CADY.

Shutting Out the Dew

THE blessings of heaven are compared to the dew. The Lord said: "I will heal their backsliding, I will love them freely. . . . I will be as the dew unto Israel." Hosea 14: 4, 5.

This is a gracious promise, but there is a condition to its fulfillment as strong and immovable as nature itself. One may say, I do not see any requirement or condition. Look again. God says, "I will be as the dew unto Israel." How does the dew fall?—Only upon objects that have direct contact with the clear sky above. It never falls when the sky is hidden by clouds.

Then if the promises of God are to be as the dew, they will come only to that person whose contact with heaven is not obscured by clouds of sin. Clouds are often used to represent sin. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 44: 22.

The condition then required by God, is that known sins be put away, and that the skies be kept clear by implicit obedience, between the one receiving the promises, and God. CLARENCE SANTEE.

The Results of Sin

THERE was a time when sin was unknown, when its scepter had never been wielded. Everything then was lovely and fair. Pain and sorrow had not been born, and death had never entered. No sad message had ever flashed over the wires, announcing that a loved one had passed away. No sad funeral procession, with its mourning hearts, had ever wended its way to the burial grounds. No note of discord was heard in the Eden home.

But there came a change. The grass began to wither, and the flowers would fade. The leaves fell from the trees, and death and decay were seen on every hand. But why this change?—Ah, because of sin! Sin had entered, and "sin is the transgression of the law." 1 John 3: 4. Men transgressed the commands of God, they disobeyed His law; and death came as the result of sin.

What a serious thing, then, it must be to transgress the law of God! What an awful thing it is to go contrary to the commandments of the Lord! Yet men will set aside the law of Jehovah, and count it an unholy thing. They will disregard the commandments of God, and teach others to break them. Sin—the transgression of the law—is the cause of all the misery and woe that is in the world to-day. God grant that we may always obey God, and keep all of His commandments. N. P. NEILSEN.

Not Surprised by Sin

WHILE the eternal, self-existing God did not originate evil, He foresaw its entrance into His universe, and was not surprised by its appearance, even though it first manifested itself in connection with the administration of His throne. He did not annihilate its author, Lucifer, a covering angel beside Him, but He did more: His deep, eternal plan provided for the elimination of all the evil that could be invented by this powerful angel, who, through pride and self-exaltation, fell from his exalted position.

"And how was it done?" do you ask? Through the gift of that Son whom Lucifer refused to worship. The providing of power and grace to overcome sin is in itself a greater manifestation of God's infinite power and glory than would have been the destruction of sin's originator when that exalted angel gave himself over to evil works.

The unfolding of the mystery of God's eternal plan that rids of sin the believers in Jesus, and finally His universe, is the highest, the most sublime theme the human mind may contemplate, as well as revealing to all created beings in the universe the greatest exhibition of the power of the Godhead. TYLER E. BOWEN.

FORMED by the Creator, informed by the creature, transformed by the Re-creator. ORVA LEE ICE.

Where to Spend the Millennium

BY J. K. JONES

THE term "millennium" is made up of two Latin expressions,—*mille*, one thousand; and *annum*, year. The one thousand years is mentioned in Revelation 20. It is there described as a period of time during which God's people will reign with Him. During that time, the devil will be shut up in the bottomless pit, where he will be unable to tempt men.

The sixth verse of the chapter cited makes very clear that the millennium begins as soon as the saints enter upon their reward, which is at the second coming of Jesus, when the righteous dead come forth in the first resurrection. Since the millennium cannot possibly begin until Christ comes and calls forth the righteous dead in the first resurrection, and rewards the righteous living, evidently there can be no second probation for sinners during the thousand years. The time for salvation is now, just now, not after the millennium begins. Then it will be everlastingly too late.

WHEN THE LORD COMES

The coming of the Saviour is such a wonderful and glorious event, that even nature will recognize the presence of her Lord. At the approach of Christ in the glory of His Father, and in His own glory, together with the glory of untold millions of loyal angels, this old world, we are told in Scripture, will be moved exceedingly. (Isaiah 24:1; Revelation 6:14; Jeremiah 4:26.) Streams will be turned out of their natural courses, mountains will disappear, while the works of man, the pomp and display of great cities, will fall prostrate to the earth. Structures erected by men at great cost, that have been time and time again declared to be earthquake-proof, will in that day be laid low by the earthquake that occurs in connection with the coming of the Prince of peace. Thus the second coming of Christ will break up the plans of proud men, destroy their monuments of pride, and even change the surface of the earth itself. When the millennium begins, this old earth will be altogether unfit to be any longer the home for man.

THE RIGHTEOUS TAKEN AWAY

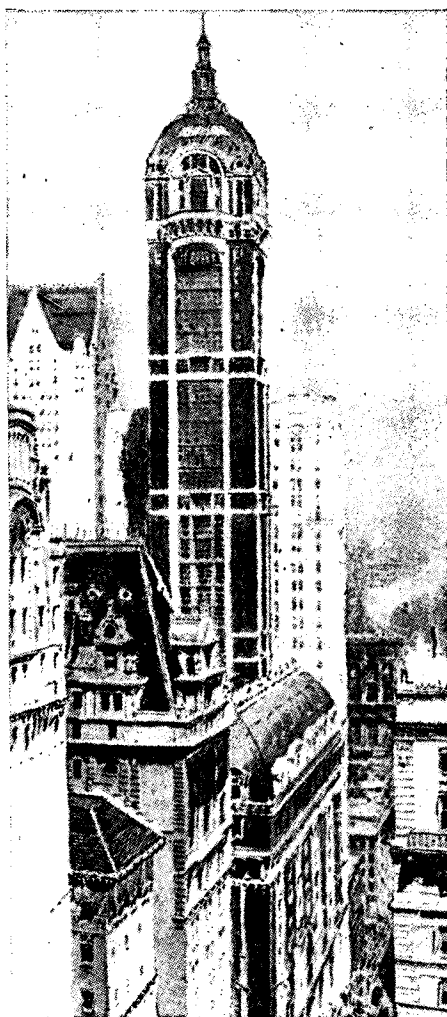
The second coming of Jesus is for the purpose of saving His people. It has been the Christian's hope for ages. He comes to take them to heaven to be with Him. At His appearing,

"The mossy old graves where the pilgrims sleep
Shall be opened as wide as before."

and at the voice of the Son of man the dead in Christ will come forth clothed with immortal bodies, to greet their Saviour and Friend. The righteous living at that time will likewise receive immortal bodies; and together with those raised from the grave, they will be caught up to meet Christ in the air, and be borne up to the gates of heaven. (1 Corinthians 15:51-55; 1 Thessalonians 4:16, 17; Revelation 20:4, 6.) At last, in

heaven—oh, blissful thought!—they will be permitted to enjoy the reward of a life of faithfulness lived on the earth.

While in heaven spending the millennium (Revelation 20:4), the saints will assist Christ in looking over the cases of the devil and his angels, together with the wicked of all ages, to decide what punishment they shall receive. Thus when all sin has been forever blotted out of God's universe, every saint can know and truthfully declare that God



"Structures erected by men at great cost, that have been time and time again declared to be earthquake-proof, will in that day be laid low by the earthquake that occurs in connection with the coming of the Prince of peace."

did right in the case of each lost soul. (Jude 6; 1 Corinthians 6:2, 3.) From a careful searching of the Scriptures, we find, then, that the righteous, God's church, will not be on this earth during the millennium, but will spend that time in heaven.

DESTROYED BY GLORY

The coming of the Saviour and all His angels will bring to this earth a glory exceeding anything ever before seen. At the approach of one angel on the resurrection morning, the whole Roman guard fell as dead men to the ground, and be-

came speechless and stunned by the brightness displayed. If the brightness of one angel caused a whole guard of soldiers to fall as dead, what effect will the brightness of hundreds of millions of angels have upon the wicked inhabitants of earth when Jesus comes? They will simply fall dead to the ground, because of the brightness of His coming. Neither their gold nor their silver can deliver them in the day of the Lord's anger. (Isaiah 2:10, 11, 19-21; Revelation 6:15-17; 2 Thessalonians 2:8; Jeremiah 25:33.) In this condition, wholly unconscious, they remain during the millennium, the one thousand years. Revelation 20:5. Now if the righteous spend the millennium in heaven, and the wicked are all dead during that time, surely the millennium is not a period when the world is to be converted. The fact is, there will be no man alive on this earth during the millennium. Jeremiah 4:23-26.

IN THE BOTTOMLESS PIT

"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." Revelation 20:1-3.

Since the righteous will reign with Christ in heaven during the one thousand years (Revelation 20:4), and the wicked will be dead upon the earth during the same period of time, it is very clear why the devil and his angels will be bound. They will be bound by a chain of circumstances. When the Lord comes to take His people to heaven, and the wicked are destroyed by the brightness of His coming, no man will be left upon this earth for the devil to tempt. The second coming of Jesus will place a chain of circumstances upon him that will hold him fast during the one thousand years. The taking of the righteous from this earth, the smiting of the wicked in death, thus removing them from his grasp, the destruction of whole cities, and even the surface of the earth itself, are as links in the chain that binds the devil.

He will be confined to this old planet in its dark, broken up state, forbidden to roam to other worlds. This earth in its desolate condition will be the bottomless pit where he will spend his millennium. It will be the bottomless pit in the sense that the devil will be forbidden to leave it. No way will be found by which he can escape. He will be forced by circumstances to roam this earth with his evil angels for a thousand years, to ponder upon the misery he has caused the world.

AT THE END OF THE MILLENNIUM

At the close of the one thousand years, the city, the new Jerusalem, will come down from heaven, and all the saints in it, and will settle upon the Mount of Olives, which will cleave asunder and become a mighty plain. Revelation 21:2; Zechariah 14:4. At this same time, the wicked dead will be raised to life, to receive the punishment they deserve for their lives of sin upon the earth. Reve-

lation 20: 5, 11-13. They will come up as they went down, resuming the former current of their thoughts, and filled with the same desires that formerly controlled them.

They will come up upon all parts of the earth; and as far as numbers are concerned, they will far exceed the saved in the new Jerusalem. As soon as the city comes down from heaven and settles upon this earth, and the wicked dead are raised, the devil will be loosed, since the circumstances that bound him are then changed. He will behold men and women upon the earth, and consequently he will have something to work upon.

At once he will conceive the notion to attempt to capture the city of God, the camp of the saints, and set up a government of his own. There will be many skilled warriors among the lost millions resurrected, and the devil will use all his eloquence and power to persuade them to train for battle. He will succeed in his deception; and at last the nations will go forth upon the earth, a mighty host of lost souls, inspired with hatred against God, and possessed with the thought that they can capture the holy city.

Army after army in complete battle formation will march over the broken surface of the earth, take up positions around the new Jerusalem, and prepare to give battle to the saints in the city. See Revelation 20: 7-9.

SATAN'S LAST BATTLE

From the walls of that beautiful city, Jesus and the redeemed will see the lost; and the lost, on their part, will have a chance to behold the reward of the just, the beauties of the holy city, the crowns of the saved. This will doubtless cause a sense of their lost condition to pass over those warrior hosts led by the devil, and this scene of beauty and glory before them will unfit them for battle against God's people.

The devil, fighting to the last, will rush in among his followers, endeavoring to rally them for the battle; but all to no avail. God then and there, in mercy to the lost as well as to His people, will close the scene by sending fire out of heaven to destroy all sin and sinners. Thus will end forever the great rebellion against heaven. The fire from heaven will surround the earth, a great lake of fire burning up all traces of sin. God's people in the city will be safe from its devouring flames; but everything outside will be burned up, while the very elements will melt with fervent heat. 2 Peter 3: 10-13.

The devil, the father of all the sin and misery of earth, will suffer greater punishment than others. However, after the fires of God have done their appointed work, they will go out; and then God will create a new earth, wherein will dwell righteousness.

The resurrection of the wicked, the coming of the new Jerusalem to earth, the destruction of sin and sinners, mark the close of the millennium. When all is finished, God's people will enter upon the new earth condition, where there will be joy and peace, where there will be no sin, no devil to suggest evil or tempt men, no sickness, no death.

Beautiful mansions will be given to the

saints, beautiful gardens and fields will be seen on every side, never fading flowers and leaves will adorn the earth.

The lion will eat straw like the ox, and all the animal kingdom will be perfectly peaceful, and a little child will lead them.

Best of all, Jesus will be with us throughout eternity. He will teach us

His ways, and we will walk in His paths, and drink of living fountains forevermore.

We should each plan to spend our millennium in heaven with the Lord. Let us not delay the day of our salvation; for when the millennium begins, it will be too late to be saved.

A Prophetic Dream of Empires

What Was Shown to a Heathen King

BY ALBERT MARION DART

IT belongs with the people of God to reveal heavenly principles to men. Indeed, the apostle Paul states that the church is to reveal these principles to "principalities and powers in heavenly places," and declares that "we are made a spectacle unto the world, and to angels, and to men." Ephesians 3: 9, 10; 1 Corinthians 4: 9.

When God can no longer accomplish this great work through chosen instruments, He sets them aside, and chooses others.

In the second chapter of Daniel is a record of how God revealed to Nebuchadnezzar principles which He could no longer reveal through the kings of Israel. These kings were set aside; and the divine right to rule, once vested in them, passed to the heathen monarch Nebuchadnezzar.

The prophet Jeremiah, who foretold Israel's captivity, thus speaks of this event: "Thus saith the Lord of hosts, the God of Israel; . . . I have made the earth, the man and the beast that are upon the ground, . . . and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon." See Jeremiah 27: 1-8.

PERPLEXED BY A DREAM

In the second year of Nebuchadnezzar's reign, he had a dream which greatly troubled him. It made a deep impression, but assumed no definite proportion in his mind. He resorted to the wise men in his realm, "the magicians, and the astrologers, and the sorcerers," who were supposed to reveal mysteries, and demanded that they make known the dream. They asked that the king tell them the dream, and then they would tell the interpretation. But the dream had gone from the king, and he insisted that they make it known to him. This they could not do. "For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon."

At this time, Daniel and his companions were counted among the wise men of Babylon; and the king's executioners "sought Daniel and his fellows to be slain."

THE DREAM MADE KNOWN

Daniel urged that time be given him, and promised "that he would show the king the interpretation." He made the matter known to his companions; and after they had together sought God, the

secret was "revealed unto Daniel in a night vision."

The prophet gave rapturous praise to his Maker, uttering words which all would do well to bear in mind: "Blessed be the name of God forever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding." Daniel 2: 20, 21.

In these expressions is seen the fact that the dream had to do with the rise and fall of nations, with the hand of God at the helm.

When Daniel came in before the king, he stated that the wise men and the astrologers could not show the matter to the king; and concerning himself, he stated, "This secret is not revealed to me for any wisdom that I have more than any living." Verse 30.

AN EMPIRE IMAGE

He tells the source of information, and indicates the significance of the dream, in verses 28 and 29: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days, . . . what should come to pass hereafter."

Now the prophet makes the dream known to the king. He sees an image of a man whose head is gold, breast and arms of silver, thighs of brass, legs of iron, and feet part of iron and part of clay. Then a stone, cut out of the mountain without hands, was seen to smite the image upon the feet, and break them to pieces. "This is the dream," said the prophet; "and we will tell the interpretation thereof before the king." Verse 36.

Eight short verses of inspiration tell the story of fallen empires, conquering and conquered monarchs, for a period of more than twenty-five hundred years, and on to the point when the King of kings will set up, over the wreck of earthly kingdoms, a kingdom established upon the enduring principles of justice, mercy, and love. How certain it is that he who would share a home in that blessed estate must heartily accept the principles upon which it is established!

The interpretation of the dream is from the same source as the dream. "And we will tell the interpretation thereof before the king," said the prophet. The exact language he used in beginning the interpretation should be carefully noticed.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Daniel 2: 37, 38.

Is this language not strikingly similar to that found in Genesis 1: 26, which states that Adam was to have dominion over the world? Adam retained that dominion only so long as he maintained his allegiance to his Maker. When he transgressed the law of God's government, he forfeited his right to rule, and became a subject of another king, whose usurped authority he acknowledged in his obedience thereto. This king was Satan, and his kingdom was the kingdom of darkness.

POWER THAT REMOVES KINGS

The Creator has ever adhered to this order; and in the very nature of things, it must always be the plan, for His existence as God demands obedience to the laws of His government. Anything short of this would be rebellion.

Since Adam's disloyalty, the conflict between the kingdom of God and the kingdom of darkness has been on in this world. At various times, the issue has reached a crisis; but the fact has ever been manifest that God "removeth kings, and setteth up kings;" "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

Adam lost the right to rule, because of disobedience. Of the last reigning king in Israel, it is written: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown." The awful responsibility, yet glorious for its possibilities, then rested with Nebuchadnezzar, king of Babylon.

The kingdom of Babylon must face the same issues that others in like position had faced. When, under the all-scrutinizing gaze of Him who holds the destinies of men in His hands, and "worketh all things after the counsel of His own will," the kingdom had rejected His principles, and glorified only the kingdom of darkness, it too would have to give way to something seen by the Creator to be better.

That Babylon would reach this point was certain; for "after thee shall arise another kingdom inferior to thee" (verse 39), predicts her doom.

Though the prophecy is dealing with nations, the Lord works on the same principles in dealing with individuals. No one's existence is secure in alliance with the powers of darkness.

The purpose of this writing is not simply to set forth facts, but to reach the heart of the reader with the principles of God's government, that when the stone smites the image (earthly governments), he may be rightly related to the kingdom of God, which is to be established upon the ruins.

Your relationship to the kingdom of God is determined by your relationship to Christ, the King. Are your sins forgiven? Are you in harmony with the law of God? If not, your doom is read in the fall of Babylon, to be considered next week.

The Judgment of the Church

BY CARLYLE B. HAYNES

THE prophecy of the twenty-three hundred years demonstrates that Christ, as our High Priest, is now serving in the most holy place of the sanctuary in heaven. He is there engaged in the last solemn work of the gospel, the work of cleansing the sanctuary, the work of blotting out, finally and completely, the sins of His people.

But in order to blot out these sins finally and completely, it is evident that He must first enter into a very close examination of the characters of His people, to determine who of them are worthy of having their sins blotted out. This means that in 1844, He began a work of judgment—not of executive judgment, but of investigative judgment, a work that is clearly necessary before

And the Scriptures just as clearly teach that the time for the beginning of the Judgment has already been appointed. "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 31.

From this, it is plain that some definite time has been fixed by God for the Judgment to begin. This, without question, points directly to the prophecy of the two thousand three hundred years. The Judgment was appointed to begin at the end of this long period of time. And, as we have seen in previous articles, 1844 is the date at which the two thousand three hundred years end. This date, then, is the time foretold for the beginning of the Judgment.

THE RIGHTEOUS JUDGED FIRST

That God will judge His own people first is also made plain in the Bible. "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

It is necessary that this judgment of the people of God should take place before the second coming of Christ; for at that coming, He will bring rewards to His people, and raise the sleeping saints from their graves. Before He can do this, obviously there must be some investigation, to determine who among the professed people of God are worthy of participation in the resurrection, and just what reward they deserve. In this connection, it must be remembered that the reward which the people of God receive at that time will be based on their life in this world. We read, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12.

It is therefore evident that if the reward is based upon what a man's work is, there must be an investigation into the record each man has made, before the reward can be decided upon. And inasmuch as the reward has already been determined when Christ comes, and is actually brought by Christ, this investigation must occur sometime before the second coming of Christ.

At the second coming of Christ, all the righteous dead are raised from their graves. This is taught in the following passage: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16.

AN INVESTIGATIVE JUDGMENT

The privilege of having a part in the first resurrection is a great reward in itself. "Blessed and holy is he that hath part in the first resurrection." Revelation 20: 6. Before Christ comes, it must be decided who is worthy to have a part in that resurrection. There is not time to decide this after He comes, for the



"The case of Abel was tried at the bar of God."

sin can finally be disposed of. This is the final work of the gospel; for when it is completed, as it will be in the near future, then the day of salvation will be closed, the work of the gospel in saving men will be finished, and Jesus will come forth from His priestly work, to place the sins of His people upon the antitypical scapegoat, to receive His people to Himself, and to establish the kingdom of God in this earth.

We must now consider the special work that Christ is doing in heaven in connection with this great judgment of the people of God. But before doing so, let us notice the teachings of the Bible to the effect that such a work of judgment will precede the second coming of Christ.

The Bible clearly teaches that there will be a judgment both of the righteous and of the wicked. "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Ecclesiastes 3: 17.

sleeping saints will be raised just as soon as He comes. This momentous decision must already have been made before His coming. But in order that such a decision may be made, the entire record of each child of God must be examined. Some are to be accounted worthy; some will be accounted not worthy.

This seems apparent from the following scripture: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Luke 20: 35. Notice here the expression "accounted worthy." There is to be an accounting in reference to the worthiness of the people of God, before the resurrection; that is, before the second coming of Christ, which is the time of the resurrection of the righteous. This accounting is the work of the Investigative Judgment, which began in 1844. This Judgment is to decide the eternal destiny of every soul with which it deals. And that work is going forward in heaven to-day. Such a truth is calculated to impress upon every serious heart a feeling of solemn responsibility, and to act as a great incentive to walk carefully before God.

JUDGED OUT OF THE BOOKS

During the time of the Judgment, which began in 1844, both the righteous and the wicked dead are still in their graves. But on the books of heaven is the record of each life, and by that record their characters and their deeds will be judged. This Judgment is to be based upon that which is found written in the books. Notice the following verse: "The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20: 12.

Upon the pages of the book of life, the names of the candidates for eternal life are written. "I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Philippians 4: 3.

Every act that has ever been committed is recorded on the pages of this book of life. Every secret thing we have ever done is there written down. In this Judgment, these things will pass in review before God.

ACCURATE, IMPARTIAL RECORD

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14. "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12: 36, 37.

Certainly if these verses mean anything, they mean that an accurate and impartial record is kept of the life of every man. The Judgment, which is now going on in the courts of heaven, will not be based upon some specific charge against a man. It will cover the entire life of every individual. The hidden things will be brought to light, and they will be open to the eye of the Judge of all the earth. Every deceitful thing,

every act of injustice, every evil deed, everything dishonest in the life, will come before God. They are all written in the records of the book of life. But there will also be the record of all unselfish, loving deeds, all lofty thoughts, all worthy efforts. And above all, there will be recorded whether the evil things have been confessed and forgiven, whether the sinful life has been surrendered to Christ, and His grace accepted to cover it.

BOOK OF REMEMBRANCE

Let it not be considered untrue that there is kept a record of men's lives in heaven. One of the books of heaven that is especially mentioned in the Bible is "a book of remembrance": "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3: 16.

A VIEW OF THE JUDGMENT

Daniel had a view of the time when, in 1844, the books of heaven were opened before the great Judge, and the Investigative Judgment commenced.

"I beheld till the thrones were cast down [or placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7: 9, 10.

God Himself presides over the Judgment. He is assisted by His angels, of whom there are ten thousand times ten thousand, and thousands of thousands. The Son of man, Christ Jesus, appears before the judgment seat of God, to plead in behalf of His people. He is their Advocate, and He offers His blood to cover the sins of all who have sincerely repented and confessed those sins to Him.

BEGINS WITH THE DEAD

In this Judgment, every case is decided for eternity. The Judgment will begin with those who are dead. Observe the following passage: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Revelation 11: 18.

Putting all these passages together, we can get a very clear view of what took place when the Judgment began in 1844. When the book of life was opened at that time, the name of Abel, the first man who ever died, appeared. And then the case of Abel was tried at the bar of God. The record of his life was carefully examined, every act and word and thought being investigated. It was noted, too, whether his sins had been all confessed and forgiven. The record of his acceptance of the Saviour was also there. And when this had all been gone over, a decision was reached regarding the nature of the reward to be brought to Abel when Christ should return to this earth.

With this case decided, the page was turned, and there came up before God another case, that of the next man who died. It was weighed and examined and decided, and again the page was turned.

Thus through the years since 1844, this work has been going on; and before it closes, the cases of the millions of God's people, all who have ever had their names written on the pages of the book of life, will be eternally decided.

In the settling of these cases which are recorded in the book of life, two decisions are possible. Either the name of the person will be blotted out of the book of life, or his sins will be blotted out from the books of record. If the person has accepted the sacrifice of Christ in his behalf, and has brought his life into harmony with the will of God by the grace of Christ, his sins will be blotted out. But if this has not been done, his name will be blotted out, and that person will not come up in the first resurrection. He will be eternally lost.

NAMES MAY BE BLOTTED OUT

That the names of those who are candidates for eternal life may be blotted out of the book of life is clearly taught in this verse: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3: 5.

Those who will have their names blotted out are those who continue in sin. "The Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32: 33.

"When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18: 24.

Facts About Light

LIGHT is stronger and brighter at its source. The nearer to the sun, the hotter and brighter the light. Our getting nearer to it does not make it brighter; but near the source, the rays are concentrated.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Christ says, "I am the light of the world." Is Christ growing brighter?—No; the just are simply drawing nearer to Him day by day, are assimilating His character, and soon will have reached the source of this world's light, and will be enveloped in light and righteousness.

The difference between the path of the just and the path of the higher critic is that the just or obedient man gets a ray of light, and starts to follow it to its source, and receives more and more light until perfect; while the higher critic gets a scintilla of light, and follows it away from its source, and his light grows dimmer and dimmer until all is darkness, but the change is so gradual that he is accustomed to it, and believes he has great light.

If you are walking in the light, you are drawing nearer to the true light, Christ, each day, by becoming more and more a Christian, and the Christian virtues of love, patience, and purity are more pronounced each day. A. E. HAGEN.

EZEKIEL'S MESSAGE

BY THE LATE MRS. E. G. WHITE

WHILE Jeremiah continued to bear his testimony in the land of Judah, the prophet Ezekiel was raised up from among the captives in Babylon, to warn and to comfort the exiles, and also to confirm the word of the Lord that was being spoken through Jeremiah. During the years that remained of Zedekiah's reign, Ezekiel made very plain the folly of trusting to the false predictions of those who were causing the captives to hope for an early return to Jerusalem. He was also instructed to foretell, by means of a variety of symbols and solemn messages, the siege and utter destruction of Jerusalem.

In the sixth year of the reign of Zedekiah, the Lord revealed to Ezekiel in vision some of the abominations that were being practiced in Jerusalem, and within the gate of the Lord's house, and even in the inner court. The chambers of images, and the pictured idols, "every form of creeping things, and abominable beasts, and all the idols of the house of Israel," all these in rapid succession passed before the astonished gaze of the prophet. Ezekiel 8: 10.

APOSTATE LEADERS

Those who should have been spiritual leaders among the people, "the ancients of the house of Israel," to the number of seventy, were seen offering incense before the idolatrous representations that had been introduced into dark and hidden chambers within the sacred precincts of the temple court. "The Lord seeth us not," the men of Judah flattered themselves as they engaged in their heathenish practices; "the Lord hath forsaken the earth," they blasphemously declared. Verses 11, 12.

There were still "greater abominations" for the prophet to behold. At a gate leading from the outer to the inner court, he was shown "women weeping for Tammuz;" and within "the inner court of the Lord's house, . . . at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Verses 13-16.

ASTONISHING VISION

And now the glorious Being who accompanied Ezekiel throughout this astonishing vision of wickedness in high places in the land of Judah, inquired of the prophet: "Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them." Verses 17, 18.

Through Jeremiah, the Lord had declared of the wicked men who presumptuously dared to stand before the people

in His name: "Both prophet and priest are profane; yea, in My house have I found their wickedness." Jeremiah 23: 11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of Zedekiah's reign, this charge of violating the sanctity of the temple was repeated. "Moreover," the sacred writer declared, "all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem." 2 Chronicles 36: 14.

JUDAH'S DOOM

The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. "Should ye be utterly unpunished?" He inquired. "Ye shall not be unpunished." Jeremiah 25: 29.

Even these words were received with mocking derision. "The days are prolonged, and every vision faileth," declared the impenitent. But through Ezekiel, this denial of the sure word of prophecy was sternly rebuked. "Tell them," the Lord declared, "I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

THE KING REBELLED

"Again," testifies Ezekiel, "the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Ezekiel 12: 22-28.

Foremost among those who were rapidly leading the nation to ruin, was Zedekiah, their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah's king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom, he turned for help to the ancient enemy of Israel's prosperity, "sending his ambassadors into Egypt, that they might give him horses and much people."

"Shall he prosper?" the Lord inquired concerning the one who had thus basely betrayed every sacred trust; "shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in

the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape." Ezekiel 17: 15-18.

To the "profane wicked prince" had come the day of final reckoning. "Remove the diadem," the Lord decreed, "and take off the crown." Not until Christ Himself should set up His kingdom, was Judah again to be permitted to have a king. "I will overturn, overturn, overturn, it," was the divine edict concerning the throne of the house of David; "and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21: 25-27.

Where Faith Should Center

THE prayer of a self-righteous man was: "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

This was not a prayer of faith. At least, it was not an exercise of faith in God. It was the prayer of one who placed faith in himself, and in his religion. He had only a slight sense of his need, and he felt that all he needed was met by his works, his attainments, and his right doing. Instead of having faith in God, he had his faith centered in himself.

The publican prayed, saying, "God be merciful to me a sinner." He was just as great a sinner as the Pharisee thought, and his advantage over the Pharisee was that he knew how great a sinner he was. He saw himself needy and helpless. He saw his God a merciful and mighty Saviour. There was no confidence in the flesh, no faith in himself; but his faith in God was simple and effective.

There are many in the church to-day who will have to transfer their faith from themselves, from their living their religion, to God, who came to save sinners, and who saves them wholly on His own merits. The one way to salvation is through faith in God.

E. K. SLADE.

The Flesh Prevented

ISRAEL after the flesh saw not the true rest of the Sabbath, because they were after the flesh. Therefore they refused to keep the Sabbath, and failed of entering into God's rest; and thus they brought separation from Jehovah, forfeited His care, lost their inheritance, caused their city—Jerusalem—to be destroyed, and brought about their own confusion and scattering to the ends of the earth. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Nehemiah 13: 18.

ALBERT CAREY.

A Jew and Gentile Sabbath

By O. A. JOHNSON

INTRODUCTION

EVERY decree or command issued by a ruler, and every law enacted by a civilized lawmaking body, should contain within itself the following necessary items of information, in order to be authoritative and of binding force:

First, the name of the author of the decree or the law.

Second, the title or authority which gives validity to the decree or law enacted.

Third, the territory where such decree or law is binding upon the subjects.

Fourth, the time when the governing power came into existence, and the duration thereof.

Now it is but proper and just that we carefully examine the Sabbath command, to ascertain how perfectly these principles are met in it.

THE SABBATH LAW

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

AUTHOR OF THE SABBATH COMMAND

1. *Who is the author of the Sabbath command?*

"The seventh day is the Sabbath of the Lord [Jehovah] thy God." Exodus 20:10.

2. *What is the basis of His claim to authority to issue this or any other command, and require obedience thereto?*

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verse 11.

NOTE.—The title "the Lord thy God," and the fact that He created heaven and earth, reveal in unmistakable terms that the author of the Sabbath law is none other than Jehovah, the Creator; and that settles forever that He has the right and the sole right to make laws binding upon His subjects. No just or reasonable being will take exception to this axiomatic principle.

TERRITORY AND SUBJECTS

3. *In the Sabbath law, what territory is specified, over which God claims jurisdiction?*

"The Lord made heaven and earth, the sea, and all that in them is." Verse 11.

All who are living on the earth are occupying territory over which He has specified jurisdiction in His Sabbath law.

4. *Who, in fact, are His subjects, according to the Sabbath law?*

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work." Verses 8, 9.

NOTE.—From the language of this command, it is evident that the subjects must be human beings

who are old enough to work, intelligent enough to count from one to seven, and know enough to keep the Sabbath holy; and this, of course, will include all mankind, every race and nation on this earth, without exception. From this conclusion there is no escape.

5. *What did Jesus say confirming this principle?*

"He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

TIME OF JURISDICTION

6. *At what point of time did Jehovah's right to rule begin?*

"In the beginning God created the heaven and the earth." Genesis 1:1.

Since it is a fact that God created this world in the beginning, it then follows that the right to govern intelligent beings on this earth must date back to creation.

7. *How long will He continue to have this right to govern created intelligences?*

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103:19. "It shall stand forever." Daniel 2:44. "His dominion is an everlasting dominion, which shall not pass away." Daniel 7:14. "Of the increase of His government and peace there shall be no end." Isaiah 9:7.

NOTE.—None who believe the Bible to be the inspired word of God will question the Creator's right to make a law binding upon the consciences of human beings, a law dating back to creation, and that His right to govern intelligent beings will remain as long as He is the ruler of the universe, and that this sole right of His will remain throughout the ever evolving cycles of eternity.

HOW AND WHEN THE SABBATH WAS INSTITUTED

8. *How was the Sabbath instituted?*

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

9. *When was the Sabbath instituted?*

God rested on the seventh day of the first week, and then blessed and sanctified the seventh day, or the Sabbath day, because "in it He had rested." Genesis 2:2, 3; Exodus 20:11.

NOTE.—Since the Sabbath was made for man at creation, it must have been binding upon all mankind ever since creation.

10. *Is there any proof that the command to keep the Sabbath existed before proclaimed from Sinai?*

The Lord said to Israel in the Wilderness of Sin, before they reached Sinai, that He would "rain bread from heaven" for them, and that He would prove them, "whether they will walk in My law, or no." Said He, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the

Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Exodus 16:4, 26-28.

BINDING ON THE GENTILES

11. *Did God require the strangers, or gentiles, who would serve Him, to keep the Sabbath?*

"Thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:4-7.

12. *Are there any scriptures proving that gentiles observed the Sabbath with the Jews?*

"When the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44.

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. . . . And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude." Acts 17:2-4.

"He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

13. *Did converted gentiles observe the Sabbath?*

At a council held in Jerusalem A. D. 51, composed of elders and apostles, to consider whether circumcision should be required, the following resolution was passed: "My sentence is, that we trouble not them, which from among the gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:19-21.

NOTE.—These quotations from Acts prove, first, that gentiles were accustomed to meet with the Jews in the synagogue on the Sabbath, and that many of these became Christians; and second, that the converted gentiles met in the synagogues on the Sabbath to hear the Old Testament expounded to them. As this had the approval of the Christian council held in Jerusalem in A. D. 51, evidently the converted gentiles observed the Sabbath at that time. This fact ought to settle the Sabbath question forever in the minds of those who accept the New as well as the Old Testament as their rule of faith and practice.

CONCLUSION

From the above scriptures, it must be evident to candid minds that the Sabbath was instituted at creation, by the Creator, who alone has the power and the right to make laws binding on the conscience; and that the Sabbath command has been binding upon all mankind in this world from the beginning, and will be so long as God reigns. It is also evi-

(Continued on page 13)



A. O. TAIT

EDITORIAL

EDITORS



L. E. FROOM



PEACE THEORIES—WAR REALITIES



SECRETARY McADOO has submitted estimates of over thirteen billion dollars to the present Congress, to cover the various financial demands of the government during the next fiscal year. The major portion of this, of course, is to finance the war. Aviation alone, it is estimated, will call for a billion and a quarter of this sum, while the military and naval establishment will take toward eight billions of it. The Department of Agriculture, however, gets an appropriation, when the estimates and requests are enacted into law, of \$26,458,551.

Superficial students of the Bible have quoted with a great deal of enthusiasm the statements in the second chapter of Isaiah and the fourth of Micah, which speak of beating the swords into plowshares and the spears into pruning hooks. They have not observed that these texts merely tell what the people themselves will be saying in the last days.

But by turning to the third of Joel, we will see what the Lord says will be the actual condition. He shows us that the world will be in a state of universal war, and that all the instruments of husbandry will be demanded to satisfy the universal call to arms.

However, from a careful study of the various prophecies of the Bible, we may expect to see a brief lull following this great world war. That time of peace, which in reality will only be an armistice or a temporary cessation of hostilities, will raise the cry as it has never been heard in the world's history, that we must have no more war, and that we must turn our attention to the great work of restoration, and that literally the swords and the spears, the great cannons and the mighty battleships, must be passed through the junk yard into the factories for building agricultural equipment. "Many people" will say, as never in the past, that they will literally beat their swords and their spears into plowshares and pruning hooks.

But God's word bids us beware; for "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 3.

UNPRECEDENTED FORTUNES

A RECENT paragraph in the *New York World* says the amount expended in support of the war by John D. Rockefeller is estimated at \$70,000,000. "Mr. Rockefeller's money has gone to the Belgian Relief, Liberty Loans, Red Cross, Y. M. C. A., and other war measures." It is also stated that "this huge sum has no connection with the money spent by the Rockefeller Foundation."

The Rockefeller Foundation is continually disbursing millions of dollars in various philanthropic and charitable enterprises. It is well that so much money should be spent in such useful ways; but we should not overlook the significant fact that the generation in which we are living has built up the most gigantic fortunes the world has ever known anything about. The famous fortune of Croesus could hardly equal what numerous private individuals possess at the present time.

When God inspired His prophet to announce beforehand that men would heap together treasures in the last days, He told

in very clear, literal language things that would most strikingly come to pass. There is no one thing taken by itself which would necessarily show us that we are in the last days so clearly foretold in the prophecy; but when we take all the things together, just as the Saviour told us to do, then are we to know that the great day is right at hand.

And may the glorious time hasten on! If we will but receive the proffered gift of salvation through our Lord Jesus Christ, and get ready for the sublime climax, only immortal strength will be equal to the task of enabling us to endure the joys that will be ours in that happy time.

THE IDLE RICH

THE *New York World* calls attention to the women elevator operators, warehouse employees, street car conductors, letter carriers, etc., that have already been called into action in New York City. But the *World* says that women have not begun to be called into operation in this country yet to the extent that

they have in the warring nations of the Old World; and then President Vanderlip is quoted as saying, "If the idle rich women continue to employ several cooks and waiting maids, they will in all probability be scrubbing their own floors or working in munitions factories within the next two years."

Without any question, the people of this nation have not commenced to feel the pinch of this war as yet in anything like the manner that they will should it continue for another year; and without doubt, the wise will look forward to what most certainly lies ahead of us, and make every possible human preparation for the difficulties that confront

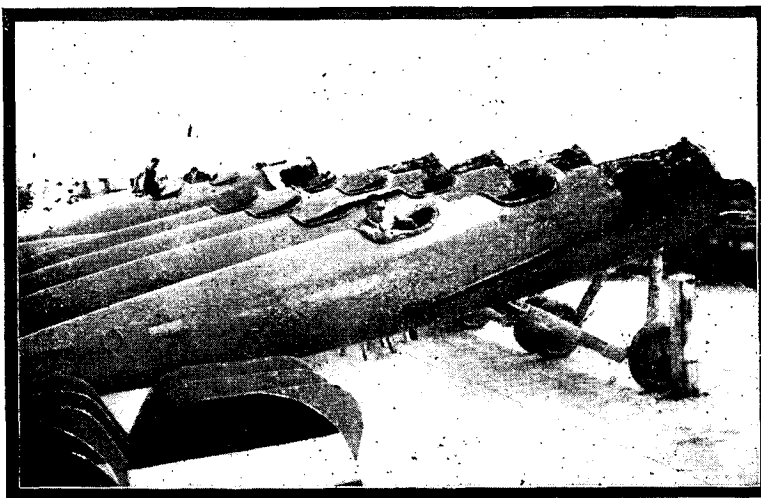
us. We are having a little of the beginnings of the time of trouble such as never existed since there was a nation, and which the prophet Daniel forewarned us would be characteristic of the last days.

INCREASED USE OF TOBACCO

THE *Wall Street Journal* is authority for the statement that the net earnings of the Tobacco Products Corporation are running approximately one hundred per cent higher than for the year 1916; and after allowing liberally for war taxes, the United Cigar Stores Corporation will show earnings of a million more this year than for the previous year; while the American Tobacco Company did a larger business in the first ten months of 1917 than in the entire year 1916.

Such figures would be very encouraging if they marked any progress or uplift in the human race; but when we consider the physical deterioration caused by the use of tobacco, such a showing is appalling.

By a vigorous and well directed agitation, the united temperance forces are creating a strong sentiment against the evils of intoxicating liquor, and we seem in a fair way to gain national legal prohibition. But while the evils of strong drink are restrained, the tobacco habit and the drug habit are growing in such proportion that the human race would seem to be bent on self-destruction. If it cannot accomplish this through one channel, it will undertake to do it through another. The moral forces of the nation should meet this menace.



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America's air fleet being turned out at top speed. General scene in airplane manufacturing plant, showing line-up of machines finished and ready for the government service.



HEATHEN

in a

BIBLE SCHOOL

By W. B. WHITE



AS the messengers of the gospel carry the good news of salvation into the heart of the Dark Continent, and churches and schools are raised up, it becomes necessary occasionally to call the native evangelists and teachers together, and spend a week or so with them, instructing them more fully in the word of the Lord, and teaching them how better to carry forward their work. These native workers who from village to village are calling the attention of the people to the truths of salvation, were once, and possibly not very long ago, themselves in the darkness of heathenism. But they have seen the light, have turned to the Saviour, and yielded their hearts to Him. Yet after all, they must continually receive instruction from the white missionaries, that they may do better and more acceptable work among their people.

JOY TO THE NATIVES

No one can appreciate, until he attends one of these Bible schools, how much they are enjoyed by the native workers. These workers will sacrifice almost anything, and walk many weary miles, to attend them. Sometimes a teacher will bring with him to these schools all his scholars, and possibly some of their parents, that they too may receive spiritual help and encouragement. At the last one the writer had the privilege of attending in south central Africa, he heard one morning the sound of native singing in the distance. Going to the door, he saw a long line of natives coming toward the mission, with their teacher in front, carrying on their heads bundles of bedding, clothing, and cooking utensils. As they came over the fields toward the station, they were all singing the blessed songs of Zion, and the sight was truly an inspiring one. Surely Ethiopia is reaching out its hands to God, and wonderful transformations are seen in the lives of many of these heathen people.

The writer is glad that he can show the readers of the SIGNS a photograph of this native school as they came onto the mission grounds, and before they had time to lay off their packs. This company of believers had walked twenty-five miles in the tropical heat, carrying their heavy

bundles, that they might have the opportunity of a week's study of the word of God with their brethren.

WALKED FIFTY MILES

But from another direction comes an elderly woman, probably sixty years old, to the Bible school. She comes from another section of the country, and seems very weary as she reaches the mission. She too has found the Saviour, and she has greatly desired to meet with His people on this occasion. She has walked fifty miles under a burning sun to have this privilege. We wonder how many who read this article would be willing to do as much that they might have the fellowship and companionship of those who love Christ.

But here come Willie and Mary, our native teacher and his wife from the great Shangani Reserve. He is carrying a heavy bundle at each end of a pole, and also a spear as a protection from wild animals, while his wife has on her head a well filled basket weighing at least thirty pounds, and strapped on her back is a heavy baby. They have come one hundred miles on foot, and are glad to do so, that they may attend this spiritual feast. Surely such sacrifices are pleasing to God, even if those who make them have black skins.

HEARTY AND FERVENT

But now our Bible school opens. How hearty is the singing, and how fervent are the prayers for divine help and assistance! How prompt are all to be in their seats on time, and how well dressed

they seem to be, and how clean! How their eyes shine as the truths of God's word are unfolded! Here is a truth which they never had seen before in the Scriptures, and how they seem to appreciate it, and carefully mark the passages in the Bible with their pencils!

Surely it is a great pleasure to teach such people the way of life; and this earnest, attentive spirit, this longing desire on their part to learn, is what binds the missionary to his work with bands of steel. All the lessons are placed on the blackboard in their own language, and are copied by them into notebooks that we have furnished them. These are taken by them to their homes, at the close of the school, and there they are studied over and over in their huts.

But now the Sabbath has come, and the large church is filled to overflowing for the exercises of the Sabbath school. What an interesting sight! Surely this singing, which seems to come from the heart, must be pleasing to God. The native African is a good singer, loves music, and usually has his lessons well. Now they are dividing into classes under the shade of the great trees in the mission yard; and here, as they sit on the ground, they recite their lessons for the day.

UNYIELDING CHIEF

Africa has a warm, sunny climate, and services can be held in the open air almost any time. After the Sabbath school, divine service is held, and the white missionary is expected to preach to the people. No preacher ever had a more wide-awake and attentive audience than had the writer on the particular Sabbath before mentioned. The chief who governs the native people of this region enters the church; and in respect to his position, he is seated in a chair a little way from the platform. He is a strong young man physically; but he has steadily refused Christianity, preferring the heathenism of the kraal. Yet he loves to come to divine service, and is an attentive listener.

As the speaker urges upon this congregation the necessity of preparing to meet God, by the surrender of sin and the putting away of all evil from the life, the Holy Spirit witnesses to the words

The photographs accompanying this article show Willie and Mary, who walked one hundred miles, both coming to and going from our Bible school, and an elderly woman who walked fifty miles to attend the same school. These are found in the heading. In the center is Pogo, the blind water carrier of the Somabula Mission. On the left is shown Oscar's out-school, which came to our Bible school in a body, walking twenty-five miles. The photograph was taken before they put off their packs. To the right are seen the teachers and preachers who attended the Bible school. The boy at the front of the line is Harry. At the time of the Matabele war, he was a small boy, and was cast out to starve by his parents. Our mission picked him up, and reared him; and he is now one of our faithful teachers and preachers.



spoken, and a solemn hush falls upon the congregation. The arrow of truth is finding its way to the hearts of the people, and many are under conviction for sin.

Many among this people have never yielded their hearts to God, but for years have been going on in their sinful ways, leading the life of the heathen people. But God is speaking to their hearts today; so why not give a public invitation to all who desire to take a stand for Jesus, to rise and move forward to the front of the room, near the altar? This was done, and fifty or more of these dark-skinned sons and daughters of Africa came forward with weeping, and kneeling at the altar, confessed their sins, and expressed an earnest desire and determination to lead henceforth a Christian life.

THE CHIEF YIELDS

Among those who yielded their hearts to Christ that day was the chief who had so long resisted the work of the Holy Spirit. To the altar he came with weeping, and there kneeling, uttered his first prayer. The scene will live forever in the mind of the writer, and be a bright spot in his own experience. Surely God loves these black children of His, who so long have been sitting in midnight darkness; and it is a great privilege to work for them, and to open to their minds the truths of the gospel.

A testimony meeting follows, when many testify of what Christ has done for them in the forgiveness of their sins, and the breaking of the power of evil habits. But one testimony seems to ring out especially true and clear, bearing witness to the fact that the one giving it has been brought out of dense darkness and has seen a great light, and is praising God for his deliverance from sin. It is Pogo, the blind water carrier of the mission.

Years ago, when cruel Lobengula was king of the Matabeles, Pogo was one of his servants; but on the downfall of the king, Pogo wandered away from his former home, and in due time found his way to the mission. For eight years, he has faithfully brought water from the spring three hundred yards away to the homes of the missionaries; and with his task, he mingles the sweet songs of Zion. At this station, Pogo accepted Christ years ago, and ever since has led a devoted and careful Christian life. He is now well along in life, but is still strong and hearty. Surely Pogo is a brand plucked from the burning, and is a fitting illustration of the transformations the power of God is working among this heathen people.

WHIPPED HIS WIFE

During our Bible school, one rather amusing incident occurred. The writer was instructing the class on what the home life should be, and how the husband should love his wife, and the wife her husband, and incidentally mentioned the fact that if a husband really loved his wife as himself, as the Scripture says he should, he would not whip and beat her, for no man would inflict such punishment upon himself.

At the close of the lesson, a native man arose very slowly, and with measured tones, stated that he greatly appreciated the words of the *mfundise* (teacher), and

they had gone down into his heart; that he believed them all, and that he never whipped his wife unless she got ugly and cross, and then he had to do so. He probably told the truth; for in Africa, the woman does not reckon for much in the scale of humanity, being bought and sold for her value in cattle.

Our ten days' Bible school passed by only too soon; and as we all left the station for other fields of labor, it was with the blessed assurance that the dear Saviour, who had graced the school with His presence, would still be with us in our work of love for this people who are struggling upward toward the light.

Unrolling the Future

II—The First Seal and the View It Presents

BY JEAN VUILLEUMIER

One of the interesting, and, to many, puzzling portions of the book of Revelation is that which presents the seven seals. In his article last week, Mr. Vuilleumier gave a general introduction to this prophecy; and his article herewith, on the first seal, will be followed from week to week by other articles covering the remaining six seals.

EDITORS.

“AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.” Revelation 6: 1, 2.

Such is the symbolic description of the early church, whose career covered the last two thirds of the first century. The horse is white, while the rider holds the bow of evangelistic conquest, and wears a crown of victory. The book of Acts tells the story of this period of purity, and of this heroic and triumphant march of the early Christians against the paganism of Rome.

HEROIC PROPAGANDA

Driven from their homes in Palestine, they went from place to place preaching the Word. Saul of Tarsus is the most accomplished type of this period. Neither opposition nor poverty, neither prison nor torture, could deter him. He marched on, running, as it were, from city to city, and from country to country, carrying to the people the light of a saving gospel, until he met a martyr's death on Nero's scaffold, at the age of sixty-six.

The map of the apostles' travels, especially of Paul's great missionary journeys, takes us to Cyprus and Phoenicia; throughout Asia Minor, to Macedonia, Illyria (Dalmatia), Greece, Italy, and Spain in the west; to Armenia, Babylonia, Persia, Parthia, and India in the east; to Arabia, Egypt, and Abyssinia in the south; and to Gaul and Great Britain in the north.

That it was no easy undertaking which the apostolic church took upon herself and carried through successfully, is shown from the picture of Roman idolatry and immorality drawn by Paul himself in his epistle to the Romans, chapter 1, verses 21-32. Tacitus, a pagan writer, born in 50 A. D., speaking of his contemporaries, thus confirms the description of the inspired writer:

“The holy ceremonies of religion were violated; adultery reigning without control; the adjacent islands filled with exiles; rocks and desert places stained with

clandestine murders, and Rome itself a theater of horrors, where nobility of descent and splendor of fortune marked men out for destruction; where the vigor of mind that aimed at civil dignities, and the modesty that declined them, were offenses without distinction; where virtue was a crime that led to certain ruin; where the guilt of informers and the wages of their iniquity were alike detestable; where the sacerdotal order, the consular dignity, the government of provinces, and even the cabinet of the prince, were seized by that execrable race as their lawful prey; where nothing was sacred, nothing safe from the hand of rapacity; where slaves were suborned, or by their own malevolence excited against their masters; where freemen betrayed their patrons, and he who had lived without an enemy died by the treachery of a friend.”—Quoted by Draper's “Intellectual Development of Europe,” chapter 8.

Into that corrupt society, Jesus Christ sent, as sheep among wolves, a little band of disciples carrying hope to the despairing, joy to the sorrowing, comfort to the bereaved, relief to the distressed, and to all a message of forgiveness and peace, and of cleansing from all unrighteousness.

“In every congregation there were prayers to God that He would listen to the sighing of the prisoner and captive, and have mercy on those who were ready to die. For the slave and his master there was one law and one hope, one baptism, one Saviour, one Judge. In times of domestic bereavement, the Christian slave doubtless consoled his pagan mistress with the suggestion that our present separations are only for a little while, and revealed to her willing ear that there is another world—a land in which we join our dead. How is it possible to arrest the spread of a faith which can make the broken heart leap with joy?”—Draper.

SUCCESSFUL AND WHITE

This gospel of hope, the early disciples were commanded to preach to all the world and to every creature. And we read that they “went everywhere preaching the Word.” Before the death of its first apostles, the religion of Jesus Christ had gained approximately five hundred thousand disciples of all nations and languages. Romans 1: 8; 10: 18; Colossians 1: 6, 23.

“In every city the work was carried forward. Souls were converted, who in

their turn felt that they must tell of the inestimable treasure they had received. They could not rest till the light which had illumined their minds was shining upon others. Multitudes of unbelievers were made acquainted with the reasons of the Christians' hope." "So untiringly did they labor for their Master that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth."—"Acts of the Apostles," pages 578, 579.

But the early church is not only marked by an ardent missionary spirit. She retained the pure *whiteness* of the teachings of Christ. The Master had commissioned her not only to "make disciples of all the nations," but to teach them to observe all things He had commanded her (Matthew 28: 19, 20); and she did not shrink from declaring "the whole counsel of God" (Acts 20: 27); she held fast the Word which the apostles had preached to her (1 Corinthians 15: 2); and she called "anathema" anybody, apostle or angel, who dared bring to her "any other gospel" than that which she had received. Galatians 1: 8, 9.

ORGANIZATION

As to the organization of the early church, it was exceedingly simple. The local churches organized by apostles, or evangelists, were provided with one or more elders (*presbyteroi*), also called overseers (*episcopoi*), of the church. To these were added helpers, or servants (*diakono*i). All these officers were taken from the membership of the local church, and their services were not always retributed. Unfaithful and scandalous members were warned, borne with, then excommunicated if no change was brought about. The entire church in all lands was under the special oversight, ministration, and instruction of three principal gifts or divine callings,—apostles, prophets, and teachers,—while a large body of evangelists were carrying the gospel from place to place.

Such was the church in the *white horse* period. A heroic and glorious period it was, but one which the world was not long permitted to contemplate.

At Even-Time

"I WILL both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." Psalm 4: 8.

When the rush and worry of the day are over, and the mellow sunset light fades into somber night, permit a breath of balm from the holy silence of a few moments alone with God to penetrate your world-weary brain. Do not be afraid to trust yourself with Him.

Let that "still small voice," in all its gentleness and sweetness, so fill the chambers of your heart with its holy influence, that when the dusky shadows creep about you, and the soothing touch of night invites you, no echoes of the troubled day can intrude to disturb the peace and quietness of this blessed hour.

Thus will care lose its power; and lulled to sleep by the gentle Spirit of the loving Saviour, you will experience the deep, untainted peace and rest of one who has learned to trust in His promises.

GRACE E. BRUCE.

Ella Simpson

Neighborhood Transformer

VIII—The Whole Neighborhood Investigates Hell

MR. SPENCER was at the grocery the next morning, and so also were several of his neighbors.

"Spencer," said his friend Forsythe, "have you heard that Simpson has quit his tobacco?"

"Yes, he told me about it last night."

"Wonder how it happened."

"Well, he's been studying the Bible."

"Is the Rev. Mr. Duncan studying with him? If he is, I should think Duncan himself would quit."

"No, not Duncan, but just Simpson's daughter. Say, Forsythe, she's a marvel, that girl is. Duncan was in to call on us, and told us the girl was crazy, and we ought to give her a wide berth. But last night, she and her folks came over to study with us (Grace invited them); and let me tell you she did me more good in a religious way than I have had done for me all my life before."

"What on earth did you find in the Bible to interest *you*, old man?"

"Now, no foolishness, Forsythe. You know that when George was killed, he was not ready to go. And wife and I have been about insane ever since; for according to all that we had been taught, he had gone to hell. I never thought much about the doctrine of a burning hell until that time; but since then, I have almost hated the thought of religion."

"Well, you don't think there isn't any hell, do you? But really, Spencer, I have always believed Ingersoll was pretty nearly right. You know he said that if God would burn a man eternally for the sins of a few short years, He was an unjust and cruel monster. And that is one of the reasons why I take no stock in a lot of this preaching about the love of God. But the hell is there in the Bible all right, and so I stay out of the church."

"I don't know, Forsythe, what to say in reply; but if you will come over to the house to-night, you may hear something that will interest you."

AT this point, the pastor came in. Immediately Mr. Spencer accosted him: "Hello, Brother Duncan! I'm right glad you came just at this time. I have a question. It is about a matter that Forsythe and I have just been discussing. Do you think there is such a place as hell?"

The men gathered at the store closed in to catch the reply.

"Well, brother, I have always believed and preached that way. Certainly there is, for it is taught by the word of God."



"Very well," continued Mr. Spencer; "if there is such a place, can you locate it? You know, Brother Duncan, that I am interested, and that I have a reason to be. Now where is it? And is it burning men to-day?"

"But, my brother, what stirs you to ask this question? You are not getting mixed with the Simpsons, are you? Brother Simpson is already pretty badly muddled, and I fear for you if you allow yourself to take up any study with Miss Ella. You will remember that I cautioned you."

This was an interesting bit of news to the little group standing by. Mr. Spencer was somewhat irritated.

"Yes, you did caution me; but last night, when the girl came over at my daughter's invitation, and read the Bible with us, she helped me wonderfully. And I think you are mistaken when you say Simpson is muddled. Do you know he has begun to pray and study his Bible? Do you know that he has actually given up his tobacco? Why, he told me last night that the Bible seems like a new book, and that it is almost like a letter to himself. He just enjoys it. Is that getting muddled?"

"You don't say that old man Simpson has stopped his tobacco, do you?" asked one of the later comers.

"That isn't all," replied Mr. Spencer. "The idea of being a better man got hold of me too last night. There's something about that little daughter of Simpson's, and something in her teaching, that gets a fellow's feelings stirred up. That one study of hers helped me more than all the sermons I ever heard. My tobacco is going next, I'm thinking."

"Spencer, did you say that you are going to study the question of hell to-night?"

"Yes, sir; and you are all invited. And I want to ask our pastor here if he will not come and help me to understand about my boy. If my son is in a burning hell, our minister ought to know and tell me. Will you come over, Brother Duncan?"

The pastor gave several very unsatisfactory excuses, and having made a slight purchase, went out.

The little group of men looked knowingly at one another. Mr. Forsythe was first to speak.

"Spencer, he wasn't honest with you," he said.

"That's right," the others added.

"It seems to me that this hell doctrine leads people to be unfeeling, even the preachers," said Mr. Spencer. "But all come over to-night."

AND they were all there. When the Simpson family arrived, they were greeted by a full parlor. Mr. Simpson was invited to pray; after which Ella, somewhat embarrassed and apologetic, began:

"Mr. Spencer is interested to know about the punishment of those who die in their sins. Do they immediately go to a place of torment?"

"In our previous studies, we have seen that when man dies, he does *not* go to either heaven or hell. He simply dies. He falls asleep. He is absolutely unconscious. His thoughts have perished. He has no more any part in anything that is done under the sun. And he remains thus until the end of all time, when the resurrection takes place, and he goes to his reward, either good or ill.

"All this must be true, because by nature man is *not immortal*. God 'only hath immortality.' This you find in 1 Timothy 6: 16. Eternal life and immortality are found in the gospel. See 2 Timothy 1: 10. Therefore only those who accept Christ by faith receive eternal life. John 3: 36."

"That sounds sensible," whispered Mr. Forsythe to the one who sat next him.

"To answer directly the question raised by Mr. Spencer about sending men to punishment at death, let us read 2 Peter 2: 9: 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished.' And Acts 17: 31 tells us that God 'hath appointed a day, in the which He will judge the world.' Before the great day of final account, there is no place of suffering known as hell.

"However, both the Old and the New Testament speak of the dead as being in hell; but the original words refer only to the grave. In the Hebrew, the word for grave, or place of the unconscious dead, is *sheol*; in the Greek, *hades*. The American Revised Version, one of the best translations known, does not translate the words, but simply puts them into the text, thus making it impossible for the ordinary reader to make a mistake. The dead go into *sheol*, or *hades*,—into the grave. They do not go into torment.

"An illustration of this is found in Acts 2: 31. This text says the soul of Christ 'was not left in hell.' In other words, it simply tells us that He was not left in *hades*, or the grave."

"That clears away a mighty lot of fog, Miss Ella," said Mr. Spencer. "That gets me out of the dark."

"May I ask a question, Miss Simpson?" interrupted Mr. Forsythe. "You don't mean to have us understand, do you, that hell-fire is not taught in the Bible?"

"No, indeed, Mr. Forsythe. I do say, though, that at present there is no burn-

ing hell, and therefore there is no one now suffering in hell."

"Then what is the hell of the Bible?" he asked.

"In reply, I may first say that the Scriptures teach no such shocking idea as eternal torment. That would make God unjust. But God is love, and all that He does in punishing sinners is in harmony with His nature."

By request, Mr. Spencer read Romans 6: 23, "The wages of sin is death." Mr. Simpson followed with Psalm 37: 20, "The wicked shall perish." Another gave the words of Malachi 4: 1, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

"And to conclude the entire story," said Ella, "verse 3 tells us, 'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.'"

"Look also at Obadiah 16. The wicked 'shall be as though they had not been.' And Psalm 37: 10 also emphasizes this same truth by saying, 'Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.'"

"In the final day of fire, the wicked are to perish, to come to ashes, to be as though they never had existed. This punishment is death. Matthew 25: 46 plainly declares that this punishment, this death, is 'everlasting.'"

"But, Miss Simpson," said Mr. Forsythe, "I have read somewhere that the wicked are tormented forever. Doesn't it say so?"

"Yes, but 'forever' is limited in its meaning. When applied to men, it refers only to their lifetime. Let us take two or three illustrations. 1 Samuel 1: 22, 28 tells us that little Samuel was lent to the Lord by his mother 'forever,' or 'as long as he liveth.' 2 Kings 5: 27 shows that leprosy would be in a certain family forever, or as long as the family should continue. Jonah used the term 'forever' when speaking of the three days he was in the whale's stomach. And surely I do not wonder.

"The 'torment' of the wicked spoken of in Revelation 14: 11, to which reference has been made, continues only until they are finally consumed, until death ends their sufferings. They are tormented only so long as they live. They are only mortal beings, and thus they perish. Do you not think that plain, Mr. Forsythe?"

"It surely does seem plain," he answered.

Evidently all in the room were of the same opinion. Mr. Spencer, in particular, was radiantly happy. His good wife smiled and nodded.

"Maybe it will make matters even plainer to call attention to one further thought. Fire is to destroy the wicked, and it is called 'everlasting fire.' Matthew 25: 41. But evidently this term is used because the effects of the fire are everlasting.

"The destruction of Sodom and Gomorrah, so Jude 7 tells us," continued Ella, "is set forth as an example of the final destruction of men. Those cities were de-

stroyed by 'eternal fire.' But note this: The fire turned them to ashes. See 2 Peter 2: 6. And Lamentations 4: 6 speaks of the cities as being 'overthrown as in a moment.' Eternal fire—that is, fire eternal in its effect—forever destroyed those wicked cities, but did it very quickly. The wicked also will be quickly and mercifully destroyed."

"My, but I wish Ingersoll could have heard this lesson!" enthusiastically exclaimed Mr. Forsythe. "I don't believe he ever would have been an infidel if he had. Eternal hell doctrine turned him from the Bible, yet it isn't in the Bible at all. This gives me a new view of the whole question of life."

"Mr. Forsythe, this was what led me to be a Christian girl. Never before—"

"And let me say that these sensible ideas have *completely changed me*," broke in Mr. Simpson. "My tobacco is gone, my Bible is a new book, and we are having prayer over at our house now."

"Friends, to-night begins a new experience for me," declared Mr. Spencer. "Simpson, I'm with you for a new neighborhood. I can't explain my feelings, but I really believe in the goodness of God."

Grace Spencer and her mother both cried for joy. A father and husband was being transformed.

That was a wonderful evening at the Spencer home. A beautiful and powerful something stirred every heart. The tears of Mrs. Spencer and her daughter caused more than one eye to glisten; and men who for years had known nothing of emotion, found their hearts strangely pulsing.

For a short time, no words were spoken. Then Mr. Forsythe broke the silence by inquiring if it would be possible for the company to meet at his home the next Sunday night, that thus his wife and children could have an opportunity to hear. This met the approval of all, and the party dispersed.

A Jew and Gentile Sabbath

(Continued from page 8)

dent that the strangers, or gentiles, who desired to serve God under the old dispensation, were required to keep the Sabbath. From the book of Acts, we learn that gentiles were in the habit of observing the Sabbath with the Jews, and that the converted gentiles met in the synagogue every Sabbath, to be instructed out of the Scriptures; and this custom had the support of the first Christian council, composed of the apostles and the elders.

These scriptures surely are sufficient proof, for candid searchers after truth, that the Sabbath of the Lord is of universal and perpetual obligation, binding upon every Jew and gentile who would worship the Creator of heaven and earth.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 22, 23.

"No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience."

Is the Kaiser 666?

(Continued from page 1)

The dragon being recognized as the symbol of pagan Rome, the conclusion is forced upon us that the beast with the number 666 is some power that followed the downfall of pagan Rome.

CLAIMS WORSHIP

Furthermore, this power is one that claims worship; for "they worshiped the beast." And it takes to itself power and authority belonging to God only. "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. . . . And all that dwell upon the earth shall worship him." Revelation 13: 5-8.

This can scarcely be the kaiser; for instead of "all the world" worshipping him, four fifths of the world is arrayed against him. Certainly this is the same power of which Paul wrote, and said it would be the result of apostasy in the Christian church. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2: 3, 4.

Now we have the case in concrete form. This beast power was to follow the overthrow of Rome; it was to take the very seat or capital of that empire; it was to ask for worship, and blaspheme God and those that dwell in heaven; and it was to be the outgrowth of an apostasy in the church.

As we scan the pages of history since the days of John the revelator, we see one power, and only one power, that has even approached to the fulfillment of this prediction, and that power has fulfilled it to the letter. This power was and is the papacy.

PAPACY AND POWER

When Constantine removed the seat of power from Rome to Constantinople, he paved the way for the bishop of Rome to become sole authority in the west. Thus Cardinal Manning wrote: "From the hour when Constantine, in the language of the Roman law, 'Deo Jubenti,' by the command of God, translated the seat of empire to Constantinople, from that moment there never reigned in Rome a temporal prince to whom the bishop of Rome owed a permanent allegiance. From that hour God Himself liberated His church."—"The Temporal Power of the Pope," page 12 (London, 1862).

The decree of Justinian (533 A. D.) making the bishop of Rome head of all the churches, which was fully carried out when Belisarius defeated the Ostrogoths and drove them from Rome (538), truly caused the scepter of the Cæsars to pass into the hands of the bishop of Rome. Here, then, was developed the papacy, and it succeeded pagan Rome.

"He opened his mouth in blasphemy against God." To say that the following is blasphemy is to put it mildly: "The pope is of so great dignity and so exalted

that he is not a mere man, but as it were God, and the vicar of God. The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities. . . . He is likewise the divine monarch and supreme emperor, and king of kings. Hence the pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions. Moreover the superiority and the power of the Roman pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater. So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope."—Extracts from the article on the pope in Ferraris's "Ecclesiastical Dictionary."

666

So far this power has met the specifications of the prophecy. Can we find the requirements for the number here also?—We believe so. What has the papacy more boasted of than the viceregency claim? Vicarius Filii Dei—Vicar of the Son of God—is the boasted claim of the church for her earthly head, and is also the claim of this head himself. The whole religious system of the papacy centers in one man, and that man is the pope. Take, then, this claim and title in Latin, giving each letter its numerical value, and we arrive at this remarkable conclusion:

$$\begin{array}{r} \text{V} \quad \text{I} \quad \text{C} \quad \text{A} \quad \text{R} \quad \text{I} \quad \text{V} \quad \text{S} \\ 5 + 1 + 100 + 1 + 5 = 112 \\ \text{F} \quad \text{I} \quad \text{L} \quad \text{I} \quad \text{I} \\ 1 + 50 + 1 + 1 = 53 \\ \text{D} \quad \text{E} \quad \text{I} \\ 500 + 1 = 501 \\ \hline 666 \end{array}$$

Here is the answer of Revelation 13: 18 that will stand the test of history, revelation, and reason.

The question of the forty-two months and their relation to the past and the present we leave for another article.

Notice of Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 28th day of January, A. D. 1918, at ten o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

C. H. JONES, President.

H. G. CHILDS, Secretary.

HAVE large plans for the future, but do not despise the day of small things. Faithfulness in the little things of life that are often overlooked determines whether the larger plans can be made effective. Whatever your hands find to do, *do it*. And do it with all your might. This is the way to win out. If your job does not please you, and you desire a promotion, work harder. "Seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph."

D. H. KRESS.

"A FLOOD of sunshine in the home may fade carpets, but it puts the bloom of health upon your cheeks. Take your choice."

HELPFUL CARDS

W. H. BRANSON, the president of the Southeastern Union Conference, says: "I have read Brother Whitford's two cards, entitled 'The Sabbath of the New Testament' and 'The Second Coming of Christ,' and find them very comprehensive, yet very simple. I believe that these cards will do a great deal of good and should receive a wide circulation. They are of a convenient size to place in a book or a purse, and would thus be handy for ready reference. The outline of these subjects as arranged by Brother Whitford is very convenient."

Charles P. Whitford, well known as the singing evangelist and Bible worker, has also several excellent pieces of sheet music that he furnishes with his cards. The music and cards referred to herein may be obtained from C. P. Whitford, Orlando, Florida. Write him for samples and particulars.

A Big Mistake

Many of our friends thought we were making a big mistake when we raised the retail selling price of the *Signs Magazine* from 10c to 15c a copy. But there was no alternative; it had to be done, for the cost of production was mounting ever higher.

"Reduce our standing order for 1,000 copies to 500," said a businesslike tract society secretary, who feared a slump in sales. Here is where we did make a mistake, for we forgot to carry out his instructions, and sent 1,000 copies, as usual. After a few days, we heard from him again, and he said that he had sold 600 already. A second letter was received a little later, urging immediate delivery of 300 more, for his entire stock was gone.

A lady worker in New Mexico, who did not make a mistake, but ordered some of the January number, sent us "just a word of encouragement" by saying: "I find as ready sale for the 15c magazine as for the 10c one. The January number is just fine."

100 A DAY

A wide-awake agent in Montana says: "Friday I sold 100 magazines at Anaconda. This is the first time I have sold 100 in a single day for four years; and of course, I was pleased over the day's work."

No mistake is made when one engages in this clean, dignified, soul-saving work. Eight cents profit on each copy sold. Write, if interested, to your tract society secretary.

SIGNS OF THE TIMES MAGAZINE

MOUNTAIN VIEW, CALIFORNIA

31-day Extension

of time to February 1, 1918

THOSE of our friends and supporters who are particularly interested in the circulation of the weekly SIGNS OF THE TIMES will be pleased to know that the publishers, upon request, have decided to continue the old subscription rates until February 1 instead of January 1, as advertised.

A great money-saving subscription-taking campaign is on. Hundreds of new subscriptions are pouring in, notwithstanding the "Harvest Ingathering" campaign and the distractions of the holidays. With a clear field in January, it was thought that many could be made to see the advantage of subscribing for clubs at the present very low prices, and as a result, thousands of homes would be blessed by the weekly visits of this journal.

Save 20 cents

on each one of a club of 5 or more to one address. This means a saving to you of \$2.00 on a club of 10; of \$5.00 on a club of 25.

Save 30 cents

on each of a club of 5 or more to different addresses. This means a saving to you of \$3.00 on 10 such subscriptions; \$7.50 on 25.

Single copy, one year, \$1.00; 5 or more to one address, 80c each for a year; 5 or more to different addresses, 85c each for a year. 25% to 50% increase after February 1.

Make out a list of relatives, friends, or soldier boys who have gone to the front, and order a year's subscription for each. It may be your last chance to show an interest in them.

Act upon the good impulse that comes to you, make up your list to-day, and get your order off to your tract society without delay.

SELF STARTING REMINGTON TYPEWRITER

Grand Prize — Panama-Pacific Exposition

Automatically forces more speed out of the machine.
Gives your typist more time to type. Gains 15% to 25% time on ordinary correspondence.

We want every typewriter user to see this important advance in typewriter construction—at our salesrooms, or by demonstration in your own office. Descriptive folders mailed on request. Write or 'phone

REMINGTON TYPEWRITER CO., Incorporated
238-240 Bush St. (Mills Bldg.), San Francisco, Cal.

Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California.

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

SUBSCRIPTION RATES

Three months\$.40
Six months60
One year (50 numbers) 1.00
With "Questions and Answers" 1.50

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

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

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

JAMES COCHRAN, Circulation Manager.

MAN is a slave to sin. He is bound with a chain which he himself has no power to break. The mightiest man that ever lived, the brightest mind of any age, the greatest general in all the annals of time, has never been able within himself to conquer the "old man" or break the fetters of sin. If man could in any way have done this, and thus saved himself, the Saviour need never have come into the world to suffer and die for man, that through death He might break the chains of sin, and destroy him that had the power of death, that is, the devil.

J. F. WRIGHT.

WANTED FOR MISSIONARY WORK

D. A. Easton, of Marcelline, Missouri, would like a continuous supply of SIGNS, *Instructor*, *Watchman*, *Life and Health*, *Lifeboat*, *Liberty*, tracts, memory verse cards, and especially the *Little Friend*.

FRUITS, OLIVES, NUTS

Note my prices which follow: peaches, 11c lb.; prunes, 10c lb.; figs, 9c lb.; muscat or seedless raisins, 13c lb.; almonds, 20c lb.; black walnuts, polished, 8c lb.

Pure olive oil, \$3.25 gal.; ripe olives, 12-16 in. diameter, \$1.15 gal. can, 5-gal. cans at \$1.05 per gal., 15-gal. kegs at 95c per gal., 25-gal. bbl. at 90c per gal., 50-gal. bbl. at 80c per gal., 11-16 in. diameter, 25c less per gal., 10-16 in. diameter, 40c less per gal., 9-16 in. diameter, 60c less per gal.

These are all choice goods, and no doubt will give satisfaction.

The freight will cost you \$2.20 per 100 lbs. on dried fruit, and \$1.50 per 100 lbs. on olives (10 gallons), from Chico to any place east of Rocky Mountains on main railroad lines.

Prompt attention given to all orders received. A. E. CRIST, Chico, California.

DR. GODSMARK'S Hygienic Cooking Oil

The Shortening Used by
Vegetarians

Write for prices and descriptive circulars

ADDRESS

Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED AT ONCE at the Long Beach Sanitarium, Long Beach, California, fifteen first-class graduate lady nurses. Permanent positions for those who make good. W. Ray Simpson, Manager.

Investigations in New York

DISTRICT ATTORNEY SWANN, of New York, has charged the Grand Jury with the task of investigating "the dress, or lack of dress, of chorus girls" performing on the stage in that city. "The time has come," so Mr. Swann affirms, "for action against some theaters. The public wants action, and will get it."

Without doubt there are many of the "public" who are desirous of action against these immoral shows which are the curse of the amusement stage in this time, but the great majority of the people desire just such highly questionable things as the stage is presenting. Otherwise the stage managers would not persist in giving them. Licentiousness and general immorality in unprecedented proportions throughout the world are causing the protecting hand of the divine Father to be withdrawn from the human race; and in consequence, the world is racked with every form of disaster and malady, including the greatest of all disasters, the plague of universal war.

No Whisky at Home

In the "bone dry" law of Idaho, it is provided that private citizens cannot have intoxicating liquors in their own homes. A test case on the constitutionality of this law was carried up to the Supreme Court of the United States; and the decision just handed down, held that a citizen has no constitutional right to possess liquor for his personal use if a state wishes to forbid it.

Justice McReynolds, who gave the court's opinion, affirmed that a state "has power absolutely to prohibit manufacture, gift, purchase, sale, or transportation of intoxicating liquors within its borders, without violating the constitution."

"We further think," he added, "it clearly follows, from our numerous decisions upholding prohibition legislation, that the right to hold intoxicating liquors for personal use is not one of those fundamental privileges of a citizen of the United States which no state may abridge."

Such decisions show how clearly the whisky evil is coming to be recognized as a universal curse, which should be completely outlawed.

The Chase for Pleasure

A RECENT issue of the New York World tells of a woman who was formerly a "stage beauty," who died a pauper in an insane ward in the Manhattan State Hospital. This woman had been admired by kings, and was the idol of the pleasure-loving world. New York papers devoted a column to the story of her sad death. She was made mad by the loss of her fortune and her opportunities and capacities for worldly pleasure.

It is better to choose the path of wisdom, and build for eternity, than to exhaust all of our energies upon the fleeting pleasures of this transitory life. If we gain all that this world can offer, we still have nothing; while if we gain the eternal prize, we have everything.

THE Children's Bureau of the Department of Labor has sent out the word from Washington that owing to the high price of milk in New York, Chicago, Philadelphia, and other large cities, many of the poorer people are giving their children under six years of age tea and coffee instead of milk. Well may the bureau send out a warning against this practice. Tea and coffee are stimulants which contain drugs that may do untold harm, not only to children, but to grown people as well. Except for the small amount of milk and sugar usually put into tea and coffee, it would be far better to use plain



The first photograph showing women section hands working side by side with the men clearing the tracks on an American railroad. The women in this picture form a floating gang of female laborers working on the Pittsburgh division of the Pennsylvania Railroad.

water. The water would be just as strengthening, and would not contain the harmful drugs of caffeine and theine. Communities should try to give milk to the children if possible, but do not poison them with tea and coffee.

WHOLESALE candy manufacturers of the Atlantic coast are canceling hundreds of thousands of dollars' worth of orders, because of lack of sugar. It is well, in these times of scarcity, that sugar should be used in more useful ways than the manufacture of candy. The average individual eats altogether too much concentrated sweet stuff. His health would be much better without it.

HENRY MORGENTHAU, former ambassador to Turkey, speaking of conditions in Armenia and Syria, says: "One thousand persons are dying each day in these countries. The able-bodied men have all been requisitioned, and the women and children left behind are starving. Dead bodies are to be seen everywhere, and disease is on the increase." Not only should such facts impress us with the truthfulness of the Saviour's predictions of famine and pestilence in these times, but also we should be inspired to do all in our power to relieve this distressing situation. Christian love will certainly lead each one of us to do the last thing possible to help in relieving the suffering and dying.

THE Workers' National Committee of England adopted, on December 15, a resolution asking the government to introduce a system of rationing, stating that "a grave crisis is approaching in many of the working-class districts." The wise and conscientious conservation of food is one of the most crying needs of this hour; for we have entered the time of which the Saviour said that we would have not only wars and rumors of wars, but that we would have also famine and pestilence. Each individual should faithfully and conscientiously do his duty to relieve the situation in this great hour.

Protection Withdrawn

THE general prevalence of wickedness, in the very nature of things, causes God's Spirit to be withdrawn from the earth. God cannot protect wickedness; and as the world plunges farther and farther into iniquity, and God's Spirit consequently can the less protect men, we may expect to see accidents fearful in their portent, fearful in their destruction, and calamities of all sorts on the increase.

Says the promise, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34: 7. And in Genesis 18, we learn that if even ten righteous persons could have been found in Sodom, God would not have overthrown that city. Angels would have hovered about the saints, and protected the whole city from disaster.

A mere superficial view may lead us to regard any calamities as accidental, but a more faithful study of the divine dealings with humanity will lead us to the conclusion that many accidents are averted by the intervening power of God's providence. And as this power, because of the agencies of evil, is compelled to withdraw, accidents and every other form of destruction must be on the increase.

SPEAKING of the revolutionists in Russia, the New York World says: "Thus we arrive at the sole triumph of the revolution, which must be ascribed to the Bolsheviks. They have many weird ideas, but their basic purpose has been the destruction of capitalism." How strikingly do these conditions in Russia remind the individual of the graphic warning of James about the weeping and howling of those who had heaped up treasures while the hire of the laborer kept back by fraud is crying to heaven for justice! It is far more important to know from the Bible what these things mean than it is to be a leader in any of the schools of thought concerning them.

THE war gods are wrecking the world; and the wreckage is pulling hard upon our purse strings, as well as our heart-strings; and those who know the meaning of it all, will most heartily render every assistance within their power.