

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, JANUARY 22, 1918

NUMBER 4

A New Jewish State in Palestine

By LEON L. CAVINESS

IN a recent letter to Lord Rothschild, Mr. Arthur J. Balfour said: "The government view with favor the establishment of Palestine as a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

The reading of this definite pledge by the British government to establish "a national home" for the Jews in the Holy Land, together with recent successes attending the English army which is operating against the Turks in Palestine, makes the Bible student think of the prophecy of Ezekiel on the subject.

The children of Israel had already been taken captive by that great world power, Babylonia, at the time when Ezekiel made the prophecy I shall quote. Addressing the prince of Israel, the message is:

"Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:26, 27.

From the time of the Babylonian captivity, the Israelite kingdom was not to be the same as before. We need enter into no historical detail to identify the three

overturnings. "The diadem was removed, and the crown taken off, when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, and again by the Romans, corresponding to the three times the word is repeated by the prophet." In other words, three definite overturnings followed the removal of the diadem and the taking away of the crown of Israel by the empire of Babylon.

Since the destruction of Jerusalem in A. D. 70, the Jewish nation has ceased to exist as a separate state. The word of the Lord is, "It shall be no more, until He come whose right it is; and I will give it Him."

All will recognize in this a reference to Christ. He it is who is to sit on David's throne. At His first advent, He did not restore the kingdom to Israel. Not until the second advent will Christ assume His kingly rule.

The expression in the scripture quoted, "It [the Jewish nation] shall be no more, until He come," indicates a possible attempted restoration near the time of the second

advent. To make the matter clearer, let us consider the way in which a prophecy concerning the first advent of Christ was fulfilled. Here we shall notice a similar use of the word "until."

Considering the first advent of Christ, the patriarch Jacob had prophesied, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Genesis 49:10.

Thus when, by the aid of the Romans, Herod, the Idumean, had overcome the opposition of the rival candidate to the Jewish throne, the time for the coming Messiah was at hand. Soon wise men came inquiring for Him who had been born King of the Jews. No wonder that Herod, who had seized the throne by force, was alarmed, not knowing the nature of the work of Christ at His first advent. (Continued on page 4)



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A glimpse of modern Jerusalem

recently captured by the British drive. A remarkable photograph of the heart of the holy city, made from the famous Tower of David, at the Jaffa gate. In the background can be seen the Mount of Olives, crowned by the modern Russian tower. Directly in the center is the Dome of the Rock of the Mosque of Omar, the site of Solomon's Temple. Back of it is the Garden of Gethsemane. Winding up the Mount of Olives are seen the three narrow paths that lead to Bethany. In the immediate foreground are the business center and the principal street.



Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—Matthew 16: 26. "The devil gained the whole world, and lost his own soul; who would change places with him?"

MONDAY.—John 13: 17. "Knowledge must issue in obedience before blessing comes."

TUESDAY.—Revelation 3: 20. "If any man." No one knows what one person may do for a church.

WEDNESDAY.—Matthew 3: 10. "A true Christian life cannot be defined by negatives."

THURSDAY.—Matthew 5: 44. "Lord Jesus did it in the hour of His humiliation. Do you?"

FRIDAY.—Luke 8: 18. "We readily understand that we should take heed what we speak, or do, but not what we hear."

SABBATH.—Hebrews 12: 11. Do not overlook the "afterward" of chastening.

ERNEST LLOYD.

Results of One Choice

"CHOOSE you this day," is the counsel of the Scriptures.

Many, by one final choice, have immortalized their names, or have been lost in eternal ruin.

Adam and Eve made one wrong choice, and the earth became a charnel house.

Cain, in one moment of rage, severed his last hold upon God, and his posterity was "cursed from the earth." They perished in the Flood.

Moses, though he tried the forbearance of God at the burning bush, made his final decision in accord with the will of God, becoming the visible leader of Israel's hosts, and was named as a type of Christ.

David idly looked through a lattice, and peace never returned to his household.

Rehoboam made one wrong answer, and ten tribes were severed from the twelve comprising Israel.

King Saul chose to disobey God in one thing, and the kingdom was taken from him. He died a suicide, discouraged and forsaken. Even the place of his death was cursed.

Judas, in the "upper room," wavered between the contract he had made for the betrayal of his Lord, and a full confession of it all. His final decision forfeited him his position as a disciple, his peace, his future hope; and as a suicide, he left his choice as a warning to all after generations.

Truly not one of these persons thought that the act of a moment would entail such mighty, lasting results, changing lives, nations, and posterity. But so it was.

The one act mentioned in each life, was but one out of millions that combined to develop a character—little things, but far-reaching.

The decision you make to-day may be the culmination of a line of thought or action that will be the turning of the

way in your life, and the influence that will decide the eternal destiny of others who are looking to you. What is the temptation with which you are struggling? Are you still hesitating? Perhaps you have already tried the long-suffering of God, even as Moses did. When your decision is made, will it be on the side of obedience? You may answer, Yes; but unless you decide now, "this day," you cannot tell. You have the control of no other time.

CLARENCE SANTEE.

Lost the Power of Choice

IN sinning, Adam used his right and power of choice, and chose Satan. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

If God had not, in His great love and mercy, opened the way for man to make another choice, he would never have had the right or the power to choose again. He would never have changed his choice. The Lord said to the serpent, "I will put enmity between thee and the woman."

When Adam sinned, he lost everything. Among the things lost were innocence, glory, his right of choice, power to choose, and desire to choose.

That this may be made more clear, let us note that the Bible deals with two enmities. The first one is "the carnal mind," which "is enmity against God." Romans 8: 7.

This enmity is of satanic origin, and came to our first parents in the Garden of Eden. It was brought about by "subtlety." Genesis 3: 1. They charged God with being to blame for their sin. Adam said, "The woman whom *Thou* gavest to be with me, *she* gave me of the tree." Eve said, "The serpent beguiled me"—the serpent that You created. The Lord turned to the serpent, and I will paraphrase His message:

"You have deceived these My children, and by deception, have planted your enmity against Me in their hearts; and now, unless I do something to counteract what you have done, they will never be able to choose either Me or My way. So, that they may once more be placed where they can freely choose between you and Me, I will put enmity in their hearts against both you and your work."

How great was or is that enmity?—Just sufficient to lift man to the position where, standing between God and Satan, he can make another choice.

Thus man's right or power to choose after the first sin, comes through the gift of God in the plan of salvation.

Therefore this divine enmity is "the true light, which lighteth every man that cometh into the world." John 1: 9.

In other words, it is the re-breathing into humanity of that measure of the Spirit of God which not only enables man to choose once more, but also leaves him without excuse if he fails to choose the Lord.

"I have set before you life and death: . . . therefore choose life." See Deuteronomy 30: 15-20.

The working out of these two enmities

may properly be called "the great controversy between Christ and Satan."

Are we, by word or act, accusing God, or are we using His free gift to choose Him and His way forevermore?

ALBERT E. PLACE.

The Woman and the Dragon

THE woman and the serpent of Genesis 3: 15 are a fitting introduction to the last book of the Bible, the Revelation.

"The Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Genesis 3: 15 is really a symbolic prophecy; but Eve gave this divine fiat a literal interpretation, and believed her first-born, Cain, to be the Saviour.

When the Lord God spoke to the serpent of its future, He referred to the controlling power behind the animal—the devil. Here is a divine explanation of the first symbol in the text: "The great dragon was cast out, that old serpent, called the devil, and Satan." Revelation 12: 9; 20: 2.

God puts the enmity between the woman and the dragon to remain unshaken and fixed forever. Therefore the woman and the dragon are separated in their ideals as far as the poles.

The woman of the prophecy cannot be Eve, or womankind; for too often, friendship rather than hatred toward the evil one exists in the heart of woman.

A woman is a symbol of the true church. Two texts will prove this true. In 2 Corinthians 11: 2, speaking of the church, Paul uses the figure of a woman: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." And Jeremiah 6: 2 says, "I have likened the daughter of Zion to a comely and delicate woman."

God pictures a mortal conflict between the woman and the dragon, from Edenic times to our own.

"The dragon [Satan] stood before the woman. . . . And she brought forth a man child [Christ], who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Revelation 12: 4, 5.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed [the last-day church], which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17.

Resumé

The serpent—the devil, Satan.
The woman—the true church.
The seed—Christ.
The bruising of the serpent's head—Christ's supremacy over Satan.

H. S. PRENIER.

GOD gives men the best. In other words, the true Christian has all that is worth while in this life, and beyond this, the life to come.



"Gradually and imperceptibly, Jewish or pagan festivals, rites, and ceremonies were introduced into the church."

UNROLLING the FUTURE

IV—The Second Seal Concluded

BY JEAN VUILLEUMIER

DURING the long intervals—sometimes twenty-five and even fifty years—between the persecutions, Christian life gradually waned; and as the demands for admittance to the church became more and more numerous, and were more and more easily granted, the church became popular and worldly. The church fathers of the first three centuries utter their complaint about the general worldliness of the Christians of their time.

Already in the middle of the second century, "Hermas pointed to the moral fall of many, to general lukewarmness, to the excessive love for gain invading the church. In the third century, during the long interval of peace granted the church before the reign of Decius, Origen deplored the large number of those who absented themselves from religious gatherings, or who attended only on holidays or for the sake of variety rather than from motives of godliness; the large number of ecclesiastics who appreciated their holy functions only from the standpoint of the gifts and presents they received from the people. Again, he rebukes the hardness of heart and the intolerable pride of certain bishops. . . .

HOW PERSECUTION WORKED

"When the persecution of Decius had justified the alarm of Origen, Cyprian also shows in this calamity a just retribution for the looseness of the Christians' life. 'There was no thought, he says, except for the piling up of riches. . . . Fraud and cunning were resorted to. . . . Marriages with infidels were frequent. Members of Jesus Christ were prostituted to the pagans. Unnecessary oaths and even perjuries were heard; the poor were neglected; legacies were captured; usury was practiced; evil speaking devoured its victims; mortal and relentless hatred was indulged in, and prelates were insolently despised.'"—E. Chastel, *Hist. du Christ.*, volume 1, pages 181-186.

Eusebius also speaks of the indifference and apathy that had crept in among the Christians, of their lack of zeal for religious things, and of their heated controversies and divisions.

What happened to these lukewarm Christians when persecution broke out again?—Church historians tell us that then thousands upon thousands renounced their faith, and consented to sacrifice to idols; but when the storm was over, they thronged the doors of the churches, asking for readmittance,—a favor which the weak-kneed bishops of the time were only too willing to grant.

DECAY OF DOCTRINE

"The edict of Decius, says Denys of Alexandria, quoted by Eusebius, threw alarm and consternation among Christians of all ranks. Many were overpowered. The first to give up their faith were the wealthy members; those who held offices from the state were forced to idolatry by virtue of their official duties; others, brought before the magistrates by their neighbors or relatives, approached the impure and profane sacrifices pale and trembling, looking more like victims than like worshipers, and thus exposed themselves to the jests of the crowd. Some who boldly affirmed that they had never been Christians, carried many by their example."—*Idem.*

The number of these false Christians was such that one day the disgusted magistrate adjourned the session, saying, "To-morrow there will be time enough to sacrifice." "Others fled, while some, determined to remain faithful, were led to prison. But their constancy soon abandoned them, and they retracted ere they were summoned before the court, or succumbed at the first torments. Many, again, to save themselves from a public retractation, bought from the magistrate safety tickets (*libelli*) stating that they had satisfied the emperor's edict, and thus were left in peace."—*Idem.*, page 67.

It is not to be supposed that with this

"falling away" of Christian life, Christian doctrine could retain its purity. The horse had turned from *white* to *red*. "To the ardent preaching of Saint Paul . . . had succeeded the cold moral teaching and the already subtle theology of the apostolic fathers. From this religious decline came the Catholic Church."—*Encycl. des Sciences Relig.*, article "Hegesippe."

"In this age, baneful tendencies are being manifested; the moral slavery of the coming ages is being prepared. One must have the courage, even in front of the martyr's scaffold, to point to the deviations of the church, at first so imperceptible, and so baneful at last."—De Pressensé, "History of the First Three Centuries," volume 1, page 343.

Hermas, Papias, Tertullian, Justin Martyr, and other church fathers are conspicuous by their theological mysticism and their allegoric and childish system of Bible interpretation. Pagan philosophers who had embraced the Christian faith, set themselves to the mad undertaking of reconciling it with their philosophy, and of inculcating into Christian theology the teachings of Plato on the immortality of the soul and its horrid consequences. Such was the deadly work of otherwise virtuous and learned men—and therefore all the more dangerous—like Origen and Clement of Alexandria, whose famous school worked untold evil for the following generations up to the present time.

PAGANISM INTRODUCED

Gradually and imperceptibly, Jewish or pagan festivals, rites, and ceremonies were introduced into the church. Among these may be mentioned the various celebrations of Easter, Christmas, Epiphany, fasting on Wednesday and Friday, the sign of the cross, the celebration of the first day of the week (*dies solis*), infant baptism, the institution of godfathers and confirmation, the invocation of dead saints, prayers for the martyrs, and public penance for apostasy.

In this age, the priesthood began to constitute a special class in society, and priests distinguished themselves from other men by shaving their beards and the crown of their heads. The next step was the formation of a hierarchy, or long scale of higher and lower offices in the government of the church; and last but not least, the simple and touching ceremony of the Lord's Supper was gradually changed into a mysterious rite which later became the sacrifice of the mass.

To make more striking this gradual process of apostasy in the doctrines and worship of the church—this lamentable turning from *white* to *red*—a table of the approximate dates at which some of these changes were introduced is here given:

- 140, the hierarchy began.
- 150, oral tradition began.
- 160, Sunday keeping began.
- 180, Christmas and Epiphany were introduced.
- 186, natural immortality was taught.
- 190, prayers for the dead began.
- 194, primacy of the Roman see was advocated.
- 196, Easter and Pentecost became holidays.
- 200, infant immersion began.
- 220, the sign of the cross began.
- 270, baptism by aspersion began.

The Christian communities did not long remain united in one large body. Special tendencies or heresies brought about the organization of separate bodies or sects, such as the Gnostics, the Manichæans, the Montanists with Tertullian as a leader, and others still.

Another secession, about which historians are silent, was that composed of those sturdy Christians who refused to follow the general deviations from the Bible teaching.

Facing these separate bodies, the church of the majority was led or even

obliged to take a special name by which it would be distinguished from all the rest. The Greek word *Katholikos*, or "universal," was selected, and all the other sects were branded with the stigma of heresy.

Thus was prophecy fulfilled. The pure *whiteness* of early Christianity had turned *red*; the simplicity, faith, and loyalty of the apostolic brotherhood had left the now large, proud, and popular body of the "universal church," to find a refuge among the despised and obscure congregations of the Smyrnian period.

The Lost Earth Redeemed

BY F. H. ROBBINS

ALL realize that we have no continuous abiding place in this world. The angel of death knocks at every threshold. The psalmist says, "We spend our years as a tale that is told." Even the longest life is but brief. The apostle James said, while under inspiration: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14.

Realizing the brevity of this life, should we not take a prospective view of our future home as designed and built by the great Architect, Jesus Christ?

ORIGINAL PLAN FOR MAN

In Isaiah 45: 18, we read: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it; He created it not in vain, He formed it to be inhabited."

He did not create the earth to be inhabited by wicked people. Proverbs 10: 30. The Saviour said the meek will inherit the earth. Matthew 5: 5. "And God saw everything that He had made, and, behold, it was very good." Genesis 1: 31. God designed that the earth should be peopled with righteous beings, in harmony with a perfect creation; hence man was created in His own image, and dominion was given him over the earth, and also over every creature. Genesis 1: 26.

Adam had a master mind; and as the animals passed before him, he named them, for he knew their natures, and for what purpose God had created them. If Adam had not sinned, every creature on the earth would have been subject to man.

WHEN MAN LOST OUT

But Satan caused our first parents to sin; and there has been death, sorrow, and trouble ever since the appearance of sin. Not long after the fall, Cain killed Abel; and violence has been on the increase from that time to this. When the earth was not yet two thousand years old, it had become so wicked that God saw fit to destroy it by a flood of waters, because "every imagination of the thoughts" of man was evil. Genesis 6: 5. After the Flood, as the human family multiplied, they continued to disobey God.

When Christ came the first time, wicked men put Him to death; and after His ascension, His people were persecuted. There has been apostasy in the church all through the ages, and the na-

tions have sinned greatly in God's sight. As the prophet of Patmos looked down to our time, he said the nations would be angry. But the word of God teaches that these sinful conditions are not always to exist. A change is to come.

RESTITUTION OF ALL THINGS

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

We see, by this scripture, that the earth is to be restored to its original condition. The apostle Peter said, "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

God's purpose concerning the earth is stated in Isaiah 65: 17. He says, "Behold, I create new heavens and a new earth." And He also says, in that chapter, "They shall build houses, and inhabit them." According to this, we shall live in families. And all flesh is to go up before the Lord to worship each Sabbath day. Isaiah 66: 23.

In the new earth state, things will be real. Our bodies will be real, as is Christ's. Luke 24: 36-43. Our vile bodies are to be changed, and be fashioned like our Saviour's glorious body. Philippians 3: 21. Still we shall know each other. 1 Corinthians 13: 12. Jesus said to the wicked Jews, that when they should see Abraham, Isaac, and Jacob in the kingdom, and they themselves cast out, there would be weeping and gnashing of teeth. The wicked will even recognize the righteous when they see them at the last day. When the earth is made new, the animals will be gentle as they were when created, and will "not hurt nor destroy." Isaiah 35.

The new Jerusalem will descend from God out of heaven, and will be the capital city of the new earth. Revelation 21. When the restitution of all things comes, the kingdoms of this present world will be no more. In the new earth, Christ will reign, all sin and sinners will have ceased to be, and His people will be happy.

New Jewish State in Palestine

(Continued from page 1)

Even so any attempt to restore the Jewish nation should but serve to direct our attention to the nearness of the second advent.

On the authority of the divine Scriptures, we may be certain that no such attempted restoration will long succeed; for God will give the kingdom to Him "whose right it is," and He, of course, will bear rule not merely over Israel after the flesh, but over the true Israel of God, the nation of the redeemed who through faith in Christ have become Abraham's seed and heirs of the divine promises.

Surely the present situation in Palestine is but another token that we have come to the time when God will give the kingdom to Christ. Though the events of the near future may have in store a seeming literal fulfillment of the Biblical prophecies of the restoration of Israel after the flesh, let no man deceive us thereby. The real fulfillment will be to the true Israel of God according to the Spirit, at the second advent of Christ. We, with our spiritual father Abraham, look "for a city which hath foundations, whose builder and maker is God" (Hebrews 11: 10), even "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21: 2. Then "God shall wipe away all tears; . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Verse 4. Let us rejoice and be glad, for our redemption draws nigh.

Ashamed of Your Best Friend?

HAVE you ever had any feeling of shame to have it known that you are a Christian, or that you adhere to an unpopular religion? Christ found many in His day who were ashamed to acknowledge Him as the Messiah, even though they believed Him to be such. And He knew there would be those all through the ages who would fear man instead of God, and would be ashamed to stand for the truth. Knowing this, He said, "Who-soever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8: 38.

So, if we are ashamed of Him and of His words when we are surrounded by wicked people who scoff at the truth, let us remember that He will be ashamed of us when He comes in glory with all the heavenly angels. But do we want Him to be ashamed of us then? Surely we wish to have His favor at that time, for we want the eternal life and peace that He comes to give His followers. Then let us lay aside the fear of man, and boldly take our stand for the truth, to love and serve the Lord until the end.

"Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His name."

IVY F. CADY.



The Standard in the Judgment

BY CARLYLE B. HAYNES

MORE important than any other question connected with the Judgment is this: By what standard of righteousness will God judge His people? What is the divine rule which will be applied to every life in the Judgment in heaven, and by which we will stand or fall? Are our lives to be weighed and measured by some fixed standard, or is each soul to decide for himself what is right and what is wrong?

It is evident that God will not judge His people in heaven by some rule which is unknown on earth. This would be unjust, and God is a God of justice. No; God will first acquaint His people with His rule of righteousness, and earnestly encourage them to heed and obey it.

THE LAW AND THE STANDARD

What, then, is the great standard of the Judgment? Note well the answer: It is the law of the Ten Commandments, the law of God.

This was the standard of righteousness in the typical service of the earthly sanctuary, and in the typical day of atonement, when the sanctuary was cleansed; and it is the standard now in the antitypical service of Christ in the heavenly sanctuary, in the antitypical day of atonement, while the sanctuary above is being cleansed.

This truth is made plain by the following passages:

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

Very clearly do these verses show that the law will be the standard of the Judgment. The latter scripture declares that because God will bring every work into judgment, it is plainly our duty to fear Him and keep His commandments. There would be no propriety in such reasoning as this if our lives were not to be judged by the law.

The first text not only declares that we shall be judged by the law, but it makes very clear that the law which will be the standard of the Judgment is the law which declares, "Thou shalt not commit adultery," and, "Thou shalt not kill."

This is the law of Ten Commandments. Certainly if the Ten Commandment law is to be the judge of our lives in the great Judgment in heaven, now taking place, we do well to give some study to it. We must not enter into the Judgment ignorant of the very standard by which our lives will be measured. What does this law require? How does it instruct us to live? And, above all, are we now living in accordance with its precepts?

IS ABOVE INSPIRATION

The law of Ten Commandments is the only part of the Bible which is above inspiration. God did not commit it to man to write. God Himself came down to earth and spoke it in the hearing of



millions of people, and then inscribed it with His own finger on two tables of stone. This reveals the high importance God attaches to the principles which this law contains. Of great importance are all the teachings of the Bible given by inspiration, but of larger and even more

vital importance are the commandments of this law, given by God Himself on Mount Sinai.

A code of laws partakes very largely of the character of its author, and in the estimation of men, is held to be of greater or lesser importance according to the standing of its author.

There are several systems of law in this world which stand out above all others. There is the Napoleonic code, which is great because of the greatness of its author. There is the code of Justinian, the ancient Roman law, which is clothed with dignity not only because of the greatness of its author, but also because of the greatness of the empire which he governed. There is that great document, the British Magna Charta, so vital to the liberties of mankind. And greater than them all is that immortal statement of fundamental principles known as the American Declaration of Independence.

But looming far above all that have been or can be mentioned is that great code of law which God spoke with His own voice amid the thunders of Sinai. This law, uttered in the hearing of men more than thirty centuries ago, and preserved through all the changes of passing ages, has worked its way among the inhabitants of the earth, and influenced humanity as no other law has ever done. A great jurist, referring to those who talk of the dignity of human nature considered in itself without the aid of divine revelation, said of this law:

ITS MARVELOUS BREADTH

"When these giants in human intellect can tell me whence Moses derived his science in legislation, without admitting the supernatural and divine authority of the Ten Commandments, I shall listen with more reverence to the teachers of human perfectibility. In that short and comprehensive code, we find given us a perfect rule of action, covering the whole ground of man's existence; a rule not only prescribing our duty to God and man in our external behavior, but reaching to the secret thoughts and feelings of hearts in every possible condition of life, and in all our relations to our Maker and our fellow beings. The wisdom of ages, the learning and philosophy of the schools, have never discovered a single defect in that code. Not a virtue which is not there inculcated. Not a vice in its most doubtful and shadowy form, which is not there prohibited. Where, then, I ask, did the great Jewish lawgiver derive his spirit of legislation? If that code was written by the finger of the Almighty, let us bow to it with reverence, and seek no better rule of life, nor any wiser principle of action. But if they emanated only from the capacious mind and were dictated by the wisdom of Moses,—then Moses was a wiser, a more learned man than any of our new teachers; and I had rather be under his jurisdiction and keep his commandments than learn new rules of civil polity and social intercourse from the most learned and wise of the present day."—Chief Justice Hornblower, of New Jersey, charge to the Grand Jury of Essex County, January 7, 1843.

It is not easy to produce a complete and perfect law. The work of the very wisest lawgivers, from Lycurgus, Draco, Solon, and Numa, down to Justinian and Napoleon, exhibits many defects. But in

the Ten Commandments, we have a code of law which forbids all sin and inculcates all virtue, and a law, too, which has outlived the laws of all ancient emperors and conquerors, and has entered into the jurisprudence of the world, and exercises even to-day a greater influence on the morals and manners of mankind than any other law that was ever made.

OUTLIVED ALL OTHER LAWS

The authority of all other ancient codes has died away. The worship of all other gods who were served in that time when Jehovah spoke this law, has passed out of mind and is forgotten. Though we should travel through all the ancient lands of the Bible to-day, we could not find one instance of the idolatrous worship which in Moses' time overspread the Old World. True, there is still the worship of false gods, but they are not the same gods that were worshiped when Moses received from God's hands the Ten Commandment law. There is not a man who to-day worships the ancient deities. There remain of them only ugly sculptures, embalmed carcasses, indefinite traditions, and indecent monuments. Their temples are in ruins, and their authority has passed beyond recall. But rolling down through more than three millenniums, there comes a voice reaching over the wreck of ruined temples, and fallen images and idols which have been cast to the moles and the bats, and sounding forth not only throughout the civilized world, but even to those nations which still sit in darkness and the shadow of death; and that voice still proclaims, with an authority which has never lessened: "I am the Lord thy God. . . . Thou shalt have no other gods before Me."

IN EVERLASTING REMEMBRANCE

And that Word is heard and obeyed. Dumb are the ancient oracles; forsaken are the images of Egypt; lost in eternal oblivion are the idols and idolatries which in those days were followed by the cultured, the learned, the rich, and the mighty. But held in everlasting remembrance are the words of God which were spoken from the sacred mount in the hearing of Israel. That law has been published to all lands, printed in more tongues than any other law which has ever existed. And to-day, wherever one may find righteousness and truth, purity, intellect, intelligence, science, art, invention, discovery, education, order, morality, and good government, he will find that this law had preceded these things as a schoolmaster to bring men to Christ, that men may learn of Him the way of life and peace.

GOD SPOKE AND WROTE THE LAW

Let the testimony of the Scriptures be noticed with regard to the Author of this law:

"The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4: 12, 13.

"And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have

written; that thou mayest teach them." Exodus 24: 12.

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 31: 18.

PERFECT—ETERNAL—UNCHANGABLE

This law, being given by a perfect God, is itself perfect. "The law of the Lord is perfect, converting the soul." Psalm 19: 7.

The claim is made to-day that this law was given for a limited time only, that it was intended to be superseded by the gospel at the time of the death of Christ. But this claim is utterly denied by the teaching of the Bible. This law is eternal and unchangeable. All of its commandments are to continue in force throughout all ages.

"The works of His hands are verity and judgment; all His commandments



VISIONED IN THE WORD

By Worthie Harris Holden

PERCHANCE we may not see about our dwelling
A host appear in chariots of fire;
Perhaps upon no lonely Patmos island
A vision of our God attunes our lyre;
Or urged by fear to seek some rocky cavern,
No wind and earthquake rend the mountain
nigh,
Nor do we stand within a cleft beholding
The glory of the mighty God pass by.

Yet doth the Angel of Jehovah guard thee,
Though mortal vision may not now behold;
And through the Word revealed, thou too art
seeing

The glories of thy home by prophets told;
And ever for thy guide, God's Holy Spirit,
In still, small voice is speaking unto thee.
For us the Patmos and the Horeb glory,
And hosts of heaven in earthly ministry.

So good our God to heed for us the treasure
That beckons onward to His thoughts of peace,
To guard us e'er from dangers that surround us,
And urge our fearful souls to swift release!
So bountiful His gracious loving-kindness,—
What could be wrought He hath not done for
thee?

Thy paltry love He magnifies to homage
Meet for thy King in matchless majesty.

are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111: 7, 8.

This is the teaching of the New Testament as well as of the Old; for we find Christ Himself teaching that He did not come to abolish or change the law, but to fulfill it, or do it.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

This law is the summing up of the righteousness and truth of God. It is

the foundation of all truth and righteousness. So say the Scriptures. "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Psalm 119: 142. "My tongue shall speak of Thy word: for all Thy commandments are righteousness." Psalm 119: 172.

Faith in Christ does not make this law void to the believer, but rather establishes it. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31.

Those who profess to serve God, to be His faithful children, but who refuse to keep His commandments, are utterly mistaken as to what true worship is. God says of them, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

And those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination to the Lord. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Proverbs 28: 9.

THE LOVE OF GOD

In the law is summed up the love of God, as well as His truth and His righteousness; for we read, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

This law, then, being the standard by which God will judge our lives, we need, especially at this time, in view of the Judgment above, to examine our lives closely in the light streaming from the law. Are we obeying it? Do we keep the Ten Commandments? Do we keep every one of them? We must not make any mistake about this, for a mistake here may be fatal to our salvation. Examine every commandment of the law very closely, and see if your life is in harmony with these divine precepts.

MANY of the great factories of the country are devoting from sixty to seventy-five per cent of their capacity to the manufacture of munitions of war, and some of the greatest concerns are running as high as ninety per cent of their capacity in this line of work. With what intensity are the nations consuming the resources of earth in answer to the demands of the hatreds and furies of war, and how speedily must these conditions drive us on to the great war of Armageddon, which ends the drama of sin, and is the immediate precursor of the second coming of Christ!

WHAT may be done for humanity must be done quickly, cheerfully, and heartily. The Master is "touched with the feeling of our infirmities." Hebrews 4: 15. And soon, very soon, He is coming to put an end forever to all of this woe and world disaster. The one supreme thing in every life should be to prepare for the great and glorious day.

"FAITH is the victory." Are you a soldier of the cross? Then the only way you can be a conqueror is through faith. Every one has a certain amount of faith given him. Let us use it!

WILFRED E. BELLEAN.

The Kingdom of Iron Divided

The Succeeding Kingdom That Stands Forever

BY ALBERT MARION DART

THE prophet continues the interpretation of Nebuchadnezzar's dream as follows: "The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2: 40-43.

The prophet alluded to the legs and feet of the image as "the fourth kingdom," thus testifying to the fact that three kingdoms would go before; and he declared the head of gold to be Babylon. Verse 38.

It is a well-known fact that Babylon was overthrown by Medo-Persia, Medo-Persia by Grecia, and Grecia by Rome. Thus in the verses of Scripture above quoted, the history of Rome was foretold.

THE IRON MONARCHY

A statement from the historian Gibbon, writing of the conquests of Rome, is very significant in connection with the representation of Rome by the iron of the image.

He says, "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the *iron monarchy of Rome*."

The prophecy calls for a division of that kingdom. This is indicated in verse 41, which says, "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided."

THE DIVIDED KINGDOM

The year 476 A. D. found this division complete, when ten distinct tribes or kingdoms, northern barbarians, occupied the western empire of Rome. These kingdoms were the Franks, the Alemanni, the Burgundians, the Suevi, the Vandals, the Visigoths, the Anglo-Saxons, the Ostrogoths, the Lombards, and the Heruli.

The Franks became the France of today; the Alemanni, Germany; the Burgundians, Switzerland; the Suevi, Portugal; the Visigoths, Spain; the Angles and Saxons, Britain; the Lombards, Italy. The fate of the other three tribes is made clear in Daniel 7, and will be studied in due time.

"They shall mingle themselves with the seed of men: but they shall not cleave

one to another, even as iron is not mixed with clay." This statement forbids these kingdoms' ever being united into another universal kingdom. Gigantic efforts have been made to accomplish this, but to no avail. The attempts of Charles V, of Louis XIV, Charlemagne, and Napoleon are notable examples. But even as Cyrus might have known (for the scrolls upon which Isaiah's prophecy were written—Isaiah 45: 1—were accessible to him) that the gates entering Babylon from the river would be left open, and that he would accomplish the overthrow of Babylon, so these men might have known that their efforts to unite these kingdoms would prove futile, for God had said that it could no more be done than iron could be united with clay.

THE ETERNAL KINGDOM

Intermarriages between royal families would be effected to cement powers; but the next universal kingdom was to be of an altogether different nature.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44. Verse 45 makes plain that the stone which was cut out without hands, and smote the image upon the feet, is the kingdom of God. Daniel closes the interpretation of the dream with this significant statement: "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verse 45.

Not only to Nebuchadnezzar did "the great God" make known these things; but having them recorded in His Book, He made them known wherever that Book should be intelligently read. And to no generation that ever lived have these things come as a more timely and solemn message than to this, the last generation preceding the complete fulfillment of all that the prophecy holds.

The accurate pen of the historian testifies to the exact fulfillment of the prophecy for more than 2,500 years. Who dare say that the little which remains unfulfilled will fail in any point?

When Israel's kings had so far departed from God as to lose sight of the principles of His government, God said of Zedekiah, the last king, whom He pronounced a "profane wicked prince": "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn, it [the kingdom]: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21: 25-27.

THE KINGS WITH RIGHTS

Christ, of course, is here meant. He has a right to the kingdom. He purchased that right with His own blood. The right was given to Adam; but he forfeited it by disloyalty, and sold the human family into the hands of the

usurper, Satan. But for the work of Christ in paying the penalty for the sin of the human family by His death, the wages of sin, the human family would have been irretrievably lost.

By the atonement, Christ came rightfully into possession of the dominion lost by Adam. "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4: 8.

The reins of government have been entrusted to human individuals with the sole purpose of revealing the principles of the kingdom of God, and leading souls to accept those principles, and become subjects of the kingdom to be established when He comes "whose right it is."

The unfolding of this wonderful prophetic scroll is intended to reveal the hand of God in the affairs of this world, and gather subjects for His kingdom.

ETERNAL LIFE AND JOY

The kingdom of God "shall never be destroyed;" "shall not be left to other people;" "shall stand forever." This means eternal life, in the land of perfect day, where "the inhabitant shall not say, I am sick." There will be no tears, no sorrow, no death.

If, as you read these lines, your heart is not touched with a desire to draw near to God, the writer's object in penning them is not accomplished in your case.

Sin has no place in those delightful realms. Are your sins confessed and forgiven? Do not say, like Israel of old, whose sad record is pointed out in this prophecy, "We will not have this Man to reign over us." Resolve, by God's grace, to have a home where—

"No seas again shall sever,
No desert intervene;
No deep, sad-flowing river
Shall roll its tides between;

"No dread of wasting sickness,
No thought of ache or pain,
No fretting hours of weakness,
Shall mar our peace again.

"No death our home o'er shading
Shall e'er our harps unstring;
But all is joy unfading
In presence of the King."

Hoarding and Economy

WE hear much, these days, about economy in everything, especially in food supplies. We also hear much said against the hoarding of treasure.

This is exactly as the Lord has instructed us. After feeding five thousand and more with five small loaves and two fishes, Jesus told His disciples to "gather up the fragments that remain, that nothing be lost." This is His practical lesson to us in economy.

In His Sermon on the Mount, He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven: . . . for where your treasure is, there will your heart be also." This is His instruction to us in non-hoarding of earth's wealth. If the hoarded wealth were used to bless the poor in providing for their need, what a changed aspect for good would come into every strata of society the world around!

If it is good to do these things in war times, why not at all times?

T. E. BOWEN.



“A Beggar in a Golden Chair”

BY E. L. MAXWELL

Skirting along between heaven and earth in the Andes. This is the way we have to visit our scattered believers. On this trip of 216 miles, we visited four villages, and baptised seventeen converts. At one point of the trip, we were compelled to disrobe and wade the river, and get our bedding and grips across, as the burros were about to go over the rapids. We were in the icy water three fourths of an hour.

Lanca chapel, in Otazo Valley, built by and for native Protestants, all Seventh-day Adventists.

A SHORT time ago I was conversing with a representative Peruvian business man; and as we discussed the untouched riches of the great Andean mountain chains, the larger part of which are in Peru, he made this remark: “Yes, there is untold mineral wealth there; but it is hard to get at, or rather, the people do not have energy and money to invest in it. We are poor as a nation—miserably poor. We are a beggar seated in a golden chair.”

This is the truth. Peru is rich. I have tramped over her mountains where the rich veins of precious metals were visible on all sides. In dozens of places, the natives have showed me rich mineral deposits. Many have offered to divide the profits with me if I would only get some one to come and work the mines that might be opened. All seem to recognize that the “Yankee” is the man who can and will do things.

For a while, I was surprised that such wealth should lie undeveloped under the very feet of thousands, who strain every nerve to secure foreign money and capital. Then I found the reason.

THE LEGAL MAZE

First a hostile legal system that always works to the disadvantage of the foreigner is still in force, despite the efforts of some of the nation's brightest minds to reform it. The foreign investor first becomes lost in the legal maze, then exasperated at the delay, and finally throws the whole enterprise up in disgust. Second, a lot of demagogic politicians, under the guise of patriotism, seek to allure foreign capital and then entrap the investor.

The case of the Cerro de Pasco Mining Company is to the point. This company secured some copper properties, and built a railroad eighty-five miles long to open the mines to commerce. They also built another line to some neighboring coal deposits, and developed these. After several years of occupation, when the mines were beginning to give returns on the investment, a member of congress intro-

duced a bill declaring that the state needed the railroad, and providing for its expropriation, the state to pay the company for it. All this seems very good; but it is proposed to secure the money with which to pay the bill, by imposing a tax of ten cents on each hundredweight of mineral extracted from the mines of the section. Thus the company is to pay itself for the road that it sells to the state. There are good, progressive men, however, who stand against all this; and they are growing in number every day.

STREET BRAWLS OVER RELIGION

The same thing is seen in the religious situation. When we began missionary work here sixteen years ago, there was no liberty to preach the gospel. We sought back streets, interior rooms, and quiet means of conducting the services, so as not to attract the attention of the fanatics. Many a street brawl resulted. Many of the brethren were imprisoned and otherwise persecuted. I myself have been stoned, attacked, shadowed by thugs, and have had hot water thrown at me—and all this in the last four years. What must the conditions have been twelve years earlier! We have kept hammering away, however, until the door is now open. The old persecutions were based on the provision of the fourth article of the constitution, which specified that “the public exercise of any other [than the Roman Catholic religion] is hereby prohibited.”

Just after the opening of our work on the borders of Lake Titicaca, the bishop of Puno, contrary to the advice of many of his fellow religionists, began a fierce crusade against our members. A number were whipped, imprisoned, and otherwise maltreated. As a result, one of the senators from that department offered a bill in the national congress, suppressing the offensive last clause of the fourth article of the constitution. The matter dragged along for three years; and finally, on November 11, 1915, the law was promulgated by the congress, the

president declining either to veto or to sign the bill.

Our work has grown remarkably. In 1907, the first church was organized, with fourteen native and three foreign members. The first definite development outside of Lima was in the Otazo Valley, in 1909. A young man from that section secured some papers from a sister in Lima; and as a result, a church was organized in 1912, which has grown to thirty-four members, and has the only chapel in the republic built by and for native Protestants. The brethren there founded the first provincial temperance society, which works in harmony with the national body headed by the well-known reformer, Dr. W. D. Molina, of the University of Lima.

SUCCESSFUL SCHOOL

In the same year, but later, an Aymara Indian, Manuel Camacho, started a school among his neighbors near Lake Titicaca. Soon several were calling for baptism, having accepted the gospel, and a church was organized. This work has grown beyond all expectation. There are now 706 members baptized, 2,200 children in mission schools, and fourteen white and forty-one native workers in the mission.

In 1912, the work was started in Trujillo, along the coast to the north of Lima. We now have forty-three members and a church there, and over fifty persons are awaiting baptism. At Smelter, the reducing plant of the Cerro de Pasco Mining Company, there are twenty-five awaiting baptism. Recently Sabbath schools have been started in Huancayo, Ayacucho, and Huancavelica, the last two far beyond the limits of former missionary activity by any society.

Our present membership is nearly a thousand, and is growing very rapidly. We cannot dig the gold and the silver out of the mountains, but we are finding precious jewels in the valleys and the tablelands. While those who seek material opportunities are still meeting many obstacles, we who carry the banner of the cross are reaping triumphs along the mountain trails worn by the feet of the subjects of the Incas. The poor beggar seated in a golden chair has the gospel preached to him, and he is accepting it with the whole heart. There is a future for Peru.

ISRAEL of old entered not into the rest of God, because they did not believe. They followed what they saw, the pillar of cloud; they drank what they saw, the water from the riven rock; they ate what they saw, the manna that came down from heaven; but they did not see with the eye of faith what they could not see with the eye of flesh, therefore failed of the rest of believing. “And to whom swear He that they should not enter into His rest, but to them that believed not?” Hebrews 3: 18. ALBERT CAREY.

HEAVEN listens to the faintest plea from those who come to God in sincerity. No one, however far he may have wandered, need fear to approach the throne of grace. Our Saviour left the promise, “Him that cometh to Me I will in no wise cast out.” John 6: 37.

J. E. WHITE.



EDITORIAL



A. O. TAIT

EDITORS

L. E. FROOM

WHY BOW TO THE POPE?

IN a heading to a few paragraphs, the *Christian Standard* asks the question, "Why does our daily press bow to the pope?" A portion of the first paragraph under this heading reads: "Let a Methodist bishop, or a recognized leader in any of the Protestant churches, discuss the war—in speech or on printed page—and the press of the country will give the incident only passing notice. But let the pope speak on the war, and, no matter how insignificant his remarks, the United States press will display the speech on the first page, with triple-crown poses and great headlines."

And in the closing paragraph of the same editorial, we read again: "There are not more than seventeen million Catholics in the United States. Yet the United States press gives Romanism more polite attention than does the press of any other country. Why is this? There must be a reason."

It ought not to be difficult for a Protestant to answer the questions raised by the *Standard*. The thirteenth chapter of the book of Revelation tells of a beast power that received a "deadly wound." It says furthermore that "his deadly wound was healed: and all the world wondered after the beast." Verse 3.

And we read of this power after the healing of its deadly wound, that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." Verses 8, 9.

Careful students of prophecy have been teaching, for more than half a century, that the great papal system is to be restored, for a very brief time, to even greater power and influence than she enjoyed during her proudest moments of dominion in any of the bygone centuries. "All the world," says the prophecy, is to wonder after the beast. All whose names are not written in the Lamb's book of life are to worship him. The meaning of this unusual courting of the papacy should be very apparent. We should also know that her triumph is only for a very short period; and that is the signal that the coming of Christ in the clouds of heaven is right upon the world.

THE BEAST AND HIS IMAGE

THE first part of the thirteenth chapter of the book of Revelation is devoted to the consideration of a beast that receives a deadly wound and is healed, and of the great power he will exercise. The last part of this thirteenth chapter is devoted to another beast, which would make an image to the beast that received the deadly wound. The scripture makes unmistakably clear that the prophet was viewing, under the form of this symbol, things which would take place among men.

In the fourteenth chapter of Revelation, the ninth to the twelfth verses, is presented one of the most solemn warnings to be found in all the Bible; and this warning is against the worship of that selfsame beast and his image.

The second verse of the fifteenth chapter of Revelation presents a view of those who had "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

The sixteenth chapter of Revelation, which is devoted to a description of the seven last plagues, shows that the first one of these plagues is poured out "upon the men which had the mark of the beast, and upon them which worshiped his image." Verse 2.

Of the angel in charge of another plague, it is stated that "the fifth angel poured out his vial upon the seat of the beast;

and his kingdom was full of darkness; and they gnawed their tongues for pain." Verse 10. This verse incidentally shows that this beast power has a kingdom, as well as being made a special target for one of the plagues. The unclean spirits that go to the kings of the earth to gather them to the war of the great day of God, are said to "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." See verses 12-16.

In the latter part of the seventeenth chapter of Revelation, space is given to the subject of the beast, and how the kings of the earth give all their power to him. In the nineteenth chapter, we get a view of the final destruction of this beast and the image power; and in the twentieth chapter, mention is made of those who have not worshiped the beast and his image, and who are to reign with Christ.

These scriptures show unmistakably that the last power against which the forces of the gospel will be waged, is this great beast power, and that which is spoken of as his image. Men may differ in their interpretations as to what this beast and his image represent; but there can be no difference of opinion upon the great fact that God has uttered the most solemn warnings against their works, and has told us in un-

mistakable terms where to stand if we would be victorious with Christ in the end.

Then, after all, is this not the biggest question before the Christian world to-day,—to understand what this beast may mean, and what may be represented in his worship and in receiving his mark? In the light of these scriptures, is it not the primal work from now till the end of time to stand with God in giving the warning against this great apostate power? All other questions must be incidental thereto; and will not the Spirit who indited the words of the book of Revelation give each individual a clear understanding of the meaning of the beast and his image, and of what is involved in standing on God's ground under the enlightening and protecting power of His warning message against this false

worship? Many men have been lost through sticking to their creeds at all hazards; but no one has ever been lost through closely adhering to the Bible. And be we Catholic or Protestant, Jew or gentile, we need to study these questions each one for himself. Eternal issues are at stake, and no kind of secondhand knowledge will answer. We should tap the fountainhead, which is God's own word. And each one should be sure he knows that Word for himself.

"The Architect of Hell"

IN concluding a recent address, Lord Hugh Cecil said, "Belief in hell, therefore, brings before us God once more as the Father of all mercies, not in spite of but because He is the architect of hell."

If the noble lord regards God as "architect" of the orthodox hell, which is pictured as a lake of fire into which the wicked are plunged to remain in agony eternally, how can he at the same time call Him "the Father of all mercies"?

One of the worst of the devil's inventions is the doctrine of an eternally burning hell into which the wicked are plunged. No such doctrine is taught in the Bible. The Bible represents God as a God of love; and how could He be such while torturing beings of His creation eternally in fire?

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. This is the decree of the Almighty; and He also says, in His Book, "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



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A CAMOUFLAGE COW

The fabricated creature of wood and painted cloth is doing its "bit" in the war. What appears at first to be an innocent grazing scene is in reality a painted lure to conceal a roofed over battery. The cow is standing on the roof.

hosts, that it shall leave them neither root nor branch." The prophet furthermore declares, "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." Malachi 4: 1, 3.

If the wicked are to be burned as stubble, so that there shall be left of them neither root nor branch, and if they are to be ashes under the soles of the feet of the righteous, how can they

at the same time be burning in hell-fire? Such texts as those quoted from Malachi are too plain to admit of a misunderstanding.

The wicked truly will be punished, and they will be everlastingly punished; but that everlasting punishment is everlasting destruction. Such a plan is in harmony with both the love and the justice of the infinite God.

Why the Earth Was Created

BY GEORGE I. BUTLER

"**T**HUS saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45: 18.

There are various opinions extant in regard to the origin of this earth. He then mythology presents numerous ridiculously preposterous beliefs in reference to its beginning. Infidel theorists and geological scientists offer an immense amount of speculation in regard to the origin of our world, in order to show that the earth was made without a Creator. But the God of the Bible Himself tells us, in the verse quoted above, how it came into existence, and for what purpose He created it. "*He formed it to be inhabited.*"

His original design, without doubt, was to fill the earth with intelligent beings, made after His own image, who should glorify their Creator, and be happy eternally. That design God will surely accomplish. He will never be defeated. No power in the universe can break down His plans or foil His purpose. He is a God of infinite power. He is *the Almighty*. This earth is to exist forever. "One generation passeth away, and another generation cometh: but the earth abideth forever." Ecclesiastes 1: 4. The earth continues as long as its Creator exists. It was not "*created in vain.*"

HEAVEN'S DESIGNS UNHINDERED

But have God's designs been carried out thus far in its history? We might answer this question by Yes or No. Malevolent powers interfered with God's designs. He could have hindered this by the destruction of these powers, had He chosen to do this; but in His infinite wisdom, He did not choose to do it. He foresaw that on the whole, as rebellion had come into His universe, the part of wisdom would be to let it show its real character and its ultimate results.

So God did not at once destroy Satan, the great rebel against His government. Neither did He prevent his coming into this world. But He carefully warned the first human pair against him, and of the consequences of disobedience. Thus the "great controversy" between good and evil was on in this world of ours, and it has continued till the present time. Yet God's original plan remained, of peopling the earth with holy, happy beings. Two classes exist in this world, and will exist until the great Judgment day.

God has carefully made provision for all who will obey His law and submit to

His sovereign will. A careful record of the names of all such is kept in His "book of life." He has encouraged every one who will come to Him and submit to His authority, and promised him a part in the glorious new earth that will be prepared for the abode of God's people. He has given us His holy word, and full instruction, and every encouragement, even sending His only-begotten Son into the world to show us the right way. He came to this world, lived the pure and holy life before men, and died for us on the cross, to show His love for us, and open for us the way of salvation.

NO SORROW, SICKNESS, NOR DEATH

The six thousand years of human probation has about expired. In that space of time, God has kept the record of His faithful, tried, accepted ones. Such as these He has been preparing for citizenship in the glorious new earth He will prepare for them; and there they will live forever, having been made like the angels of heaven, immortal and glorious. No sorrow, no sickness, no death, will ever exist there. Those who chose to live for this poor, wicked world only, will have what they lived for, but no more. They will cease to be, with the world they chose for their own. So God's original plan will be fully carried out. This world will be inhabited. God will live with them. Christ, our precious Saviour, will be with us eternally.

But is not God partial and exclusive?—Yes and no. God is particular. He loves those who love Him. He hates sin, but loves sinners. He urges all to do right and be saved; but the most walk in the broad way that leads to destruction. All may be saved if they choose. Christ died to save all who would accept Him as their Saviour.

Such was God's design in the creation of this world.

Testing Versus Tasting

BY ADELAIDE D. WELLMAN

ANY mischief that one child alone might not think of, two are supposed to be sufficient for; and when the two of our household were reinforced by two from a neighboring family, certainly there was no lack of genius for devising mischief.

Far out of reach on a high shelf was espied a bottle, presumably containing medicine. Ordinarily, medicine is not regarded by children as a thing to be desired; but the difficulties in the way of securing that particular bottle were a challenge to the resourcefulness of this

energetic quartette. By dint of much hard work, a stepladder was constructed, half furniture, half juvenile humanity; and the most daring—or most docile—of the children, mounting this composite structure, succeeded in reaching the bottle.

That much having been accomplished, what was to be done with their strange prize? They looked at it, shook it, removed the cork and smelled of the contents; but none of these performances furnished any particular satisfaction.

Medicine, the children knew, is designed to be swallowed; and children's mouths, *you* know, are remarkable for the readiness with which they are made to serve as receptacles for anything the children's hands may seize, from the time when baby begins his struggles to swallow his foot, till the time when, even after he has ceased to be a child in years, he still persists, with childish unreason, in swallowing substances little better suited to human consumption than the aforesaid foot.

Accordingly, the child that, of the four, was least trammelled with a knowledge of the dangerous potentialities of drugs, ventured to taste the liquid.

"It might be poison," protested one who was not quite so fearless, being not quite so ignorant.

"No, it isn't," declared the aggressor, with utmost assurance; "it's sweet."

Was not that conclusive proof? If the drug were poison, would it not be bitter, ill smelling, and of a forbidding color? How absurd to suppose that a fluid so clear and odorless, and of so mild a flavor, could be harmful!

Any adult knows that disastrous results would be likely to follow the acceptance of this sort of philosophy. However, fairness to the children demands that the ignominy of such baseless reasoning should not all be heaped upon them.

A beverage that has a vivifying effect temporarily, does not need further recommendation to secure for it entrance into many mouths; and any viand of pleasing flavor gains ready admittance, regardless of the effect on membranes or glands, arteries or corpuscles. Even habit-forming drugs obtain their grip upon the users by means of the pleasurable sensation they produce.

Likewise much poison is taken into the mind through really fascinating plays, and books of high literary merit, and even pictures of artistic excellence.

Furthermore, the most dangerous people are not boorish and repulsive, but contrariwise, may appear very gracious and charming.

In sooth, the fruit of the evil tree was "pleasant to the eyes," to the taste, and to poor human vanity.

The Master did not say, By their *appearance* ye shall know them.

Verily, many sweet potions are poisonous.

The Dispersion and the PROMISED GATHERING



"Men shall buy fields for money."

BY THE LATE
MRS. E. G. WHITE

THE dark years of destruction and death marking the end of the kingdom of Judah would have brought despair to the stoutest heart, had it not been for the encouragements in the prophetic utterances of God's messengers. Through Jeremiah in Jerusalem, through Daniel in the court of Babylon, through Ezekiel on the banks of the Chebar, the Lord in mercy made clear His eternal purpose, and gave assurance of His willingness to fulfill to His chosen people the promises recorded in the writings of Moses. That which He had said He would do for those who should prove true to Him, He would surely bring to pass. "The word of God . . . liveth and abideth forever." 1 Peter 1: 23.

In the closing years of Judah's apostasy, the exhortations of the prophets were seemingly of but little avail; and as the armies of the Chaldeans came for the third and last time to besiege Jerusalem, hope fled from every heart. Jeremiah predicted utter ruin; and it was because of his insistence on surrender that he had finally been thrown into prison. But God left not to hopeless despair the faithful remnant who were still in the city. Even while Jeremiah was kept under close surveillance by those who scorned his messages, there came to him fresh revelations concerning Heaven's willingness to forgive and to save, which have been an un failing source of comfort to the church of God from that day to this.

HOLDING FAST THE PROMISES

Laying fast hold on the promises of God, Jeremiah, by means of an acted parable, illustrated before the inhabitants of the fated city his strong faith in the ultimate fulfillment of God's purpose for His people. In the presence of witnesses, and with careful observance of all necessary legal forms, he purchased for seventeen shekels of silver an ancestral field situated in the neighboring village of Anathoth.

From every human point of view, this purchase of land in territory already under the control of the Babylonians, appeared to be an act of folly. The prophet himself had been foretelling the destruc-

tion of Jerusalem, the desolation of Judah, and the utter ruin of the kingdom. He had been prophesying a long period of captivity in far-away Babylon. Already advanced in years, he could never hope to receive personal benefit from the purchase he had made. However, his study of the prophecies that were recorded in the Scriptures of truth, had created within his heart a firm conviction that the Lord purposed to restore to the children of the captivity their ancient possession of the land of promise. With the eye of faith, Jeremiah saw the exiles returning at the end of the years of affliction, and reoccupying the land of their fathers. Through the purchase of the Anathoth estate, he would do what he could to inspire others with the hope that brought so much comfort to his own heart.

HIS DEEDS PERPLEXED HIM

Having signed the deeds of transfer and secured the countersignatures of witnesses, Jeremiah charged Baruch his secretary: "Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." Jeremiah 32: 14, 15.

So discouraging was the outlook for Judah at the time of this extraordinary transaction, that immediately after perfecting the details of the purchase and arranging for the preservation of the written records, the faith of Jeremiah, unshaken though it had been, was now sorely tried. Had he, in his endeavor to encourage Judah, acted presumptuously? In his desire to establish confidence in the promises of God's word, had he given ground for false hope? Those who had entered into covenant relationship with God had long since scorned the provisions made in their behalf. Could the promises to the chosen nation ever meet with complete fulfillment?

Perplexed in spirit, bowed down with sorrow over the sufferings of those who

had refused to repent of their sins, the prophet appealed to God for further enlightenment concerning the divine purpose for mankind.

"Ah Lord God!" he prayed, "behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee: Thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts, is His name, great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made Thee a name, as at this day; and hast brought forth Thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not Thy voice, neither walked in Thy law; they have done nothing of all that Thou commandedst them to do: therefore Thou hast caused all this evil to come upon them." Verses 17-23.

JERUSALEM'S FATE SEALED

Nebuchadnezzar's armies were about to take the walls of Zion by storm. Thousands were perishing in a last desperate defense of the city. Many thousands more were dying of hunger and disease. The fate of Jerusalem was already sealed. The besieging towers of the enemy's forces were already overlooking the walls. "Behold the mounts," the prophet continued in this prayer to God; "they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what Thou hast spoken is come to pass; and, behold, Thou seest it. And Thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans." Verses 24, 25.

PRAYER WAS ANSWERED

The prayer of the prophet was graciously answered. "The word of the Lord unto Jeremiah" in that hour of distress, when the faith of the messenger of truth was being tried as by fire, was: "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" Verses 26, 27. The city was soon to fall into the hand of the Chaldeans; its gates and palaces were to be set on fire and burned; but notwithstanding the fact that destruction was imminent, and the inhabitants of Jerusalem were to be carried away captive, nevertheless the eternal purpose of Jehovah for Israel was to be fulfilled. The Lord declared concerning those upon whom His chastisements were falling:

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to

dwelt safely: and they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.

"For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord." Verses 37-44.

VICTORY FROM DEFEAT

Humbled in the sight of the nations, those who once had been recognized as favored of Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all that He desired to do. "I will correct thee in measure, and will not leave thee altogether unpunished" (Jeremiah 30: 11), He declared in explanation of His purpose to chastise them for their spiritual good. Yet those who had been the object of His tender love were not forever set aside; before all the nations of earth, He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy. To the prophet was given the message:

"He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. . . . I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord."

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will

put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his brother, saying, Know the Lord: for

they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31: 10-14, 31-34.

Experience of Being Saved

BY B. M. GRANDY

"WELL, folks, you've all been telling experiences about being converted, and what it meant to you; and I calculate that you are expecting to hear from me too. Well, I don't suppose my case is so much out of the ordinary; but after all, it might be interesting to some of you, especially some of these here young folks."

The speaker, Grandma Springer, was one of a little company gathered informally at the home of one of their members, one quiet Sabbath afternoon.

After some of the sweet Sabbath songs had been sung, the conversation had drifted easily to pleasant experiences in connection with the Christian life of different ones present. Grandma Springer was an interested listener to all that was said; and now as her time to speak came, we all felt that she would have something worth while to tell.

"You see, folks, I'm getting along in years,—seventy-five last month,—and I don't suppose I've got many years to live in this old world; but God's been mighty good to me, and I guess He'll leave me here till my work's done anyway.

"Even seventy-five years goes by pretty quick, and it don't seem very long ago that I was a little girl, like Jenny there. The last thirty-five years have seemed to pass in no time.

"Just think, me past forty before I learned to know God! Before then, I had heard but mighty little about Him, even though I grew up in the big city of St. Louis, where there was so many churches, and church members too.

"My mother died when I was a little girl; and as I had to help with the work at home, I didn't get much schooling. When I got a little older, I worked out some, and all together got a good deal of knocking around and a heap of experience. But when I was grown up, there were a few times that I did hear a little about the gospel.

LITTLE GIRL SANG FOR ME

"When I was only a little girl about ten, as I recollect, one day I was playing out in the street, in front of our house. A little girl about my own size, and dressed up awful nice, came along. She had on a clean white dress; and her little white petticoat like they used to wear in them days, peeping out around the bottom, only made her look nicer to me. She smiled at me just like she knew me, and said 'How-de-do!' so friendly like that I smiled back, and said 'Hello!' and asked her to come and play with me. She said no, she couldn't, 'cause she was going to Sunday school.

"I asked her what she was going there for, and she said, 'To learn about Jesus, and to sing some nice songs.'

"I liked to sing, because my mother

had taught me some little songs before she died; and when that little girl said she could sing some songs, I asked her if she wouldn't sing one for me. She said yes; and right there in the street, she sang the song. I learned it before she went on to the Sunday school, so I'll sing a verse of it for you:

"There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day.
Oh, how they sweetly sing!
Loud let our praises ring,
Praise to our heavenly King,
Praise, praise to-day."

Ah, no wonder that Grandma Springer remembered the song! If it sounded as sweet to her ears, when sung by the little Sunday school girl, over threescore years before, as it did to that strangely quiet little company on the Sabbath afternoon, it would have been difficult for her to forget.

PREPARES A PLACE

"I don't recollect that I ever went to church until I was fifteen years old, and then a woman visiting in our neighborhood invited me to attend church with her one evening.

"The preacher spoke about Jesus' coming back again to this world. His text was: 'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.' John 14: 1-3.

"Now, ain't it strange that I'd recollect them things all these years, and not a Christian till so long after? I'll tell ye folks, I think that some way or other, God was watching over me all those years, just 'biding His time till the day would come when maybe I'd be ready to turn to Him and invite Him into my life.

"I felt mighty worked up about that sermon; but somehow er other, I didn't go to church any more, and, like the giddy young girl I was, I soon put the thing out of my mind.

"Well, in a few years, I was married; and then it was busy times for John and me to make a living, and, when the children come, to feed and clothe them.

"We didn't think about going to church, so we was just ignorant about God and the Bible. Of course, just like other people like that, we never had the peace of God in our hearts that comes only to them what's found the way. We had plenty to live on, and some money laid by; but that didn't bring happiness, and that happy land seemed so far away that I never thought I'd get there.

"One day, one of my neighbors got converted. She was a particular friend

of mine, and I knew her pretty well. But when she got converted, it made such a change in her that I just couldn't think she was the same person. She would tell me all about her conversion, and said that she was praying that Jesus might save me too.

"I wondered what she meant by Jesus' saving me. I poked a little fun at her; but right down in the deepest bottom of my heart, I sort of had a longing desire to know what it would be like to have Jesus save me. I commenced to want to know what 'saved' meant, anyway. One night, when John come home, I asked him if he knew what 'saved' meant. He seemed sort of riled up when I asked him, and said somebody had been putting foolish notions in my head. But after he'd gone to bed, I went and got my mother's Bible, the one she give me the day before she died. It was stored away in the bottom of my trunk. I thought maybe I could find out about 'saved' in there. Sure enough, way in the back part of the Bible, I found a long list of words; and when I come to the S's, there was the word 'save'—a long list of them. After a while, I studied out how to find the verses in the Bible where the word 'save' was. Before I went to bed, I looked up a lot of the verses, and found that Jesus was the one that come to save people who was lost. And the more I read about Jesus' saving people, the more I realized that I was one of the lost ones, and the more I felt like I wanted to learn what 'save' meant.

"It was late before I went to bed; but early in the morning, I woke up, and something seemed to be saying to me, 'Jesus saves! Jesus saves!' After breakfast, when John had gone to his work, I got the Bible again and commenced to read.

PRAYER WAS ANSWERED

"But I kept thinking about that neighbor's saying she was praying for me. I wished that Jesus would answer her prayer, and I thought maybe He'd hear me if I prayed. I remembered seeing people pray, so pretty soon I decided I'd try to pray. It seemed sort of foolish for me, a woman past forty, to kneel down and pray; but I just felt like I'd have to, if I ever learned what 'saved' meant. So I got down on my knees, and about all I could say was: 'Jesus, save me. I want to know what it means to be saved.'

"And do you know, before I got up from my knees, I felt that Jesus had heard me, and that I knew what 'saved' meant!

"I was very happy. It seemed to me

that the bright and happy land was very near that morning, and that some day I'd be there with all the saints of God.

"I went to church the next night with my neighbor; and after a while, I joined the church. I kept reading and studying my Bible, too.

"The more I studied and read, the more I learned about God's wonderful love as revealed in His plan. I learned, too, that lots of things I heard the preachers preach about were different than what the Bible seemed to teach; but I concluded that maybe they knew more about it than me, seeing I didn't have much schooling, and was past forty before I even got acquainted with God.

"I kept on doing the best I could; but when I came away out west here to Washington, about five years ago, I'd 'bout made up my mind that I'd go along and study the Bible and just be a Bible Christian, and not put my letter in my old church.

"But I hadn't been here but a little while, until some one got me to go out

to those meetings that Brother Kent held. What was my surprise to find out that he preached the Bible just about the way it seemed to read to me, only he knew a lot more about it.

"When he preached on that text in John 14:1-3, it took my mind back to the time I was fifteen, though I was even more stirred than I was then.

"He showed that the time of our Lord's return was nearer than I had ever thought before, and that God's word in its beauty and simplicity was to be preached and believed by many before the Lord would come.

"Well, folks, them sermons sounded sweet to my old ears; and as I realized that the day was drawing near when we would be all gathered together in that bright and happy land, I was more thankful than ever that I had learned long ago what it meant to be saved.

"And I'm so thankful that He's kept me all these years, and will soon take me home, where we will be with the saved forevermore."



A Conference in Japan

BY R. F. COTTRELL

THE awakening and development of Japan is truly marvelous. Her merchant fleet is fast growing into one of the largest in the world. Her steam and electric railway systems, entirely under native management, are being constantly extended, and give to the traveler comfortable and satisfactory service. Extensive manufacturing plants are found in large numbers; and everywhere throughout the country, one is impressed with an air of thrift and industry. Twenty-seven centuries ago, the prophet Joel foretold a great awakening among the idolatrous peoples and nations of earth (Joel 3: 9-12); and of the fulfillment of this prophecy, Japan to-day presents a striking example.

CHANGES IN LIFE

Near this nation's capital, from October 25 to November 10, 1917, a company of about one hundred twenty-five from the various parts of the "Sunrise Kingdom" convened for the study of the Scriptures, and for better preparation in soul-winning. Previously, when the gospel found these men and women, there was nothing to distinguish them from the multitudes enslaved by idolatrous cere-

monies and customs; but now, how changed! No longer do they bow before idols of wood, stone, or precious metals. Their lives have been purified, and their appetite for tobacco, opium, saki, and other harmful drugs or drinks has been taken away. They are striving to obey all the commandments of God, and are preparing to live in a world cleansed from sin.

The seventeen days spent with this earnest company were days filled with



Church and Japanese Headquarters Compound

The first meeting of our newly organized Japanese Conference, held in Tokyo, November 1-10, 1917.



service and sweet Christian fellowship. The first week was devoted to a workers' institute. Four Bible studies were conducted daily, in which Prof. W. W. Prescott, of Washington, D. C., took the leading part. A determined effort was made by those present to get right with God, and many precious victories were gained.

During the latter portion of the time, consideration was given to the reorganization of the Japan Mission. Aside from numerous scattered companies and believers, this mission now includes nine organized churches, with a membership of 361. About thirty native workers are devoting their whole time and strength to the teaching and preaching of the Word, while a like number are engaged in the preparation and circulation of gospel literature.

DEBTORS TO ALL

Not only do these Christians in Japan rejoice in their newly found light and blessings, but they, in a very tangible manner, recognize that they are debtors to all men. They accept the Bible principle that one tenth of their income is "holy unto the Lord," and the tithe of

the native church is now about \$1,500 annually. Aside from this, their Sabbath school offerings for missionary work during the past year will doubtless be found to have reached the \$1,000 mark. For 1918, they have placed their goal still higher.

Twenty-one years have elapsed since the Japan Mission of Seventh-day Adventists was opened. It has now attained its majority; and in consideration of its growth and development, it was reorganized as a self-governing conference, more responsibility being thus shifted to the native church.

As soon as a constitution had been adopted, the various committees were chosen to formulate the necessary matters of business, and bring them before the conference session. The committees were composed partly of Japanese, and partly of English-speaking workers; and as they brought to the conference their respective reports, the animated discussions produced, in which the native brethren took a leading part, evidenced deep and lively interest in all phases of the work.

The officers chosen for the ensuing year were: for president, B. P. Hoffman; secretary-treasurer, A. B. Cole; field missionary secretary, H. Stacey; secretary of the Home Missionary, Young People's Missionary Volunteer, and Sabbath School departments, T. H. Okohira; educational secretary, B. P. Hoffman. The conference committee selected was made up of the above officers and H. Kuniya, S. Miyake (editor of the Japanese *Signs of the Times*), T. Kobayashi, M. Fukazawa.

As this field now takes its place in the sisterhood of conferences, it is with the hope that ere long the Japan Conference may become, as regards the native work, self-supporting as well as self-governing.

Those privileged to attend the Japan institute and conference, felt that the occasion was one of great value and blessing; and as they separated for their homes or their respective places of labor, they did so with renewed vision and courage. The outlook for the work in Japan is excellent, and the workers and the church members confidently believe that the future will witness a rich harvest in soul-winning.

Conservation of Child Life

by

DANIEL H. KRESS, M. D.



ABOUT three hundred thousand infants died last year in the United States before reaching the first year of life. One hundred and twenty thousand of these deaths were directly traceable to digestive disturbances resulting from improper feeding. This leaves a balance of one hundred and eighty thousand deaths among infants, from other causes.

One cause of the high infant mortality is seldom mentioned, and that is the effect of parents' habits upon infant life. The sins of the fathers and the mothers are still visited upon the children.

In addressing the wife of Manoaah, to whom the promise of a son had been given, the angel cautioned her to "drink not wine nor strong drink, and eat not any unclean thing."

PRENATAL INFLUENCES

The time to begin to think about the child and its food is at, if not before, its conception. The future of the child depends very much upon the habits of the mother during pregnancy and during the period when the little one is dependent for its food upon the maternal fount. The food and drink the mother takes are food and drink for the child. That which is bad for the child after its birth, is bad for the child before its birth.

No mother in this enlightened age would deliberately give to her new-

born babe, day after day, coffee and tea to drink; yet many mothers do not hesitate to provide these stimulants for the child before its birth. These things are a poison to the child before its birth as they are afterwards. Many a child comes into the world a nervous wreck as a result of the bad habits of eating and drinking of the mother before its birth.

FEEDING THE UNBORN CHILD

We find it necessary to supply food for the infant, that contains all the important food elements. A study of this subject is made by physicians. Yet before a child's birth, very little thought is given by the mother to the supplying of these elements in her own food for the benefit of the future child.

Children have poor teeth. Dental decay is common among them. We say it is due chiefly to the absence from the child's food of the important elements out of which teeth are constructed. The ordinary white bread is very deficient in these elements. So is the polished rice. We have become sufficiently enlightened to see the necessity of supplying children with foods that contain these elements; but before a child's birth, a period when special thought should be given to providing well-balanced foods for it, the mother feels at liberty to eat anything she is inclined to eat, regardless of food values.

We exercise care to prevent combinations of foods that would favor fermentation and auto-intoxication in the alimentary tract of the child, but carelessness on the part of the mother in eating is common. If the food ferments or decays in the alimentary canal of the mother, the child not yet born suffers from the mother's auto-intoxication. What therefore the mother eats and drinks before and during the first year of the child's life, has much to do in determining that child's health, and also its morals.

The sins of the fathers, as well as those of the mothers, are visited upon the children. Dr. Bunge discovered that mothers who were unable to nurse their offspring were themselves almost invariably descendants of drinking fathers. The sensitive germ plasma of the male is always injured by the use of alcohol.

Adult animals exposed to the fumes of alcohol may put on weight and apparently suffer very little; but the offspring of these animals are degenerate, and few of them (seventeen per cent) survive. The same has been found to be true of the exposure of adult animals to the smoke of tobacco. Invariably their offspring suffer to a greater extent than do the parents. In Vienna, where for many years women have been employed in cigarette and cigar factories, ninety-one per cent of the children born to these women die before reaching the first year of life; while in the city itself, the mortality is thirty-five per cent.

SEEMS ALMOST INCOMPREHENSIBLE

A budget presented by the secretary of the United States treasury called for \$3,400,000,000 to assist in financing the first year of war. It is difficult to comprehend what such a sum means. Congress was greatly perplexed to determine just how the money should be raised. If Adam, from the day of his creation, had received \$1,500 daily, 365 days in the year, for 6,000 years, he would have to secure an additional appropriation of

more than \$100,000,000 to meet such a demand.

Last year there was paid out for drink \$2,200,000,000, and for tobacco \$1,200,000,000, making a total for these two commodities alone of \$3,400,000,000. Should an amount equal to that which was paid out for drink and tobacco last year, be this year placed in the United States treasury by the consumers, that great war bill could be met without any special taxation upon the poor; and not only would a much better state of health be enjoyed by those who made this sacrifice, but especially would their offspring be improved in health. We are building better battleships, and the time has come when consideration should be given to the building of better men and women. But the building of the man begins before his birth.

Coffee is another luxury,—a harmful luxury, and one that could be discarded with benefit to the consumers and their offspring. An additional sum of \$300,000,000 could be saved yearly by the elimination of coffee and other beverages containing caffeine. The time has come when self-denial will have to be practiced by all. A beginning should be made by the discontinuance of luxuries that in themselves are an injury to the human race. Patriotism may thus be shown in a very practical way, instead of in shouting merely, as is often the case.

FRUITS, OLIVES, NUTS

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

Pure olive oil, \$3.75 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.

FOR SALE—One of the best fruit, dairy, and alfalfa farms in the Turlock (California) Irrigation District. Sixty acres. For particulars, address L. M. Bowen, Loma Linda, 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.

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.

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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.

Bible mottoes, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. \$9.25 for 5 gal. can; 5 cans \$45.00. Address A. J. Iden & Co., Nevada, Iowa.

Ten Days
More ——— to February 1

then up go SIGNS weekly subscription prices.

Renew your subscription now for one, two, or more years, at \$1.00 a year. The price after February 1 will be \$1.50.

Why not order a club of papers for your personal use?

Why not order five or more single subscriptions to as many friends (soldiers and neighbors)? Five or more to one address only 80c each for a year. The new price will be \$1.00. Five or more to separate addresses but 85c each for a year. The new price will be \$1.15.

A high-water mark of over 60,000 circulation has been reached. The big January drive that is now on will boost it to 100,000 if you and enough others get behind it in a strong way.

To-day is the best time to make out that list; to-day is the best time to get it off to your tract society secretary.

\$6⁰⁰ a Day

A wide-awake Signs Magazine agent in Montana recently wrote, "Friday I sold 100 magazines at Anaconda, and of course I was pleased over the day's work."

Her commissions amounted to \$6.00. This was on a basis of six cents profit on each copy sold. Hereafter the workers' profit will be eight cents a copy, or \$8.00 a hundred. Sales of 100 a day are not exceptional. Scores of lady workers sell fifty or more a day.

IT PAYS FOUR WAYS

First and foremost, the good done is incalculable.

Secondly, willing workers are able to earn a good living.

They are benefited healthwise. The work is clean, dignified, and educational.

There is a good demand for the Signs Magazine. See a copy of the January or February number, and you will understand why.

You are invited to join our large corps of workers. Further information may be obtained from your tract society secretary.

SIGNS OF THE TIMES MAGAZINE
MOUNTAIN VIEW, CALIFORNIA

Meatless and Wheatless by Law

A DISPATCH from Washington indicates that both meatless and wheatless days will be made compulsory through legislation that is now under consideration.

Good old American corn bread is a fine substitute for wheat. Then there are the rye and the oats out of which good substitutes for wheat bread may be produced; and not only so, but if the individual only will get the consent of his mind, he can find that a good baked potato may take the place of all kinds of bread for frequent meals. Potatoes can be produced in great abundance, and each family should have the ambition to do something in the way of producing these valuable vegetables.

And as to meat, we should educate ourselves to do without it, not only for one day, but for seven days out of the week. Meat at its best is only second-hand food. The cow or the sheep has to eat the grass and other vegetables before it can produce the flesh that the butcher prepares for the table. Man is not a grass-eating animal; but the abundance of vegetables, grains, and fruits furnish a perfect dietary, and people are better off, as thousands can testify, without the use of any meat at all.

Nothing that the government is asking in the way of conserving food should be regarded as a hardship. In the vast majority of instances, we would all be better off financially, and enjoy better health, if we not only followed out all the regulations of the government, but went much farther in the matter of abstaining from consumption of meats. In the past, most people have both eaten too much and eaten unwisely.

SPEAKING before the Association of Life Insurance Presidents in New York recently, Dr. Lee K. Frankel stated that the death rate from automobile accidents has increased more than three hundred per cent in the last six years. Facts of this kind are useful in calling our attention to the reckless, mad intensity of this age.

Drug Fiends

WHILE on the witness stand during the investigations, in New York City, of the drug fiend evil, Joseph Peak, an internal revenue inspector, said, "If every state should go dry, some new form of addiction would crop out."

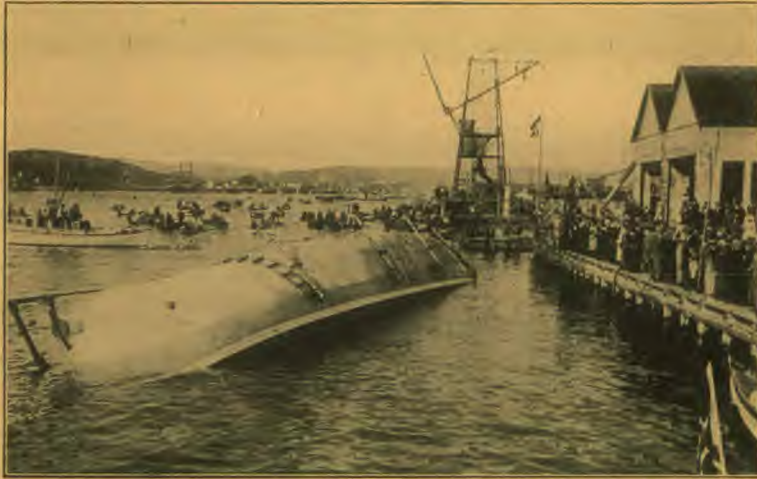
Through yielding to appetite and base passions, humanity is degrading itself and degenerating at an appalling rate. The world is in that condition of hilarious excitement from intoxicating pleasures and vices which has characterized all the great nations of antiquity as they have gone down one after another under

their load of corruption. And that which is to terminate this condition, as we clearly know from the prophecies of the Bible, is the second coming of Christ. How good it is that His coming is so near! For when He comes, He comes as the Prince of peace, to destroy forever all wickedness and vices, as well as all suffering and sorrow, and give us the joys of eternity.

Abnormal Prosperity

FROM Wall Street comes the authoritative statement that our nation's imports were sixty per cent greater in value during 1917 than they were in 1913, while the domestic exports are one hundred fifty per cent greater. "The total foreign trade of the country is estimated in round terms at \$9,000,000,000 in 1917."

Considering the abnormal and excessively artificial prosperity of these times,



International Film Service

Concrete vessels launched bottom upwards. An interesting feature of the new concrete ships is the method of launching. The photograph is of the *Beton 1*, a motor ship of 300 tons dead weight, and the first ferro-concrete lighter to be built in Norway. The vessel was sent down the ways, bottom upwards, on the platform on which it was completed. In less than twenty minutes, the lighter righted itself by force of gravity.

along with the discontent and turbulence of the populace, we may expect the most riotous and revolutionary conditions ever known, when a halt in the war proceedings shall extinguish the unnatural prosperity.

If we are looking to this world for peace and happiness, we shall look in vain. We have entered that little period of trouble which is to precede the great time of trouble when probation is closed and the plagues begin to fall. God provides a shelter, however, from the bursting storm; and those who are wise will seek that divinely appointed haven of security.

THREE valuable circulars have recently been issued by the Agricultural Experiment Station in connection with the University of California, at Berkeley, California. One of these circulars is entitled "Home Pickling of Ripe Olives;" another, "The Utilization of Idle Lands for Wheat;" and the third, "The Selecting of Corn Seed." Persons interested in these subjects will find it to their advantage to send to the university for these useful documents.

Finland in Distress

ARCHBISHOP SODERBLOM, of Sweden, sends the message to the Federal Council of Churches in America: "Finland is suffering hard famine. Christian conference of delegates from five neutral countries appeals most earnestly for your strong efforts to bring help from America."

Charles S. Macfarland, general secretary of the council, in sending this message out to the world commissioner of Finland, says: "The Finnish people ordinarily raise only one half of the food-stuffs they consume. The other half they import from Russia chiefly. A July frost killed their entire crop last summer, and the disorganization of Russia made it impossible to obtain any Russian cereals. The Finnish government, Dr. Ignatius says, has already paid \$12,000,000 to Russia for grain which has never arrived in Finland, because the starving

Russian people looted the trains before they reached the border." Such are the intense conditions in countries of the Old World.

It has been known that Finland has been facing the same famine conditions with which most of the world is confronted; but previous to this word from the archbishop, it was not known that actual famine was felt in Finland. The Red Cross has been asked to relieve the situation. Contributions sent to the Red Cross with a statement that they are designed for Finland will reach their proper destination and assist in relieving this suffering.

In these times of distress, it is the duty of every individual to make every sacrifice possible in

order that the actual needs of our fellow men throughout the world may be met, and suffering relieved as far as lies within our power.

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*.