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# Signs of the Times

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## The Book That Protects

BY N. P. NEILSEN

**T**HE Bible is a wonderful book. It is the living Word. Though written by man, it is not the words of man, but it is the words of the living God given through man. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21. It is the words of the great Creator to all His creatures. It is God's love letter to the children of men. The words of this book are supported and upheld by all the power of the Infinite One. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernment of the thoughts and intents of the heart." Hebrews 4: 12.

The Bible is unique in every way. Among the millions of books in this world, we find none like it. It stands alone in its class. It knows no peer. More copies of the Bible are sold every year than of any one hundred other books combined. About 17,000,000 Bibles or portions of it are printed every year, in more than 500 languages. It has been refuted more times than any other book, still it lives. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1: 24, 25.

It is a book that protects. Wherever its influence controls, it makes things safe. Rows and quarrels do not come where it holds sway. Infidels may declare that the Scriptures are merely the work of man; they may show contempt for the Bible, and may seek to overthrow it; but somehow the most of them do not want

to get very far away from where its influence is felt. They know that where the Bible is revered, they are safe. The following incidents taken from a lecture by the late H. L. Hastings are to the point:

"There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and the crew were cast away on this shore, they knew there was no hope for them; for they saw no way of escape. The sailor, however, climbed up on a hilltop to reconnoiter a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the steeple of a meetinghouse. That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island.

"Now infidels know that fact just as well as he knew it. Years ago a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who would watch until morning. Presently they peered through the crack, and saw their host, a rough-looking old man, in his bearskin suit, reach up and take down a Bible; and after reading it a while, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready

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"It is a book that protects. Wherever its influence controls, it makes things safe. Rows and quarrels do not come where it holds sway."



## Said in Few Words

### A Text and a Thought for Each Day in the Week

**SUNDAY.**—1 John 2: 28. "Would you be confident or ashamed if He should appear to-day?"

**MONDAY.**—Luke 2: 44. "God save us from Christless days!"

**TUESDAY.**—Psalm 31: 15. "Better still, all times are in God's hand: nothing moves without His knowledge and appointment."

**WEDNESDAY.**—Psalm 19: 1. "The cross revealed His heart."

**THURSDAY.**—Luke 5: 26. "Never a day should go by in our lives without this cycle of experience."

**FRIDAY.**—Hebrews 9: 24. "For us"—what comfort and confidence this should inspire!

**SABBATH.**—Philippians 1: 29. "Suffering for Christ's sake is then a gift of God!"

ERNEST LLOYD.

### The Backdoor Robber

IN these days when we are called to exercise stringent economy in assisting the government to save for the strain that is here and is bound to be felt more as time goes by, it is well to remember the sentence of William Herbert, "The back door robs the house."

There is such a thing as wasteful extravagance in the modern American home. This extravagance should be curtailed. Often as much food is wasted as is eaten. Much of the misery and financial stress of many homes might, could, and would be relieved were there a closer sieve at the "back door" to catch the dollars' worth of food that would otherwise be consigned to the garbage wagon.

That back door needs watching. Place a substantial guard to keep, not the thief from coming in, but the waste from going out.

J. W. RICH.

### A Peculiar Famine

LITTLE does the world realize that there will come upon the earth one of the greatest and most peculiar famines ever recorded in history. We have read of famines in the past, and hear of destitution among the warring nations to-day; but the famine foretold by the holy prophet is greater than they all combined.

The greatest suffering is mental rather than physical. So the greatest famine, greater than any of the past, is the one that produces the greatest mental agony. And as the eternal far exceeds the temporal, so this spiritual famine will far exceed any temporal famine.

This famine to which I refer is recorded in Amos 8: 11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

As we see the worldliness among professed Christians, many of whom have no time for the study of the word of God, we are constrained to ask, Has the famine already begun?

The Lord warns us beforehand, so we

may prepare for the event, store up against that day of famine. "But how can I store up against that day?"—Just as did the "man after God's own heart," and this is the way he did it: "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119: 11. Whatever may happen to the Bible, as long as its truths are stored away in your heart, there will be no famine there. The part of the Bible that you really possess is that which you have stored away in your heart. How large, then, is your Bible? Is there a famine already in your soul? The time will come when "they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." It will be too late then to store away the Word. Probation will have closed, and the wail will be heard throughout the earth, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8: 20.

Will you be one of these? What you do to-day is determining. What are you doing to prevent this experience in your life? If the cares of this life are crowding out your study of the Word, you will have very little ground for hope when the Spirit of God is withdrawn from men. Then many will suddenly awaken to the fact that they have lamps, but no oil.

Probation still lingers. Jesus is still your Advocate, and is able to win your case. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 17.

CHARLES F. ULRICH.

### Recipe for Meddlers

WE turn with loathing from that filthy scavenger, the swine, feeding on the refuse of the earth; but do we stop to consider that when we feed on the husks of other people's failings and shortcomings, we are not only gathering to ourselves the deleterious matter of our neighbors' neglects and deficiencies, but are taking the position of neighborhood scavengers, of no real assistance to any, but a burden to all?

Let us guard against meddling with other people's affairs; against "wandering about from house to house; and not only idle, but tattlers also and busybodies." 1 Timothy 5: 13.

To accomplish this may require some effort on our part. There is a certain art in minding one's own business. To acquire this art, we may need to watch ourselves almost as closely as though we were somebody else.

"Finally, brethren, whatsoever things are true,

Whatsoever things are honest,

Whatsoever things are just,

Whatsoever things are pure,

Whatsoever things are lovely,

Whatsoever things are of good report;

If there be any virtue,

And if there be any praise,

Think on these things." Philippians

4: 8.

MRS. GRACE E. BRUCE.

### Nearly Slipped Through Envy

"WE learn in Psalm 73: 1-17, that at one time David almost lost his bearings. He had envied the rich who were blessed with this world's goods, though they were poverty-stricken toward God.

His own testimony is, "My feet were almost gone; my steps had well-nigh slipped." Yet this man did not go down. Instead, we read that his very throne has been eternally established (2 Samuel 7: 16); and Jesus, his Son, is to reign thereon forever (Luke 1: 31, 32). In fact, the very spiritual temple into which the redeemed of earth are being built by the gospel of Jesus Christ, bears the name, the "tabernacle of David." Acts 15: 16.

What gave David confidence and hope, and kept him from falling? Ah, he went into the house of God. He learned lessons there. He saw the priest burn the fat of the offerings. He caught the meaning of it all, and wrote, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37: 20.

He envied the rich no more. Instead, he fastened his eyes on the promises of God. His feet did not slip from under him. His soul fairly fainted for the courts of the Lord. Such seasons of worship with those of like precious faith, meant to him, to "go from strength to strength." It caused him to exclaim, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psalm 84: 10.

Reader, are your feet beginning to slip? Follow David's recipe! Paul also endorses it in these words: "Let us hold fast the profession of our faith without wavering; . . . not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Hebrews 10: 23-25. "Blessed are they that dwell in Thy house: they will be still praising Thee." Psalm 84: 4.

STEMPLE WHITE.

### Before a Man Can Win

BEFORE a man can win a victory for righteousness with others, he must first have won a victory for righteousness with himself, which means that he must have won a victory with his God. To prevail with God is to go down into one's soul and settle the lifelong question whether self is yielded to God for the glory of God.

A complete, absolute yielding, a removal of all the artificial starching of self, permits the substitution by God of a real backbone. Absolute yielding and submission to God means absolute unyielding to self and sin.

G. H. HEALD.

WHILE God's promises are always sure, man must meet them in faith, and hold their blessings by prayer. Faith in God and earnest prayer will bring to any human being the sure mercies of the wonderful plan of redemption.

J. E. WHITE.

# Daniel Under Two Kingdoms

BY ALBERT MARION DART

THE making of an image all of gold by Nebuchadnezzar, as recorded in the third chapter of Daniel, may have some connection with his dream of chapter 2, where his kingdom was represented by the head of gold in the metallic image.

For the king to find himself so conspicuous in the dream may have been flattering to him; but to think of being superseded by some other power was evidently distasteful.

Be that as it may, the record in Daniel 3 holds an important lesson in this, that the monarch overreached the Heaven-ordained bounds of civil rights when he commanded his subjects to "fall down and worship the golden image" which he, the creature, and not the Creator, had set up.

Nebuchadnezzar ruled by divine permission; but God signally disapproved of this action, and made manifest that "certain Jews" whom the king had "set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego," had a broader conception of the province of civil rulers than had the king.

God only is to be worshiped; and He does not demand worship by threats of physical injury, but says, "Choose ye this day whom ye will serve."

Even efforts to bring people into harmony with God by civil enactments is an insult to the Creator. How far, then, was the king astray from divine principles when he demanded worship of his image!

The refusal of three of his subjects to comply with his demand, and their deliverance by the miraculous power of God, is a forceful illustration of the fact that "we ought to obey God rather than men," when human laws contradict the divine law.

## THE KING'S HUMILIATION

Later in his reign, when he was at peace with the world, having conquered surrounding nations, Nebuchadnezzar had a dream of a tree which "grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth." Daniel 4: 11-17.

The wise men of Babylon were brought in in a manner similar to that recorded in the second chapter, but could not interpret the dream. Daniel was again called in, and gave the meaning of the dream in the awful words, "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

The Jewish historian Josephus tells us that the king was without his reason for seven years. Thus "seven times" is equivalent to that many years.

Not only was Nebuchadnezzar to learn, by this sad experience, "that the Most High ruleth in the kingdom of men," but it is a lesson to all living (Daniel 4: 17),—a lesson not easy for proud humanity

to learn, as seen from the fact that a year after the lesson had been given, the king was walking "in the palace of the kingdom of Babylon," and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" "While the word was in the king's mouth, there fell a voice from heaven," declaring, "The kingdom has departed from thee."

## STOP SINNING AND ACT

Who shall say what might have been had the king heeded the counsel of the prophet Daniel twelve months before: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

It is not enough to stop sinning, but let wrong conduct be displaced by deeds of righteousness and mercy. Be active in the service of the Master.

May we, while in possession of our faculties, know what God taught Nebuchadnezzar through affliction,—"that the heavens do rule," "and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto



"Daniel did not change the time and manner of his worship of God, . . . though the lions' den faced him."

Him, What doest Thou?" Daniel 4: 26, 35.

When Belshazzar, Nebuchadnezzar's grandson, came to the throne, he revealed that he had not profited by the experience of King Nebuchadnezzar.

## BELSHAZZAR FAILED

When Daniel was called in to interpret the handwriting on the wall, he alluded to the experience of Nebuchadnezzar in such a way as to show that Belshazzar's failure to receive instruction from this experience was fatal; and why should

we presume that such failure would not prove equally fatal in your case and mine?

Note the language. After calling attention to the fact that "the most high God" gave Nebuchadnezzar a glorious kingdom, the prophet said: "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone: . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Daniel 5: 18-23.

## RESPONSIBLE FOR IGNORANCE

Then the mysterious hand wrote the doom of the king. He was simply weighed in the balances of God and found wanting—wanting in the character that it had been possible for him to form.

The Bible is given to man that he may have a knowledge of God's will concerning him, and he will surely be held responsible for what he might have known of God.

"Turn you at My reproof: behold, I will pour out My Spirit unto you, I will make known My words unto you. . . . But ye have set at naught all My counsel, and would none of My reproof. . . . For that they hated knowledge, and did not choose the fear of the Lord: . . . therefore they shall eat of the fruit of their own way, and be filled with their own devices." Proverbs 1: 23-31.

Oh, to heed the voice of God, and reap the reward of the righteous!

## DANIEL UNDER MEDO-PERSIAN RULE

The prophet Daniel occupied a prominent position under the reign of Darius and Cyrus; and his steadfast adherence to godly principles resulted in another decree, from a world ruler, in favor of the true God.

The scrupulous dealings of Daniel in high office is seen in the fact that princes under him "sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in Him." Daniel 6: 4.

These jealous rulers recognized that Daniel was unflinchingly loyal to God's law; for they said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

If they could influence the king to enact some law which would conflict with Daniel's duty to his Creator, they felt that their nefarious plottings would be rewarded.

Daniel did not change the time and manner of his worship of God to meet the decree of the king, though the lions' den faced him.

The fact that the king "labored till the going down of the sun" to deliver Daniel from the effects of the rash decree which love of flattery from these wicked men had led the king to sign, shows in what high esteem the prophet was held by him; and Daniel's deliverance from the lions' den is a wonderful testimony to the re-

ward of loyalty, and shows how easily the great God can defeat the enemies of truth and righteousness when He can count on His people's being "faithful unto death."

"The wicked" still "plotteth against the just," and the call for "Daniels" is as great to-day as in the days of King Darius. If the decree of the king "unto all

people, nations, and languages, that dwell in all the earth," "that in every dominion of my kingdom men tremble and fear before the God of Daniel," was at variance with God's method of winning subjects to His kingdom, it was nevertheless a recognition of the true God, to whom Daniel succeeded in attracting the attention of the world.

Between these two resurrections there will be a period of one thousand years. "They [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived not again until the thousand years were finished." Revelation 20: 4, 5.

#### ONE MORE IN STORE

In this age of skepticism, there are many people who find it difficult to place confidence in a resurrection. They doubt the possibility. They overlook the fact that nature is teeming with human impossibilities. Why doubt that nature's God has one more in store for man? Of this He has given irrefragable proof, sufficient to ease the doubts of man, and to give him confidence in the promise of Him who holds the future in His hand.

The resurrection of Christ is in many respects the most significant fact in history. It is the great and impregnable foundation and hope of the Christian church. Every fundamental truth of Christianity is involved in that event. In writing to the church at Corinth, the apostle Paul stated explicitly that the Saviour's resurrection and the resurrection of the redeemed are inseparably associated—that one proves the other:

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Corinthians 15: 12-19.

All the virtues and blessings that come to man in this life through Christ, are evidences of the Saviour's resurrection; and His resurrection is a guarantee that all His promises to the righteous will be fulfilled. Especially is this true concerning the promises of a future life. "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Verses 20, 21.

#### TO PROVE THE RESURRECTION

To prove the resurrection of their Lord, was the burden of the testimony borne by the disciples. Matthias was chosen by the apostolic company that he might "be a witness with us of His resurrection." The keynote of Peter's sermon on the day of Pentecost was, "This Jesus hath God raised up, whereof we all are witnesses." The result of the reception of the Holy Spirit was that "with great power gave the apostles witness of the resurrection of the Lord Jesus."

With thrilling earnestness, all through his ministry Paul declared alike to Jew and gentile, to civilized and barbarian, to king and subject, "Why should it be thought a thing incredible with you, that God should raise the dead?" His message "turned the world upside down," defeated

## "If a Man Die, Shall He Live Again?"

BY GEORGE TEASDALE

"ALL the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."—Job.

Nature in many ways and in many languages teaches a resurrection. Wherever the ravages of death are seen, there also are seen evidences of renewed life, young and vigorous, springing, as it were, out of the very abode of corruption.

As primal man observed the changes from life to death, and from death to life, in the stately trees and the beautiful shrubs with which his primitive home was surrounded, or as with critical eye he examined the delicate ferns and mosses that formed a living carpet for his feet, he saw everywhere the havoc of decay, dreadful footprints of man's mortal enemy, death. But he saw something more; wherever death trod, there also were plainly seen the footsteps of a resurrection. While nature is continually dying, it is also continually springing to life again. This fact alone is sufficient to give to humanity some hope and comfort concerning the future beyond the grave.

#### A MASTER HAND DISPLAYED

Vegetation falls to the ground, decays, then comes to life again by processes that we cannot understand—processes clearly revealing a master mind and hand that will some day cause stricken and fallen man to spring from his bed of clay, and live again—live again as surely as do the trees and flowers and grain that complete their cycle of life and death continually before our eyes. Nature gives to man many promises of a resurrection, and these promises comfort his heart and cheer his soul on his journey toward the mysterious realm of death that swallows with insatiable appetite earth's mighty flow of life.

"Birth" is the name by which we know the miracle that introduces man into this life. Death announces life's close. Resurrection is the miracle that opens the way into a future life—a life that finds its termination, for those upon whom the sentence falls, in "the second death." Birth and the resurrection open the door of life; death rudely slams it shut.

Nature's undemonstrative yet insistent reply to man's prime question concerning the future, is not the only evidence to be obtained on the vital subject. Revelation answers in capital letters, Yes, man shall live again! Notice, the question is

not, "Shall he continue to live?" but, "Shall he live again?" Life ceases; man actually dies; otherwise he could not "live again."

Christ Himself gives a terse, unequivocal answer to Job's significant question. As He was about to raise Lazarus from the dead, the Saviour positively affirmed, "I am the resurrection, and the life; he that believeth on Me, even though he die, shall live again." John 11: 25, Rotherham translation. This resurrection will be from the dead; for Christ further says that the time is coming, "in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

This great event will take place in connection with the second advent of Christ at the end of the world. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16.

#### NOT MATERIALIZED SPIRITS

In no way can this resurrection of the dead be classed with the materialization of spirits. When the dead come forth from their graves, they rise with bodies of their own—spiritual bodies, it is true, but nevertheless bodies. The difference between the natural and the spiritual is clearly stated in the following verses:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Corinthians 15: 42-44.

This resurrection is the hope of the righteous only. Of them it is said, "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

#### WICKED ARE RESURRECTED

But the wicked also will be called forth to life again. We read, "There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. That the objectives attained by these resurrections will be different is plainly stated by our Lord in the following verses: "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

the powers of darkness, and established the gospel light in all the world.

While the literal bodily resurrection of Jesus Christ is the corner stone of Christian doctrine, it is also the Gibraltar of Christian evidence, the Waterloo of infidelity and rationalism. The believer's confidence is founded upon the abundant and unimpeachable evidence of the resurrection of Christ from the dead. This evidence is based upon the testimony of four eyewitnesses—indeed, five, including Paul. These men laid down their lives for this doctrine. People do not suffer martyrdom for doctrines they do not believe. These men stated that they had seen Jesus after His resurrection, and rather than deny their statements, they submitted to violent death. Of course, men may die for error, and undoubtedly many have; but it was for error which they firmly believed. In this case, those testifying would know whether they had seen Jesus or not. If they had not seen Him, they would know that they were dying for a statement which was false. This is not only incredible but impossible.

OVER FIVE HUNDRED WITNESSES

In addition to the evidence of the apostles, to whom "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days," and of the five hundred brethren by whom He was seen at once—in addition to this evidence, every Christian has an experience of his own which testifies to the fact that his Saviour is not dead, but living. If He is living, then He must have been raised from the dead. If Christ is raised from the dead, then the following promise will be fulfilled: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Please note that nothing is known of the individual apart from his body. The soul is manifested and recognized by the flesh. The body is the matter in which the soul is molded. The body contains the organs of life, the organs of consciousness and mental activity, divinely given for man's use. When the body crumbles to dust in the grave, the existence and all the functions of the soul remain in abeyance. There is no evidence whatever that the soul can have any life apart from the organs God has provided for that purpose, or that it can have consciousness and mental activity apart from the brain and the nervous system. The eternal life of the Christian, and the future punishment of the wicked, are entirely dependent upon a resurrection of the body, and a restoration of the physical functions of life.

The doctrine of the resurrection comforts the Christian through the trials of life, and is his support and stay in the valley of death. In it are centered his hopes and expectations. The Lord has said: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14. "And God shall wipe away all tears from their eyes; 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." Revelation 21: 4.



"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression."

**I**N the early years of the generation now drawing to a close, the hour struck for a certain message to be given. God called upon a certain people to deliver that message to the world. For over seventy years, that message has rung throughout the length and breadth of the earth, calling the attention of men back to "the old paths" "wherein is the good way."

That special message has in it the preaching of a Sabbath reform. It is a most significant and all-important message, which God is sending into all the world, to develop a people, before He returns to earth, who will be keeping all the commandments of God and stand ready for Him at His coming.

TWISTED BY TRADITION

That which God has placed in the world to direct man's attention to the fact that he is a sinner and in need of a Saviour, has been largely wrested and covered up by human traditions. "They said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jeremiah 6: 16-19.

Men have to a great extent ignored the fact that "by the law is the knowledge of sin." Romans 3: 20. God's great sinner-detector is null and void in the opinion of many people.

While the fourth command of the Decalogue still reads, "The seventh day is the Sabbath of the Lord thy God," practi-

cally the whole Christian world is found keeping the first day of the week, and that without even a hint, by any Bible writer, of any sacredness placed upon that day.

CRUCIFIED

Our calendars show the seventh day to be the last day of the week; and the world shows, by acknowledging Good Friday as the day on which Christ died, and Easter Sunday as the day of His resurrection, that the day coming between Good Friday and Easter Sunday must be the seventh day, which is the Sabbath of Jehovah.

The great Mohammedan world keeps the sixth day as a holy day, while the professed Christian world observes the first day in preference to the true Sabbath. Thus every week in the year, the Sabbath is crucified between two thieves, Friday and Sunday, each one stealing the sacredness that belongs only to the day of Jehovah.

The law of God in its entirety is likened, in the Bible, to a great wall, high and strong, in which a gap has been made. The fourth command, occupying a central position of strength in this wall, has been torn out by religious teachers; and the great mass of Christian people are willing to accept the substitute that has been placed in the wall to fill up the gap.

UNTEMPERED MORTAR

Speaking of conditions in the church of the last days, the prophet Ezekiel says: "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean

“The”

Clarion  
Call for  
To-Day



by

J. Berger  
Johnson

and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravaging the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Ezekiel 22: 26-28.

This is a true picture of the condition in the majority of professed Christian churches to-day. Instead of successfully repairing the wall, men have only daubed the substitution of the first day for the seventh, with the untempered mortar of human tradition. Men of high rank and position have glossed the new structure with all the embellishments of human devisings; but for all that, it will not be able to stand the terrible tests which God will place upon it. Ezekiel 13: 10-15.

#### "TURN AWAY THY FOOT"

"Long should pause the erring hand of man before he dares to chip away, with the chisel of human reasoning, one single word graven on the enduring tables by the hand of the infinite God. Is the eternal tablet of His law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God, and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark."—George Elliot, in "Abiding Sabbath," pages 128, 129.

God will one day show His utter displeasure on the presumptuous effort of mortal man to improve on God's method.

God is calling forth His people to-day from the false worship of many generations, in the following striking language found in Isaiah 58: 12, 13: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Verse 1.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56: 2.

God is calling in clarion tones to the honest in heart to-day to "come out from among them, and be ye separate." 2 Corinthians 6: 17.

#### BACK TO THE OLD PATHS

Great blessings are pronounced upon all who are willing to separate themselves from the world and the mass of human traditions and teachings, man-made rites and ceremonies, and join themselves to God by keeping all His commands just as He gave them. Read Isaiah 56: 2, 5-7; 58: 14; Revelation 22: 14; Ezekiel 20: 12, 20; Exodus 31: 13-17.

God's will and plan is that in the last days, men's attention should in a special way be called back to "the old paths" of Sabbath keeping, a proper observance of the true Lord's day. *This is to be the test of the ages.*

In every land to-day, in answer to God's call, men and women are directing their fellow men to the binding obligations of the Decalogue as given at creation to our first parents, renewed on tables of stone at Sinai, and kept by the Son of God during His walk among us. That law, including the fourth commandment, is the constitution of the universe. It is the express character-image of the Creator, Christ, and must exist in its entirety as long as God exists.

Man's vain efforts, although seemingly successful for a season, will come to naught. The seven last plagues, and especially the last one (Revelation 16), will prove of what kind the work has been.

Why follow man's invention instead of a "Thus saith the Lord"? The Lord

said, "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: 19.

In James 2: 10 are recorded these words: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The Sabbath will be kept in the new earth by the redeemed (Isaiah 66: 23), and Christians will be found in this world who will learn to keep it here before the Lord comes.

"What says the Bible, the blessed Bible?  
This should my only question be.  
Teachings of men so often mislead us!  
What says the Book of God to me?"

"Few ever study the law eternal,  
Few ever seek to know or do;  
Yet there are some who try to improve it,  
Touching the fourth commandment too."

"How will you answer at Jesus' coming,—  
Ye who Jehovah's law construe?  
Can you reply, I've kept the commandments!  
Answer the question, each of you."

## THE THIRD SEAL



"WHEN He opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not." Revelation 6: 5, 6.

The period of the third seal extends from A. D. 313 to A. D. 538, and embraces the reign of the so-called Christian emperors, from Constantine to Justinian.

#### CHURCH IN POLITICS

A new era dawned upon the world with the opening of the fourth century. When Diocletian and Galerius began their great and last persecution, Christians—such as most then were—had reached, as we have seen in previous articles, the incredible number of one twelfth of the entire population. They belonged to all classes of society. At Nicomedia, Asia Minor, where Diocletian resided, they filled the court. The pagan writer Porphyry complained that they were everywhere. And in 311, the martyr Lucian declared (with some exaggeration) before the emperor that he could invoke the testimony of "entire cities" and of almost the "majority of the world." (Ruffin, *Eccel.* IX, 6.)

After the failure of Diocletian to

crush Christianity, there was little doubt that paganism would in the end be overcome by it. Indeed, the church was becoming a political factor which, in an age of political anarchy, no ruler could afford to despise.

In fact, the two religions were fighting for the mastery of the world. Paganism wished to retain it, and Christianity desired to conquer it. To use the figure given in the vision, the Christian plate of the religio-political "balance" was steadily coming down, while the pagan plate was going up.

Constantine adroitly cast his imperial sword, or rather took his seat, on the Christian side; for it was he, with his immediate successors, who, in the prophetic picture, was riding the "black horse," and "had a balance in his hand."

#### EDICT OF MILAN

In 313 A. D., Constantine signed at Milan his famous edict in favor of religious liberty, which said, "Let it be lawful for every one to practice whatever religion he shall prefer." But, as recent historians have remarked, this beautiful and so-called heroic decision had become a necessity.

"The edict of Milan," says Paul Al-lard, a French historian, "was a charter only in outward appearance; for if the church had been defeated or crushed, the emperors would not have held out their hand to her. They turned to her only be-

cause the last and most furious assault of paganism had shown her to be invincible. . . . Almost everywhere, the church was arising spontaneously when came Constantine's edict, made necessary by the interest of the state as much as by her own, and called for with irresistible force by public opinion."

The fateful hour had come, when, according to the prophecy, the imperial rider of the "black horse" would be seen holding the "balance" of power between the two religions. This image is so fitting to the situation, that it has been used, unwittingly, by more than one historian speaking of the Constantine age.

"A moment came," says Littré, the author of a famous French dictionary, "where the two plates of the *balance*, the one ascending and the other one descending, found themselves on a level; but this was only a fleeting moment." (Quoted by Chastel, volume 2, page 15.) Gibbon also remarks that "the equal *balance* between the two religions lasted only one instant." (Book 20, paragraph 3.)

#### BECAME A PERSECUTING RELIGION

"The station on this noble ground of liberty," boldly asserts A. de Gasparin, "did not last even a day." "No one wanted liberty then, neither the church nor Constantine. It was only a question of dominion, a question of empire. . . . That was the true issue. It would be childishness to call it anything else;" for "if the church had remained such as the apostles had made it, she could never have thought of succeeding paganism in its relation to the state. . . . To become a state religion was to become a persecuting religion. . . . Wherever the pagan principle prevails, intolerance becomes the rule." ("*Innocent III*," pages 93, 119, 120.)

From this impure contract between the church and the state, from this unchaste conquest of a worldly lover by the so-called bride of Jesus Christ, no liberty could emerge as an offspring. Before one year was over, the emperor, solicited by the church herself, started on a persecuting campaign. Edict after edict breathing out curses and threats, was hurled against what the Christian majority called the "heretics," and finally against the pagans themselves. This shameful work, done at the behest of the church, was continued for two hundred years by the emperors Honorius, Valentinian, Theodosius, Justinian, and others.

#### THE CHURCH PAID DEARLY

For this outward protection, the church had to pay a big price. She had to submit to the dictation of an unbaptized, murderous emperor. A great schism was impending between the disciples of Arius and the advocates of the orthodox doctrine on the nature of Christ. To settle the difficulty, Constantine convened the council of Nice in Asia Minor.

On July 5, 325, preceded by his retinue, the emperor entered the hall of the council, clad in a purple robe glittering with gold and diamonds, and walked up to a throne of gold, from which he gave his presidential address. With the unanimous consent of three hundred bishops, he was the true pope of the council, the one who promulgated its decrees and provided for their execution. "I too am a bishop," he said.

This imperial control of the church continued under his successors. And as, during this whole period, the church was torn by intense theological controversies, which often degenerated into riots and bloodshed, the emperors intervened not only to bring about order among the "holy bishops," but also to determine which side should be reputed "Catholic" and which should be called "heretic."

Constantine had Arius condemned and banished; Constans did the same thing against Athanasius; Valens against Eusebius of Samosata; Honorius against Eulalius. General councils were called by the emperor, he or his legate presided over them, and the decisions were accepted or annulled, published and enforced, by his authority; and this not only when matters of discipline were at stake, but also in matters of doctrine. Many instances could be cited where this was done by the emperors Zeno, Anastasius, and Justinian.

#### BISHOPS BASELY SUBMIT

To this imperial tutelage, the bishops basely and admiringly submitted. When Theodosius II had confirmed the decree of the council of Chalcedon, the "fathers" exclaimed with one voice: "By thee, O prince, the orthodox doctrine has been strengthened, and heresy brought to naught. O heavenly king! protect the earthly king. This is the wish of the churches, the wish of the pastors."

Eusebius and other bishops became so delirious in their adulation, that they called the emperor a new Moses, a messenger from heaven, his sons the saints of the Most High, and his dining hall the new Jerusalem. Thus truly were the emperors riding the third "horse," whose original whiteness had veritably turned to "black."

But this spiritual abjection was welcomed in view of the worldly honors and advantages showered upon the clergy by the emperors. The bishops were invited to court banquets, they received princely gifts, and their churches were enriched from the spoils of pagan temples and lands. The state paid the expenses of the general councils, to and from which the bishops were conveyed in imperial carriages. The churches and the priests were exempt from all taxes. More than that, in the distribution of official positions, a preference was given to the members of the Christian church.

#### HEATHEN AND CLERGY JOIN

No wonder if the church, already saturated with the spirit of the world, was soon crowded by the most covetous, ambitious, and unprincipled characters found among the heathen, who came in for a share of the honors and riches to be reaped, especially in the ecclesiastical career. No wonder if the clergy soon became corrupt, and if both the pagan and the Christian writers of the time drew the saddest pictures of the life in the large Christian metropolises, such as Rome, Constantinople, and Marseilles. In these cities, crowds fed at the expense of the state, spent their time in idleness and rioting, in attending circuses and revolting spectacles. Of the multitude of new converts, the pagan philosopher Libanius said, "They pretend to pray in your churches; but they invoke their own gods, or rather none at all." Chrysostom told

his hearers in Constantinople that he did not believe that out of a hundred thousand so-called Christians to be found in the city, there would be one hundred saved.

*Mr. Vuilleumier will conclude his study of the third seal next week.* EDITORS.

## The Book That Protects

(Continued from page 1)

for bed. The uncle said, 'I thought you were going to sit up and watch.' But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the 'Age of Reason' have thus quieted this young infidel's fears?"

#### PROTECTS IN ALL WAYS

The divine Book is our safeguard. It is our protection against the sophistries of the evil one. Nearly all have heard the account of the soldier boy on the battle field who carried a small New Testament in his pocket. He had learned to love it. It was his bosom companion. The battle was raging. The bullets were mowing down the men on every side. This young man was struck; but the bullet was found lodged in the Testament, and he was spared. That Testament saved his life. It was his protection in that hour.

This same Word has protected its tens of thousands from the poisonous arrows of sin, fired against them by the enemy of our souls. His arrows cannot pierce the Word of truth. They fall powerless at our feet, and we are safe. When the devil, with his wily temptations, assailed the Son of God in the wilderness, our Saviour found protection by hiding behind the Word. He quoted the Scriptures. The enemy could not stand before the volley of "It is written," and he fled away. No better weapon can be used against the foe. A plain "Thus saith the Lord" will cause him to tremble and flee. Satan cannot match his power against the plain, unvarnished word of God, for it is the living Word.

#### LEARN THE WEAPON

But we must become acquainted with our weapon. We must know how to wield "the sword of the Spirit, which is the word of God." David could not use the armor of Saul, because he had not tried it. He was not accustomed to it, and he had to lay it aside. We must become acquainted with the Bible. We must know what it teaches, and thus be able to tell it to others. To explain to others what we ourselves do not understand, would take us a long time. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15. To do this, it is necessary to study the Word.

As his advice to our boys in the army, President Wilson has the following good words to say regarding this Book:

"The Bible is the word of life. I beg that you will read it and find this out for yourselves—read not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it not only full of real men and

women, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read, the more will it become plain to you what things are worth while and what are not, what things make men happy,—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them,—and the things that are guaranteed to make men unhappy,—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

#### THE VOICE TO THE SOUL

All our boys in the army should have the Bible to read. If they do not have it, it should be given to them, for it will prove a protection to them in the army life. If we will but read it prayerfully, we shall find it to be the voice of God to our souls. Through it, God will speak to our hearts, pointing out the way that we should take. Of the Bereans it is said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. We would do well to follow their example in this.

The Saviour said, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But the word of God must previously have been stored in the mind in order for the Holy Spirit to bring it to our remembrance in the hour of peril.

#### PROTECTS FROM DELUSION

Errors of every kind are sweeping the earth to-day. Many people are drawn away from the fundamental truths of the gospel. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24. The plain word of God is our protection against these errors. This Word, when believed and understood, will fortify us against all these last-day delusions. It will keep us from being led astray by the sophistries of this age. It will keep us from being lost in the fog of mysticism. The Saviour said to the Jews, "Ye do err, not knowing the Scriptures, nor the power of God." Matthew 22:29.

Yes, it is a book that protects us against sin and error. It will keep us in the hour of trial. We may entrench ourselves deeply in this Word and be safe. When tempted, we may recall God's promises, and meet Satan with a "Thus saith the Lord." Said David, "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11. It will protect us in the hour of need, for it is the word of God, and there is a God in heaven who is still doing things on the earth.

"WHEN hate is dead it should be buried."

## Loyalty to the Creator

BY GEORGE W. REASER

AS soon as the Lord had created the heavens and the earth, and, as the crowning act of His creative work, had brought the first human pair into existence, and, in the Sabbath institution, had given mankind a memorial of His creative power, that moment it became a fixed, a righteous principle, that, in order to maintain right relationship to his Creator, man must "remember the Sabbath day, to keep it holy."

In fact, the faithful observance of this memorial of creation became a perpetual test of loyalty to God, as well as the great safeguard against drifting into forgetfulness of Jehovah, and into indifference to His claims. Jehovah's "eternal purpose" for our world was that it should ultimately be filled with righteous characters. Perhaps no single factor was intended to be more directly instrumental in the accomplishment of this result than this continual memorial of the Creator and of a completed creation, when man was associated with God and with angels in Eden; for when the eternal purpose is carried to completion, all the conditions which prevailed in Eden will be restored.

#### WOULD HAVE BEEN NO IDOLATERS

Had Adam and his descendants continually expressed their loyalty to God in remembering the Sabbath day, to keep it holy, they would have been observers of Jehovah's standard of right-doing, His law, in all other ways, the world never would have drifted into idolatry, and the awful calamity of the Deluge never would have swept the world of all its inhabitants save one family.

It was Satan's continual, studied effort to have the knowledge of the living God blotted from the minds of men. As long as mankind faithfully regarded Jehovah's memorial of His created works, they would retain a knowledge of the true God. Failing to remember the Sabbath day, to keep it holy, they rapidly drifted into heathenism, with all of its attendant evils.

While the drift of the world into wickedness had the effect of causing the law of Jehovah to fall into obscurity, yet certain individuals remained loyal to God. Prominent among these was Abraham, "the father of the faithful," of whom God said, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. Such a man, God could use in the great work of carrying His eternal purpose to completion. To him Jehovah said, "In thee shall all families of the earth be blessed."

#### PROMINENT INSTITUTION

Because of the obscurity into which God's standard of a righteous character had fallen, He made a public proclamation of the law, and engraved it upon tables of enduring stone. Very few dispensations of Providence in the history of the world have been more awe-inspiring than the proclamation of the law from the summit of Mount Sinai. (See Exodus 19 and 20.) All of this was intended to impress humanity with the importance of the law, hold His people in obedience to the Lawgiver, and preserve them from the awful abyss of idolatry.

Let us next briefly observe the promi-

nence given to the Sabbath institution in the Old Testament history of God's recognized people.

Some people claim that for the first 3,500 years of the world's history, or until the proclamation of the law of God from Sinai, the Sabbath institution was not known to the people of God. This theory is overthrown by the fact that the seventh day was set apart and blessed for the race from the foundation of the world; by the above statement concerning Abraham's obedience to the commandments; and by the inspired record of the observance of the Sabbath by the children of Israel before they came to Sinai.

The Israelites coming, as they did, from a long period of slavery in Egypt, where the tendency was to obliterate the knowledge of the Creator from their minds, the Lord gave them a miraculous object lesson of the sacredness of the Sabbath. This object lesson was given in their food supply. For six days of the week, the necessary supply fell from heaven; but on the Sabbath, none fell. Moreover, if, during the week, more than the stipulated amount of their nourishment was gathered, and some was kept over till the next day, it invariably spoiled; while on the sixth day, a double supply could be gathered, and all of it that was not consumed on the sixth day was miraculously preserved for the Sabbath supply. This miracle was continued weekly for full forty years, or until the people were in possession of their Canaan home, and partook of "the old corn of the land." Exodus 16:22-30 and Joshua 5:12.

#### TO KNOW GOD

Jehovah, through Ezekiel, impressed the importance of the Sabbath institution by stating that He had given His people His Sabbath that they might know that the One who sanctified the day of the Sabbath was also the One who sanctified His people, and commanded them to observe the Sabbath as a sign of their knowledge of the true God. (See Ezekiel 20:12, 20.)

Through Jeremiah, Jehovah declared that on condition of faithful observance of the Sabbath down the ages on the part of His people, Jerusalem would stand forever; while on the other hand, disregard for the Sabbath day would bring certain destruction upon their holy city. Jeremiah 17:24-27.

Through Isaiah, the story of the perpetuity of the Sabbath institution is carried prophetically forward to the time when sin will have been overthrown, and Eden restored to the redeemed human family. Then, when sin and death are no more, mankind will again, in supreme delight, meet at the throne of the One who kept the first Sabbath day with our first parents in Eden. Isaiah 66:22, 23.

May it not be true that even now the presence of the Lord is more fully manifested with His people upon the Sabbath day than at any other time? This evidently was the experience of the faithful apostle on lonely Patmos, who asserted that he was "in the Spirit on the Lord's day," which day is "the Sabbath day according to the commandment."

GOD bless the good-natured; they bless everybody else.—Beecher.





# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROOM

## SPIRITUALISM INVESTIGATED

SIR A. CONAN DOYLE, after claiming to have investigated Spiritualism for the last thirty years, finally reaches the conclusion "that the testimony was so strong that no other religious movement in the world could put forward anything to compare with it." He found so many eminent men of science and other great leaders of world thought who were believers in Spiritualism, that he regarded it unwise to dismiss the doctrine as a delusion. And while the gentleman rather warmly speaks of Christ, yet he dismisses as utterly unimportant and a matter of superstition some of the leading doctrines of the New Testament.

If, instead of rejecting much that is taught in the New Testament, he had taken the pains to study its teachings reverently, he would have found many ringing warnings against the delusions that would ensnare the world just before the second coming of Christ. He would have read, for instance: "Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 8-12.

He would also have read such other warnings and statements as the following: "I saw three unclean spirits like frogs 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. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, together them to the battle of that great day of God Almighty." Revelation 16: 13, 14.

We must not be deluded by the thought that any supernatural beings that can appear to us are the spirits of dead friends. The Bible teaches that spirits of demons will hover about us if we permit them, and that they will greatly deceive us. This text most plainly says that the spirits of demons shall gather the kings of the earth—representing, of course, the mighty men—to the battle of the "great day of God the Almighty."

Let us not dismiss such clearly expressed precepts and principles of the great Jehovah Himself. Spiritualism is one of the crowning delusions of this age, and we need to be on our guard against it.

And while on our guard against Spiritualism, we need also to know that the spirits of demons are not the only unseen beings that may visit us. Speaking of His angels, the Lord says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 14.

And again the Word says: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

We may have our choice between the good angels and the bad, but we should not make the mistake of thinking any of them to be the spirits of the dead.

## COMMERCIAL RIVALRY

CHARLES M. LINCOLN, the managing editor of the New York World, on returning recently from Europe, had an editorial on the situation over there, that covered the greater part of a page. Speaking of war debts, he said: "It was stated in Commons, a day or two since, that if the war lasts another twelve months, Great Britain's national debt will be equal to the pre-war national debts of France, Germany, Austria-Hungary, Russia, and the United States added together. But Bonar Law points out that Germany is in far worse state, having spent thus far \$23,000,000,000, not including the amounts she has advanced to her allies."

On German inventiveness, he has the following significant sentence: "Some men who perhaps know whereof they speak, assert that Germany has recently perfected a gun that will shoot a projectile twenty-seven miles."

In regard to commercial plans for the future, Mr. Lincoln says: "Commercial England plans already for an unending war on commercial Germany. . . . Sir Edward Carson expressed fully the national feeling when he recently said: 'We must destroy in every country every German business, and get their businesses for ourselves. We can and ought to do that now.'" Following this quotation from Sir Edward Carson, Mr. Lincoln states, "Tremendous efforts are being made all over the world, radiating from London, looking to the complete absorption of the markets enjoyed by Germany before August 1, 1914." And furthermore, Mr. Lincoln continues, "France, too, in the midst of her trial, is finding time for consideration of what can be done to punish Germany with the weapons of peace."

The commercial rivalry, the hatreds, the vices, and all the rest of the evils that are let loose by this war, are rapidly creating conditions that will put the world beyond any possibility of human control. And as we study the prophecies of the soon coming Christ, and the promises concerning that great event, we

join the great apostle-prophet in his benediction and prayer: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22: 20.

The Lord is indeed soon coming. It will be a glorious time for those who are prepared; and there is yet time and opportunity for every one to get ready. Heed the invitation, and hasten while the day of probation lasts.

The apostle warns us against the bewitching sophistries of false philosophy: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily." Colossians 2: 8, 9.

Philosophy and vain deceit spoil the individual—so affirms the great apostle. They lead one to follow the traditions of men and the rudiments of the world. They lead us away from the Christ in whom "dwelleth all the fullness of the Godhead bodily."



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The British forces that captured Jerusalem have established guards at Bethlehem, the birthplace of Christ. The photo shows the Church of the Nativity, supposedly built where Jesus was born.

# Brought Down Price of Food

BY STEPHEN N. HASKELL

IN the days of Elisha, Benhadad, king of Syria, besieged Samaria, and cut off their resources, so that there was a famine in the land. The price of food was so high that women ate their own children.

One day, while the king of Israel was passing by on the wall, a woman cried to him, saying, "Help, my lord, O king!" He replied, "If the Lord do not help thee, whence shall I help thee?" Then he listened to her complaint: She and another woman, in their great distress, had agreed to kill their two children and eat them, rather than to starve to death. She had killed her son, and they had eaten him; but the other woman relented, in love for her offspring, and hid the child. 2 Kings 6: 26-29.

## WHY THE FAMINE?

The prophet Elisha was in Israel at this time. The wisdom and power of God had been manifested through him many times, both in performing miracles and in delivering Samaria. But the Lord had had no part in the famine; the sins of the people in rejecting God had brought it upon them. The king reasoned that the Lord could easily prevent the distress of the people on account of the famine, if He would. For this reason, he concluded that Elisha was responsible for the famine.

When this woman appealed to the king, and told the terrible story of eating her own child, he was greatly stirred. "And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh." In the agony of his soul, he cried out, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." Verses 30, 31.

Oftentimes God brings the severest afflictions upon persons, to cause them to repent, so that He can work for them. Whenever He does this, and the individual repents, God has agencies subject to His call, which, in His providence, He brings forth to work deliverance. "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Proverbs 26: 2.

Manasseh was once taken by the Assyrians, bound in fetters, and carried to Babylon. "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication." 2 Chronicles 33: 12, 13.

## WHEN PRICES CAME DOWN

The king of Israel, instead of humbling himself as Manasseh did, only humbled himself to get out of the difficulty. He was determined to kill the prophet Elisha. But Elisha uttered the following prophecy to him: "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of

Samaria." 2 Kings 7: 1. Had this prophecy been believed, there would have been great rejoicing in the camp of Israel. The word would have gone from family to family, that there would be plenty of food on the morrow. But because they could not see how the Lord could bring it about, they did not believe.

The providence of God at once prepared the way to fulfill this prediction. Four lepers were just outside the city, about the time the prophecy was made by Elisha; "and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." Verses 3, 4. To their astonishment, they found the camp deserted. This was reported to the king.

Upon investigation, this important fact was learned: After the prophet had made the announcement that there would

be plenty of food within twenty-four hours, "the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." Verse 6. The Syrians were frightened, and fled from their camp, leaving their tents and provisions; and these lepers carried the news back to the king of Israel.

It was the providence of God working upon the imagination of the Syrians which prepared the way for the fulfillment of the prophecy uttered by Elisha the prophet. But the man upon whom the king leaned, and who showed his unbelief, when Elisha uttered the prophecy, by saying, "Behold, if the Lord would make windows in heaven, might this thing be?" experienced the portion of the prophecy which related to him: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." Verse 2. He was put in charge of the gate; and in the rush for food, the people trod upon him and killed him. Verse 19.

When a prophet inspired of God bears his testimony, then God says, "My counsel shall stand, and I will do all My pleasure;" and He never fails to fulfill His word. Isaiah 46: 9, 10.



## A Canticle in War

BY ARTHUR W. SPALDING

GLORY to Thee, Father, and Author of glory!  
In these dread days,  
At altars of death-stricken homes and battle fields gory  
We render Thee praise!

Not with the offering of blood make we an oblation—  
Sacrifice vain—  
Though drenched is Thy footstool, by nation on nation,  
With blood profane.

We offer no sacrifice to Thee, but, bowed in sorrow,  
Lowly we kneel,  
Praying that after this darkness, some happy to-morrow  
Thy face shall reveal.

For though the heavens above us are crashing with thunder,  
And earth beneath  
Reels with the blows of the pitiless swords that sunder  
Loves in black death,

Still to Thy throne, the seat of immutable justice,  
We lift our eyes,  
Knowing that out of the turmoil, we yet shall witness  
Some glad surprise.

For though the madness of nations, in wrath and in terror,  
Cast down the right,  
Soon shall be ended that madness, and evil, and error,  
Before Thy might.

Light from the darkness! Out of the midnight Thy glory!  
From battle to peace!  
For in the battle of battles is ended earth's story,  
And time shall cease.

Then, though war rage, and evil blast men with its wages,  
Glory to Thee!  
For, lo, we behold, enwrapped in the doom of the ages,  
Eternity!

# SEEING THE FUTURE

BY W. F. MARTIN

TO every thinking mind there arise three questions: What am I, whence came I, and whither am I bound? That includes the present, the past, and the future. The past is interesting from a historical standpoint, the present is all-important, and the future is a matter of contemplation.

There is that in the human heart which makes it long to know the future. Oftentimes we wish that some one would lift the veil and let us see what is on beyond. Most of the people of the world have but a hazy idea of what awaits the people of God. They have no true conception of that which God has prepared for them.

It is true that we cannot conceive the fullness of the future. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Yet "God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Corinthians 2: 9, 10.

## FORMED TO BE INHABITED

At the time of creation, God had a purpose for men and for man's abode. "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." Isaiah 45: 18. Although the earth shows the handiwork of God, it was not simply to be an ornament. It was made to be inhabited. Not only is this true, but it was made as an abode of righteous people. "The righteous shall never be removed: but the wicked shall not inhabit the earth." Proverbs 10: 30.

According to the record giving the genesis of things, Eden was the choice spot of the world, and the Garden of Eden the choicest. Had sin not entered, the whole earth in time would have been as Eden's garden. Man was placed in the garden to dress the vineyard and to keep it, and was told to multiply and replenish the earth and subdue it.

But sin came in, and sinful man could not be trusted with the beauties of Eden. Then God must either relinquish His pur-

pose to people the earth with righteous beings, or He must provide a substitute for man, in order that His original purpose might be carried out. He did the latter. God said to the instigator of sin: "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. That this may be accomplished, not only sin, but the results of sin, must be effaced.

## CHRIST AS A SEEKER

When the Saviour came to the world, He declared, "The Son of man is come to seek and to save that which was lost." Luke 19: 10. Character was lost, the dominion was lost; both must be restored. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8. "Blessed are the meek: for they shall inherit the earth." Matthew 5: 5. The original dominion will be restored. To man was given dominion over the earth, and that is the "first dominion," which is to be brought back to the "tower of the flock." "The meek," those who have learned to bow in submission to the will of God, will "inherit the earth."

First the earth must be restored to its original beauty. That is a part of the great plan. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." "And God shall wipe away all tears from their eyes; 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. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21: 1, 4, 5.

## VISION OF RESTORED EARTH

Long before, the prophet had in vision seen the earth restored. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65: 17.

Peter also had a revelation of the events connected with the bringing of this about and that which would follow. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 12, 13.

This is the earth made new. Sinners, those who have refused to learn to love God and obey Him here, will be consumed. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10. That will remove sin and sinners. According to the promise, which Peter no doubt had read in Isaiah, he, with the faithful, looked for a new heavens and a new earth, wherein the righteous should dwell. Then Abraham, and all the redeemed, will possess the land. It will be the earth made new, with the holy city as its capital,—the city whose walls are salvation, and whose gates are praise.

## Under Law—Under Grace

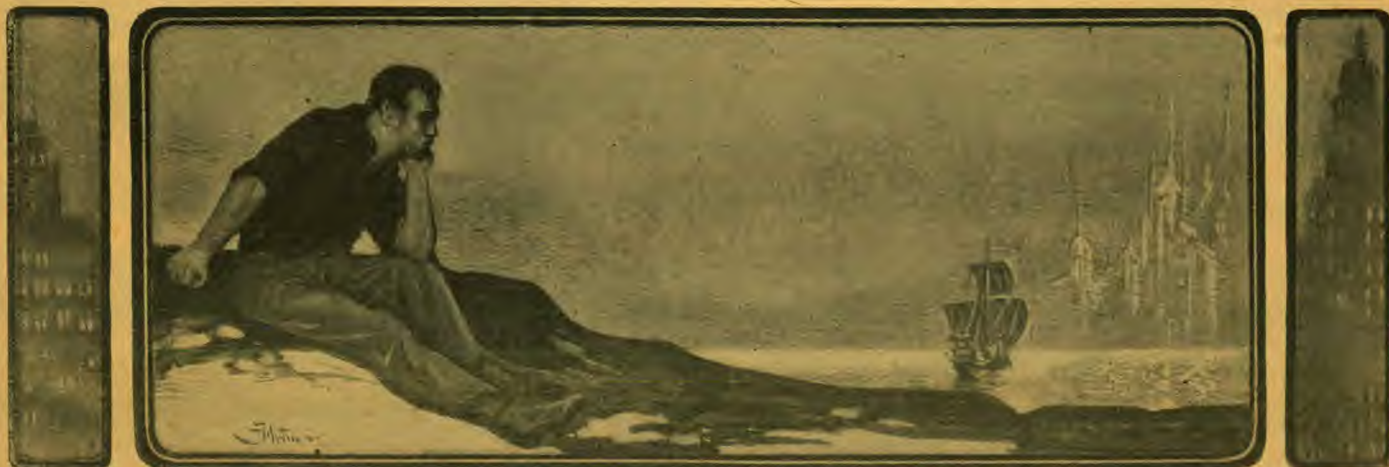
"Your friend Bryant is in trouble, I hear."

"Trouble?" was the questioned answer to my neighbor.

"Yes; got taken in by the police for having one blind lamp on his car a few nights ago. Seems the judge let him off for the present. The elder said he knew the light was out, but that he had had no chance to have it attended to."

"So the judge let him off, did he? That is a little unusual for Judge Cook. He seems to be right after the owners of cars. What made him so merciful, I wonder."

"By the way, neighbor, that illustrates the text we were talking about the other day. Remember you said we are not under law any more, but under grace. That is the way it is with Elder Bryant, isn't it? As long as he keeps his lights going, he does not fear the law. I see he goes everywhere gathering up people for the services, without fear of the law. In fact, he is not under the law at all; he is under grace—the grace of Judge Cook. But the minute he lets his lights go out again, you will see a policeman on his trail, and he will be under law again; and it will go hard with him then, I wager."



"There is that in the human heart which makes it long to know the future."

"It is the same with the Christian. He was a sinner; and as a sinner, he deserved punishment. But he promised to 'let his light shine'—to keep to the figure; and as long as he does that, the law against sin and sinners does not apply to him at all. The lawgiver still regards the law as existing, but it is not operative in the case of the man who does not transgress it. Such a man is 'under grace,' and has no fear. 'Perfect love'—perfect obedience—"casteth out fear."

"Thanks for your little sermon," said my neighbor. "It puts matters in a different light."

"Makes the matter clear, doesn't it?" I asked.

"Well, yes, it does. The preachers seem to cover up the truth with a multitude of words, and we common people cannot understand. Your explanation looks clear, though. Pretty serious, too;

seems to leave only one thing for a man to do."

"Yes, sir, the words of the Master make that plain: 'If ye love Me, keep My commandments.' Never once in all the Bible is there a word about doing away with God's commandments. If there were no law, there would be no sin; and this world is not a very good example of a place where there is no sin.

"The only one who need not fear the law is the one who does not break it; and the true child of God is the only one who is clear, and he is not the one to boast of it. But there is a satisfaction that comes by obedience, which I hope you will soon enjoy. In a world of sin and death, it behooves us to be safely sheltered; and the only place of safety is in the shadow of the cross. Come again, and let us study these matters further."

MAX HILL.

## Hurried Till They Died

BY MRS. MYRTA E. STEWARD

"WHY don't we have a pretty house, like the other girls?" queried anxious little Ernestine Brayton. "They asked me to-day. Edith told them we could if we wanted it. She said she heard her father say we are the richest folks in the country; so the girls said no more. But, oh, this bad house! We have nice, big barns."

"We have to have big barns," her mother explained, "to put the great harvests in; but we can get along with a little house. Father is trying to save means, so we won't have to work when we are old. That is the reason we don't have a fine house and an auto, like the rest." The child seemed satisfied.

Mr. Brayton cared for nothing else so much as for his splendid farm, in the Middle West of the United States. He sent his children to school, not that he valued education, but because the law required it.

Those were happy days for Ernie. She and her chum, Edith Golden, loved each other with all the devotion and confidence of childhood. This sweet attachment did not grow less with advancing years. But after arriving at maturity, the two were long separated, for Edith took a medical course in a distant city.

It was autumn. Mr. Brayton had filled his platform spring wagon with baskets of potatoes, the packing of which he had himself superintended. Early in the morning, accompanied by his wife, he drove to the city. Mrs. Brayton had given her faithful daughter the unusual privilege of spending the period of her absence as she chose.

Ernie watched their departure, wishing she too might have a drive, anywhere to get away from home. But she went about her work, feeding the chickens, washing the dishes, and sweeping the house, when, as she was about to throw herself onto the lounge, a rap on the door announced a caller.

Hastily obeying the summons, whom should she find but Edith Golden! The unexpected appearance startled and dazed the hitherto listless caretaker. Re-

covering herself, she cried: "Oh, Edith! I'm so glad to see you! Do come in."

After they had conversed a while, Edith remarked, "I have come to take you to town; so get on your wraps."

Preparations were soon completed, and the happy friends were on their way with the horse and the phaëton.

Leaning back against the luxurious cushions, Ernie ejaculated: "Oh, this is delicious! How good of you to come for me, Edith! You are a rainbow on a black sky—or that sweet blossom among the thorns," pointing to an osage orange hedge they were passing.

Edith looked up quickly to catch the meaning.

"Ernie, you are very thin. Tell me all about it, dearie. I shall have to get acquainted with my old chum again."

"Yes; let me breathe a little first." The next thing was voices from a passing carriage. Ernie had been asleep.

"Oh, Edith, do forgive me! I love you best of anybody; but I'm so sleepy all the time!"

"I am glad to see you rest; but I'm anxious to know all about you, Ernie."

"I wish I had something good and interesting to tell you. My life is barren. All the family are good to me, but it's work, work, nothing but work.

"I may as well begin with the sun.

Everybody is up before four o'clock. When mother calls me, I'm always half dead, I so want to sleep. If I don't spring up at once, 'Hurry, hurry up, quickety, quick,' comes ringing up the stairs. This I hear many times a day. Dear mother is always tired and nervous. She doesn't know how the words hurt me."

"Poor child!"

"Mother gets breakfast. I go to the milk house to skim the milk, and churn, and work over butter. After breakfast, I turn over the cheeses."

"That is too hard work for you."

"The men don't have time. They work hard too. Mother and I take care of the garden. Then there's always sewing, mending, and knitting to be done. There's never a minute to rest. When we have harvesters, threshers, and butchering, it is harder still. Often I'm so tired I can get no sleep till near midnight; but I must be up early in the morning just the same. What makes my nerves tingle more than anything else is 'Hurry, hurry up, quickety, quick.'"

"Why do you all work so?"

"Father says he has to, his taxes are so high. He is afraid something is going to happen so he and mother will die in the poorhouse."

"He seems to be on the way to the insane asylum, instead of the poorhouse. I think I can tell pretty nearly what the diet of the family is."

After Edith had mentioned many unhealthful articles of food, and the eating at unseasonable hours, Ernie admitted she had told it as correctly as she herself could have done, adding, "As soon as they are through eating, they are at the work again."

"No wonder, under the lash of such a diet! They do not realize they are running a close race with a complete breakdown."

"Mother is not well. Her face often gets very red when she is tired. Father complains of severe pain in his left side, going to the ends of his fingers. Then he feels suffocated, and thinks he is going to die."

"Ah, he has heart trouble! Under a great strain, he is liable to pass away. Neither your father nor your mother should ever be hurried or excited, or have a fit of ill humor; and both should have an unstimulating diet."

When the girls neared town, Ernestine exclaimed, "Here are father and mother now, going home."

As they passed, Ernie saw her mother smile faintly, and heard her call out, "Hurry, hurry round; quickety, quick."



"We have to have big barns to put the great harvests in."

The dear child sighed, and said half audibly, "I wish I could never hear that again." Ernie would not have said that, had she known how soon she was to have her wish.

The young women were about to enter a grocery store. They found the salesmen inside indignant. "The old skin-flint! He didn't ask for anything but he wanted it for less. At the same time, he charged more for his potatoes than I told him I was paying."

At this instant, a would-be purchaser exclaimed: "Just look here! Is this the kind of goods you handle?" The potatoes on top of the basket were fine and large, those under were very small. "I know who brought them, and I've made up my mind I'll have nothing more to do with Mr. Brayton."

Ernie had not suspected of whom they were speaking, till she heard her father's name. She was thoroughly startled and abashed. So absorbed were the clerks, that the girls left unobserved. They crossed the street, and entered a park, where they found seats. There Ernie remained while Edith went to do her shopping. A woman who sat near noticed that Ernie appeared ill; and she brought her some water, and remained with her till Edith returned.

At a dry goods establishment, the Braytons were again under discussion when Edith entered.

"The idea—two yards of ten cent gingham for eighteen cents! Who else would have thought of such a thing?" one of the salesmen exclaimed.

"Two cents is the measure of her little soul," his companion gravely replied.

"I have learned how to manage such people," observed a third. "Put everything up. They are satisfied if you fall from your price. There's no mistake, that class of folks are marked. I wish they knew how everybody hates to see them coming."

"Did you ever see their home?" inquired the cash girl. "They might as much as have a clump of clean-faced pansies to make it sociable. I'd plant some pretty vines to hide the ugliness."

"Oh, you dear little goosie," interrupted her brother, "you don't understand. Every minute is money. How could they spend a minute on beauty!"

Edith did not consider it necessary that any one should know she was a friend of the family. Her purchases concluded, the girls were soon on their way home.

"I'm so sorry you heard those remarks!" said Edith tenderly.

"I'm more sorry there was any reason for them," murmured Ernie.

After a pause, her friend observed: "I am studying a way out of all this. Suppose we think it over, and pray about it. You trust in the precious Saviour, don't you, dearie?"

"I try to."

"He has made some very blessed promises to us: 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.' 'Casting all your care upon Him; for He careth for you.'"

"Oh, oh! For me? Is that for me?" A faint flush crept over the wan features. The stricken one was both comforted and strengthened.

When the two arrived at Mr. Brayton's, they noticed something unusual. People were coming and going hurriedly. Ernie

inquired of a neighbor what it meant. He replied: "Your mother has had a fit. She rode from town in an open wagon, in the hot sun, and began to get dinner, when she fell."

Ernie hastened into the house, while Edith tied the horse and then followed her. Mrs. Brayton had been removed from the kitchen, and some one had gone for the doctor. Her breathing was very heavy, her face was scarlet, while the pupil of one eye was large, and the other small, which Edith knew was a sure indication of apoplexy.

Finding that no one was doing anything for the prostrate woman, Edith raised her head, and proceeded to lay cloths upon it, wet in the coldest water that could be procured. These were renewed as fast as they became warm. Meantime she had her feet put into as hot water as could be borne. This treatment was continued till the physician arrived.

He said it was precisely what he should have prescribed. "And all the time," he added, "she should have been rubbed vigorously all over, to prevent the blood's congesting inwardly when it left the head."

Ere long Mrs. Brayton was upon her feet again. In spite of all directions and many entreaties to be calm and move slowly, her former hurried habits soon began to assert themselves again. The

presumptuous woman was in greater danger than before, and less able to survive another attack. But it came; and this time, her existence was the forfeit.

Not many days after the funeral, when Mr. Brayton was leading his horse to water, it sprang away from him. He ran after the animal into the corn. Several hours later, the remains of what might have been a noble man were found where he had fallen. An overworked heart had at last yielded. Mr. Brayton had expired on the bosom of his idol.

There were many who thought, if they did not say, that the judgments of God had fallen on the family. The Braytons suffered the results of the transgression of the Creator's natural law. Ignorance was no safeguard.

Ernie deeply regretted not returning with her mother the day they all went to the city. But while she was conscious of the blackness of darkness all around her, there was an open sky above, through which, by faith, she saw Jesus; and the dear girl knew that He knew and cared.

The orphan found a restful home with Edith's father's family, where all endeavored to soothe her grief. Especially did the bereaved girl appreciate the motherly tenderness of Mrs. Golden. Said she to Edith, with a pitiful remembrance of her own misguided parent: "Your mother is a wonderful woman. I should think you would worship her."



## Defenses Against Disease

BY DANIEL H. KRESS, M. D.

**G**ERMS are seeds. Seeds must have soil for growth. Pathogenic microorganisms do not flourish in healthy tissue any more than they do in clean back alleys exposed to sunshine. They require the same conditions within the body that favor their growth on the outside. Many men and women carry within them germs of tuberculosis, typhoid fever, diphtheria, and so forth; but so long as the body tissues are kept clean and free from impurities, the germs can do little or no harm. A healthy body is germ proof.

Should organic impurities, for some reason, accumulate within the body, and the vitality of the tissues thus be lowered, tuberculosis, pneumonia, and other diseases may at any time develop.

### GATEWAYS OF GERMS

Sunshine and pure air are the greatest aid in maintaining pure blood and building up the defenses of the body. Clean, nourishing food, rightly combined, with moderate exercise daily, also aids in building up and maintaining the bodily defenses. While impurities may gain entrance to the body through the lungs, the chief gateway is probably the alimentary tract. Impurities in the food pass directly into the circulation. Impurities may also be formed within the alimentary tract, through the fermenta-

tion and putrefaction resulting from dietetic errors.

A microscopical examination of the contents of the colon reveals a great number of microorganisms. It has been estimated that the number daily thrown off in the excreta of one who feeds on the ordinary mixed diet reaches, in some instances, considerably over one hundred billion. Fortunately, many of these organisms are not harmful; but others of them are of a dangerous nature, capable of producing poisons that are destructive and deadly. Many diseases that a few years ago were little understood, we now know to be due to the poisons developed in the alimentary tract, not in sufficient quantities to prove fatal at once, but in sufficient daily quantities to bring about serious functional disturbances of the organs of the body, and gradually structural changes of the same.

Arteriosclerosis, or hardening of the arteries, is frequently brought about through the constant irritation resulting from poisons absorbed from the intestinal tract.

### "FRIENDLY GERMS"

Recognizing that some bacteria form poisons which are highly injurious, while the products formed by others are not,

and that certain less harmful bacteria tend to inhibit the growth of the more harmful ones, the plan has been devised of introducing into the alimentary tract the less dangerous bacteria, or so-called "friendly germs," for the purpose of prohibiting the growth of the more deadly ones that may be introduced in the food or the drink.

Certain peasants of Bulgaria, it was found, who were noted for their longevity, lived almost exclusively on bread and sour milk. Naturally, longevity and sour milk were associated. An analysis of the milk showed the presence of lactic acid bacteria. These excreted an acid that interfered with the growth of the germs of putrefaction.

#### FOOD FOR THE GERMS

There are certain foods which favor the growth of the more dangerous bacteria in the intestines. At the head of this list of foods are meat and fish. Ordinary animal fats also increase the intestinal putrefaction. Dairy products, as butter and cream, favor their growth. Any substance that forms a good medium for the growth of bacteria outside the body will, under favorable conditions, favor their growth within the body. The highly proteid foods, especially if of an animal nature, readily decay.

When meat is given up, there is no necessity for substituting other highly nitrogenous foods. In the past, a mistake in this respect has been made by many of those who have discarded meats from the dietary. In the grains, with a moderate use of legumes and fruits, the food elements are arranged in about the right proportions for the needs of the body.

#### OLIVE OIL

Many wholesome fats may be substituted for butter and cream. Among free fats, none is superior to olive oil. For consumptives, or the emaciated, olive oil will be found far superior to the cod-liver oil preparations so highly recommended. Olive oil does not contain germs, neither does it become rancid so readily as does butter. Those who do not relish the flavor of olive oil can get rid of the peculiar taste by heating the oil. With a little perseverance, olive oil will soon be relished.

Cottonseed oil may be used. Nuts, as almonds, pecans, and English walnuts, are rich in fats, and are not difficult to digest if well masticated. Raw vegetables, as lettuce, celery, cabbage slaw, and carrots, prevent putrefaction.

The digestive tract in health is furnished with more or less efficient methods of defense against bacterial invaders. The normal gastric juice provides a degree of acidity which is destructive to most varieties of germs.

#### HOT WEATHER AND WORRY

In hot weather, there is a general relaxation of the system, and naturally the digestive juices are diminished in quantity and quality, and bacterial growth is encouraged. Worry has a similar influence. A healthy digestive tract not merely will inhibit the growth of bacterial life, but will not permit microorganisms to pass through its walls.

Shortly after death, the bacteria formerly inhabiting the intestines may be found in the blood and the tissues. In-

testinal bacteria are capable of penetrating the walls of the intestines of a dying organism. They may also gain entrance into the blood and the tissues when for any cause there is lowered vitality of the intestinal walls.

Typhoid fever, tuberculosis, pneumonia, and other bacteria may be harbored in the intestinal canal for months or even years; and at a time when there exists lowered vitality, induced by colds, influenza, warm weather, worry, fear, fatigue, or other causes, these organisms may, through the temporary cell infirmity of the intestinal walls, gain entrance into the general circulation.

#### PUNCTURED BY WORMS

Intestinal worms may also play a part in intestinal inoculation and infection. Just as the mosquito is capable of conveying the plasmodia of malaria to human subjects by puncturing the skin, and as bedbugs may convey the germs of tuberculosis, so these intestinal parasites may open a gateway through the walls of the intestines for the entrance of the typhoid bacteria, germs of tuberculosis, and so forth, by puncturing the intestinal walls.

Germs entering the system through the intestinal walls develop usually at the point of least resistance. The lungs, from excessive elimination of poisons, and from the inhalation of impure air, afford the most favorable point for the growth of the germs of tuberculosis and pneumonia.

In auto-intoxication of intestinal origin, the skin is frequently anæmic, dry, and inactive. Internal and visceral congestion exists. The person takes cold from the least exposure to drafts. General treatment should aim at equalizing the circulation, by inducing the blood to the periphery and fixing it there, thus relieving internal congestion. Hydrotherapy, massage, sun baths, air baths, and friction to the skin, may all be employed with excellent success.

#### PUTREFACTIVE FOODS

The aim of the diet should be to make the intestinal culture media less favorable for germs. It will be necessary to avoid foods that favor putrefactive changes, such as meats, animal fats, and in some cases even butter.

Well baked or dextrinized carbonaceous foods and fresh fruits form the best foods for such cases. After a time, legumes may be added to this diet. Eggs also may be added later. In severe cases, clotted milk, kumiss, or buttermilk may be used for the purpose of antagonizing the germ of putrefaction.

The aim, however, should be to secure, as far as possible, a condition of the alimentary tract which discourages putrefaction. Drinking with meals, or the free use of liquids of any kind, favors putrefaction. It would be better to have one meal composed of solid foods, requiring thorough mastication, and then, if desired, have the next meal composed of liquids, rather than use liquids freely with solids at the same meal. Dry foods stimulate the flow of the saliva and the gastric juice, and also favor absorption, thus tending to prevent putrefactive changes.

The use of fresh, subacid fruits at the close of the meal is beneficial. In cases

of extreme dilatation of the stomach, the fibrous portion of fruits, such as apples and cherries, should be rejected, and merely the juice should be swallowed. The acid in these fruits is destructive to germs of putrefaction. They should be eaten at or near the close of the meal, so as not to interfere with the starch digestion.

## Two Thousand Miles of Missionary Possibilities

RECENTLY the writer left Shanghai by river steamer for a journey on China's greatest river, the Yangtze Kiang. This is not only China's greatest river, but it is one of the world's great rivers. From the standpoint of population along its banks, no river perhaps in the world can compete with it; and not only the great land population, for hundreds of thousands live on river boats. It is estimated that along the banks of the Yangtze and its tributaries live 200,000,000 people.

Near the mouth of this great river is the island of Tsungming, on either side of which the Yangtze pours its volume of water on to the sea. On either side of the island, the river is many miles wide. The island has a million inhabitants. Besides the denizens of the river who trade from port to port in their boats propelled by sail and oars, there are swarms of human beings moving to and fro on the many steamers and launches which daily ply up and down the river. Our farthest inland mission station, Chungking, in the province of Szechuan, can be reached by steamer,—1,500 miles up the Yangtze. But far above Chungking, for at least 500 miles, on the Yangtze and its tributaries, boats carry freight to the millions who inhabit the provinces bordering on Tibet and Burma.

With all the cities, villages, and riverboat population, what wonderful possibilities lie before the Christian missionary! When Robert Morrison arrived in Canton, China, a little over a century ago, the Yangtze was a closed door. Her conservative peoples wanted nothing the missionary had to give. Prejudice was strong, and the early missionaries battled with many difficulties. Barriers of superstitions, ignorance, false religions, and difficult languages, more formidable than China's Great Wall, oftentimes baffled the Christian worker.

But to-day, while no easy task is set before the missionary, conditions are vastly changed. A thousand doors of missionary opportunity along the Yangtze are swung wide open, bidding the Christian worker enter. Now, just now, is the church's opportunity, inviting and insistent. And here is seen at once the church's responsibility. "Time," said Dr. Pierson, "hath brought forth two giants, Opportunity and Responsibility." Now is our opportunity, and the responsibility we must not carry lightly.

J. E. FULTON.

SORROW is sometimes the shadow cast by a great tower of strength intended for our support and safety; but we frequently fail to observe the tower, and do not obtain its benefits, because our faces are turned from the Source of strength, and we looking earthward instead of toward heaven.

J. A. STRICKLAND.

## “Stretcher Bearers, Forward!”

“The command rang along the trenches and out through the gray drizzle of a murky dawn weighted with lowering clouds of death. In answer to the call, the ambulance men sprang forward to their work. It was rough traveling over ground not only plowed, but literally turned upside down, by the terrific bombardment.” This is the way Ruth Lees Olson’s story in the *Signs Magazine* for February starts out.

And such a story! One of the intense, interest-gripping kind that holds you until the last sentence is read. You would think the writer had been an eyewitness to the tragic scenes so vividly described. It seems that the hero, a captain, had to be felled by the enemy and prostrated on his back in a base hospital before he could learn to know God. A sweet-voiced, godly wearer of the Red Cross insignia was the bearer of the life-giving message to him.

You will get good from reading it. Copies of this February (soldier) number in the hands of the khaki-clad might be the means of bringing them to Christ.

## The SIGNS of the Times MAGAZINE

A Magazine With a Message



Here are a few of the other comment-provoking features for February:

- SIGNIFICANT CHURCH MOVEMENTS THROUGH THE MOHAMMEDAN HELL BOWING THE TURK TO THE DOOR
- THE BLIGHT OF THE GREAT RED PLAGUE
- THE BRAND OF THE SLACKER SEND THEM AWAY WITH A PRAYER
- THE RELIGIOUS TRUST AGITATION UNSEATING THE GOD OF WAR
- AMERICA’S LIBERTY BELL STILL PEALS

And every number as good. Think of it! \$1.50, the price for a whole year, or 15c for a single copy, looks small in comparison, doesn’t it! Don’t try to get along without the *Signs Magazine*. Readers are able to discuss intelligently such topics as the world war, the industrial situation, world politics, and the great religious questions.

### 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.

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. Write for prices. Address A. J. Iden & Co., Nevada, Iowa.

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

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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

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JAMES COCHRAN, *Circulation Manager.*

### NOTICE

In order to meet the increasing demand for nurses, the Loma Linda Nurses’ Training School will begin a new course on March 10, 1918.

The privilege of applying for this course is open to earnest Christian young men and women who are over 19 years of age and who have completed 10 grades of regular school work.

Write for calendar and application blanks to Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, California.

# Don’t Overlook This FACT

Three days from now (January 29), the new *SIGNS* weekly subscription rates become effective.

If, on the 29th, the 30th, or the 31st, you renew your subscription for a year, you will save 50c. Present price, \$1.00; new price, \$1.50. Some are renewing for two, three, and even five years. Or, if you can use a club of five or more copies, you may secure them during these next two or three days at a cost of 80c each for a year; the new price will be \$1.00 each. Those who order five or more for a year to different names and addresses may still secure the 85c each rate; the new price will be \$1.15.

You can’t afford to overlook this money-saving opportunity. Act upon the impulse to do. Act upon it to-day; to-morrow may be too late. Tell your tract society secretary, when you order, to make it clear to us that your order bore a January date.

SIGNS OF THE TIMES.

### "Fools and Slow of Heart"

NO one will deny that the Jewish nation had a very strong creed in the time of Christ, which they claimed was based upon the writings of Moses and the prophets. They were very religious. They went into the synagogues with solemn mien and pious pretense; but they were not able to answer the clear teachings of the young Nazarene, so beautifully and convincingly drawn from the sacred writers which the Jewish nation claimed to hold in reverent esteem.

But with suspicious words they aroused prejudices and stirred up sentiments which finally caused the rabble to drag the Christ from the judgment hall to Calvary and crucify Him,—the very Christ who had come to save them, and who loved them with an everlasting love.

Upbraiding His disciples after His crucifixion, the Master said, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24: 25. Is there not great danger that we of this time will repeat the mistake of both Jew and disciple in the time of Christ, who were so slow to believe what the prophets had spoken? We should be admonished by these things.

### Men's Hearts Fail

WAS this world ever in such a calamitous condition? Doubtless, down in the bottom of our hearts, most of us will agree that never has our planet been so torn by calamity and destruction since the days of the Flood.

Not only do we have the great world war that is taking its toll of human life and pouring out its rivers of human suffering; but one day the papers tell us of a great Halifax disaster, where millions of dollars' worth of property is destroyed and thousands of lives are lost, while other thousands are reduced to suffering. Another day we hear of a similar calamity in possibly greater proportions through the succession of earthquakes in Guatemala. On another day we read of a fire destroying block after block in large cities, such as that in Norfolk, Virginia. On another day we read of the intensely cold weather in the Southern States, causing much suffering and death, and this cold wave interspersed by tornadoes that visit two or three states, spreading still further death and destruction. Then from day to day we read of the great storm and cold wave that has gripped the Middle West, reaching clear back to the Atlantic seaboard.

Of this cold and blizzard weather that has visited the East, the *New York World* says, "With the United States engaged in a great world war, it is an international disaster."

When Israel of old was in her most sunken, debased, and sinful condition,

God sent the message to her through the prophet Ezekiel: "Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it." Ezekiel 13: 10-13.

Speaking of ancient Israel, the apostle

even speak English, is scarce at \$100 a month. And these standards dictate wages in neighboring callings, particularly in the coal mines. Wages there are so good that the men please themselves as to the hours and days they work."

And referring to the problem created by the labor situation, the *Journal* adds, "No graver crisis confronts the United States, not even the war itself, which is only one of the causes which has brought about present conditions."

The wages now paid are abnormal; all business is abnormal. It is thrown out of its natural channels almost wholly. In the neighborhood of fifty million men are under arms. As many more are required to manufacture the munitions of strife. These millions of people, should peace be declared, will be thrown back upon society; and where are the master minds with sufficient largeness of heart to meet the situation? And as the war continues, these conditions are growing worse and worse.

It would seem that any one ought to be able to see that such an abnormal situation can only be met by the great and supernatural event of the second coming of Christ. The power to be displayed in that great day is the only thing that is able to cope with such tremendous world conditions.



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Police reserves had to be called to quell the riot which recently occurred in front of this coal yard. Within a few hours, a crowd of over 2,000 had gathered; and after waiting some time, they rushed the gates, and smashed every window of the company's office. Each person in line brought a ticket that entitled him to one basket of coal. Many baby carriages were used to cart the coal.

Paul says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10: 11.

God always deals with incorrigible sin after the same manner; and is it not perfectly apparent that we have reached the time of which the Saviour foretold that men's hearts would be failing them for fear while looking after the calamitous conditions coming over the earth?

But we need not be filled with fear and perplexity over these conditions, if we have accepted the Saviour and the shelter that He so kindly offers. The Lord Jesus will protect every one who comes to Him, and His protection includes the gift of eternal life.

### The Impending Crisis

UPON the topic of wages, the *Wall Street Journal* has the following to say: "Stories of wages from the Pittsburgh district are almost unbelievable. Some rollers in the mills, on a tonnage basis, have made as much as \$40 a day; and mere muscle, unable to read, write, or

SAYS the *New York World*, "The peace that ends this war will not be made by governments, but by peoples, so far as the essentials are concerned." Many men seem to be speaking with a great deal of confidence in regard to the peace that will terminate this war. Without doubt, we will have a cessation of hostilities, and the world and the professed church will raise the cry of peace and safety, as foretold by the apostle Paul. And the word will go out into all the world, Who is able to make war with the beast? But those who are following their Bibles instead of the theories and creeds of men, know we may not expect a peace that is worthy of the name, until after the second coming of Christ.

MR. J. E. FULTON, in charge of our work in the Asiatic Division, writes of meeting a man belonging to the Kansu province, by the name of Sha Fi Er, who has read his Bible through over seventy times. He and two hundred others are keeping the seventh day of the week, the Bible Sabbath, having come out from Mohammedanism through the reading of the divine Word. This is another one of the striking illustrations of the mighty work that God is doing in these times through His divine Book. The Book itself speaks to the heart and transforms the life if we but give it a chance.