

# Signs of the Times

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## The Kingdom That Will Endure

By E. L. CARDEY



WHEN cometh the end, . . . when He shall have put down all rule and all authority and power." 1 Corinthians 15:24.

For this purpose, Christ Jesus was manifested in the flesh among men, that He might conquer sin, and all power which is based upon sin. He lived here that some day He might change the present condition of the world, and bring in an entirely new order of things.

Christ was here as one who was alone, because He could not agree with the standards of the world. The religious systems and the civil power set themselves against Him, because men and the devil knew that if He triumphed, they were doomed to destruction. And when His work on earth was finished, did He not speak as one who knew He was a conqueror, and that the foe lay at His feet? When surrounded by the Jewish mob, and confronted by the greatest civil power this world has ever known, with what confidence, amounting almost to utter disregard of these conditions, He said to Pilate, "Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin."

He came, He conquered; therefore His order of government will surely succeed all this now existing. Of this change, all the prophets wrote. We can note only a few of them in this connection.

Nebuchadnezzar, king of Babylon, had built up a great kingdom. He was concerned about the future of it, hoping, of course, that it might be handed down through succeeding generations and stand forever.

The God of heaven gave him a dream of a great metallic man whose head was of gold, his breast and arms of silver, his sides of brass, his legs of iron, and his feet part of iron and part of clay.

God Himself, through His servant Daniel, interpreted the dream, and said that the four metals represented four kingdoms which would succeed one another. The fourth kingdom would be divided, but there would be in it the strength of iron. Daniel 2:1-42.

Scanning the field of history, we quickly see the rise and fall of the four kingdoms; namely, Babylon, Medo-Persia, Grecia, and Rome. And true to the prophecy, Rome was divided into the present states of Europe.

The prophecy then describes the rise of another kingdom, as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

A stone kingdom! The kingdom which succeeds the metal kingdoms is represented by that which is esteemed the most common in this world; yet it absolutely destroys and annihilates these kingdoms, and it fills the earth. In interpreting this verse, the prophet declares that the stone represents the kingdom of God, which will be established upon the ruins of the kingdoms of this world.

This same prophet, Daniel, had a vision of the rise and fall of these same four universal kingdoms; and then he described that which will follow the overthrow of the last earthly kingdom, as follows: "The Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

To this also agree the words of the Saviour, "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. It doesn't take much thought for one to be convinced that the present order of things will have to be mightily changed if the "meek" are to rule in this world!

Every form of government that men could devise has been tried, and all have completely failed. The human race has had the rule of the city states, (Continued on page 4)

"While the world is bleeding to death, a veritable crop of speculators have developed who have enriched themselves at the expense of ninety-nine per cent of the people."





## Said in Few Words

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

SUNDAY.—Luke 24: 27. "The Bible is like a good portrait of Christ: He looks at you whatever position you are in, wherever you read."

MONDAY.—Job 9: 2. "Job's question is answered by Paul: 'Justified freely by His grace through the redemption that is in Christ Jesus.' Romans 3: 24."

TUESDAY.—Mark 9: 23. "Any one can believe, so we are endowed with practical omnipotence in Christ."

WEDNESDAY.—Luke 11: 42. "In other words, the Pharisees were pious at the wrong places."

THURSDAY.—Psalm 67: 1, 2. "If this prayer be answered, the whole world should be blessed through us."

FRIDAY.—Mark 12: 41. He beheld how they gave, as well as how much.

SABBATH.—Revelation 21: 4. Each word tells a tale; but with sin gone, their tragedies are gone.

ERNEST LLOYD.

### The War and the Prophets

THE unprecedented extent and terrible-ness of the present world war has aroused a live interest in the minds of millions as to its effects and probable duration. Thus it happens that we are treated to a plethora of prophecies of all kinds and from all classes of persons. The newspaper correspondent ventures his conjecture; the statesman clothes his guess in the ambiguous language of diplomacy; the suffering common man prophesies a short war, probably voicing his hope; and then comes a horde of clairvoyants, fortune tellers, astrologists, dreamers, and occultists, each with his prophecy, his dream, his interpretation.

#### THE COPPER MINER PROPHECY

As to the duration of the war, the guesses of many have already failed, and many more are likely to have their prophetic reputation ruined before the end of the struggle. Others have prophesied all the possible outcomes between a complete allied victory and a complete Germanic triumph. It is all the sheerest guesswork. With all the details prophesied, it would be a wonder if some one should not hit upon some feature that is coming to be true.

But there is a prophecy which concerns this war and which is coming true in all its parts. It is that of an ancient copper miner. He was an old man whose life had been filled with the most thrilling as well as the most sublime incidents. He had, as a fisherman, heard the call of Jesus as He walked on the Galilean shore. He had followed that greatest of all teachers to the mountain of glory, to the tomb of Lazarus, to the garden of the passion, and to the judgment hall. He was a witness of the crucifixion, the resurrection, and the ascension. He was a thorough student of the world's past, had seen and experienced the world's most momentous present, and was honored with a vision of the world's real future. Banished to Patmos, bent with

the weight of years, his course almost run, his life's sun setting, the light of life fading from his dimmed eyes—then came the light divine in holy vision.

#### ANGEL TALKS WITH HIM

An angel tells him the story of the church of Christ, of the nations, of the apostasies, of the struggles, and at last of the end. The final scenes of the great drama of the world draw from his inspired pen these vivid words: "The seventh angel sounded" (the last of the series); "and the nations were angry." Revelation 11: 15, 18.

With what interest and solicitude do we see this fulfilled to the letter! What nation of note is not now engaged in the strife? And what does it mean? "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." That is what it means. The war is God's way of telling men that "the hour of His Judgment is come."

His law, which is in "the ark of His testament," is the standard of this Judgment. We are all to be judged by it. Thank God, His temple is opened in heaven, and pardon is offered to all who will believe and obey. God is using the cannon's roar to awaken the world. Red Europe is His danger signal flung out to warn men that the end of the world is at hand. "Get ready, get ready, GET READY!"

E. L. MAXWELL.

### The Token

THE children of Israel, God's chosen, were preparing for their journey to Canaan. They were to have the blood of a lamb, without blemish, sprinkled upon the lintel and side posts of their houses. Then would the destroying angel, seeing the token, pass over, when smiting the land of Egypt.

God's chosen now are preparing for their journey to the heavenly Canaan. They are to have the blood of the Lamb without blemish sprinkled upon their hearts. Then will the destroying angel, seeing the sign, pass over; and there shall no "plague come nigh" their dwelling.

MARGARET WRIGHT LOCKE.

### How Necessity Helps

NECESSITY is the mother, not only of invention, but of common sense. The necessities of the present war are forcing us to see some things we never could see in our days of opulent peace.

We are rapidly learning or relearning some important dietetic truths. One we must learn is thus stated in the November issue of *American Medicine*:

"The consumer at home is faced with the difficulty of an increased milk shortage on the one hand, and higher prices on the other. While it is undesirable to let down the hygienic standard, it is necessary to realize that a lower standard of milk is productive of less harm than a marked decrease in the consumption of milk by the children of the country. More attention must be paid to

the sterilization of milk in the home, if the additional expense of Pasteurization is eliminated from the cost of production in order to cause milk prices to fall to a place more easily reached by the pocketbook of those to whom the use of milk is an absolute necessity."

H. HEALD.

### Look Up

No wonder Jesus said to those who should see the fulfilling signs of His coming, "Look up, and lift up your heads; for your redemption draweth nigh." As we see the "distress," "perplexity," and failing of hearts "for fear," as men look about them on the ever newborn omens of confusion, He bids us lift our eyes from the troubled sea of unrest and strife about us to the one true hope of peace, and rejoice, not for the sorrow and pain about us, but that the tokens of eternal redemption are waving in the sky.

ALBERT CAREY.

### How to Triumph

WHEN a man fully realizes his own weakness, only then is he in a position to become strong in the Lord.

Considering that our first parents were led to disobey God when they had not the least tendency to sin, how much easier it is for fallen man to yield to temptation when depending upon his own strength alone!

The forces of evil are such that no man can overcome them in his own strength; but in the strength of God, which is his by faith in Christ, he can always triumph.

J. W. LOWE.

### Such a Burst of Sound!

WE should be careful of what we say. Especially should we be careful how we say what we say. The words we say may be forgotten, but the tone in which they were uttered lingers on. Oftentimes the effect of something good we may wish to impart is bad, because the pitch of the voice is harsh and raucous. Happy is he who can bridle his tongue (Proverbs 21: 23), and thrice happy he who can control his temper, the whip and spur to that unruly member.

Look back over the days of your life that have passed. Recall the impatient rejoinder, the irritable words, the hard tone, the sharp, unreasoning accusation.

Conceive each loud word, every harsh phrase, every impatient imprecation, that you have uttered during your life, imprisoned one by one in some cave of Æolus. Then imagine the brass gates of that cavern suddenly torn away, and the accumulated evil sounds and noises and shouts released in one overwhelming, solidified burst of sound!

N. D. ANDERSON.

WE are not worthy of God's love; but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him. MRS. E. G. WHITE.





*Seventh-day Adventist Burmese preachers won from Buddhism.*

## Endless Pagodas and Hells

BY JOHN E. FULTON

LIKE the people of Athens, the Burmese are exceedingly religious, having erected numerous shrines; yet with all their devotions, they do not know the true God, who made the world and all things therein.

Burma is often termed "the Land of Pagodas"; for from north to south, and from east to west, along every river, and upon almost every hill and mountain, and in every valley and on every plain, pagodas are to be seen glittering in the sunlight, scores of them sometimes in one sacred inclosure.

A pagoda, unlike a church, has, as a rule, no interior as a place of worship. The place of worship is in the open space around the pagoda, or in the idol houses near. For besides the pagodas, there are the kyaungs, or monasteries; the tzaungs, or shrines; the theins, or halls of consecration; and the zayats, or rest houses. In connection with these buildings, numerous images of Buddha, either in brick, in brass, or in stone, are everywhere in evidence.

"It was by a strong irony of fate," says Sir Monier Williams, that the man—Gautama Buddha—who denied any God or any being higher than himself, and told his followers to look to themselves for salvation, should have been not only deified and worshiped, but represented by more images than any other being ever idolized in any part of the world.

### SCHWEY DAGON PAGODA

The first object that attracts the eye of the visitor as he approaches Rangoon by steamer is the Schwey Dagon Pagoda; and from every side of the city, for miles and miles away, this most celebrated and ancient shrine can be seen. It is built on an artificial mound a hundred and seventy feet in height; and above this rises the great pagoda, three hundred and seventy feet higher. Surrounding the pagoda are numerous shrines, or little temples, every one of which holds one or more large images of Buddha. Here also hangs a huge bell weighing over

forty tons, the third in size in the world. Not far away, at Pegu, is the great recumbent Buddha, one hundred eighty-two feet long, which, as it lies on its side upon the ground, is fifty feet across from the ground to its shoulder above.

And besides these large and celebrated images and pagodas, there are many others everywhere. No Buddhist worshiper need long be out of sight of a shrine. At these shrines, the Burmese people often bow in devotion, with bouquets of flowers in their hands. The wasteful use of the candle in their worship, as in other Eastern countries, reminds us again of the Roman Catholic religion. Who did the copying?

But with all the temples and beautiful shrines, great and small images, with the thousands of yellow-robed priests, what hope is evolved in all the services?—The hope only of Gautama Buddha,

who believed in no God, and who was thought to have attained the highest goal, Nirvana, or *Neikban*, as the Burmese term it.

What is Nirvana? "It means," they say, "the going out like the flame of a candle." It is the utter extinction of both physical and spiritual existence. Think of it—the best hope of Buddhism is as a "flame which has been blown out."

But no Buddhist expects to attain to Nirvana in his present existence. The ordinary worshiper believes that he already has passed through centuries of existences, whether as an insect, as an animal, or as a man, and perhaps been many times ushered into still a new state, besides dwelling long ages in hell.

### FORTY THOUSAND AND EIGHT HELLS

Yes, they are firm believers in hell. There are said to be eight principal hells, surrounded with forty thousand lesser ones. Even Gautama is supposed to have spent long ages in hell, and passed through five hundred and fifty different existences, before he became a Buddha.

To attain to the ideal, the worshiper does this and that to obtain merit. If a rich man, he may build a pagoda to obtain merit. Good actions constitute merit; evil actions, demerit. And if a Buddhist is unable to build a pagoda or do some great thing to gain merit, he can at least repeat over and over the formula, or portions of their "laws," with face toward an idol or a pagoda, and thus accumulate some merit.

But the hope of Buddhism is a hope of despair, for it teaches that man must spend countless ages in future existences, under awful punishments, for the slightest unavoidable violations of Buddhist law, as for instance, trampling unwittingly or accidentally on insects.

Therefore the series of transmigrations may lead the subject on a descending instead of the hoped-for ascending scale. It is a gospel of despair. In contrast to the blessed hope of the resurrection to eternal life taught by the gospel of Jesus in our Bibles, we have in Buddhism the groundless and vague hope of Nirvana through transmigration. But although it gives no real hope, with all its haze and mysteries and candles and glittering pagodas and images, that faith has a very strong hold on men. Truly "men love darkness rather than light."

*Schwey Dagon Pagoda, Rangoon*





# The Greatest Commandment and Evolution

BY GEORGE I. BUTLER

"**T**HEN one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matthew 22: 35-38.

These emphatic words of the Son of God must forever settle the priority of this commandment. Our first duty above all else must be to love and obey God. Our Creator is supreme. He created the universe and all things therein. Every intelligent being owes Him love and allegiance. First of all, God should be honored and obeyed. The power to create is the highest power of all. That power centers in God alone. "In the beginning God created the heaven and the earth." These are the first words of inspiration. In the introductory words of God's law of ten commandments, His personality is presented: "I am the Lord thy God." "Thou shalt have no other gods before Me." Exodus 20: 2, 3.

In the wonderful eleventh chapter of Hebrews, faith in a personal God is made most prominent; without it, there can be no hope of any value. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11: 6. This is absolutely the first step in genuine religion. Of course, none could serve a God that did not exist. First of all, man must believe that a personal God exists. To believe that fact fully is the first step in true faith. The second step is to believe that that God who exists will reward all who "diligently seek Him." Those two steps are reasonable, and absolutely essential to our salvation. They place us well along the pathway to eternal life. Multitudes—yea, myriads—of professed Christians do not really grasp and comprehend these two great truths.

## AN ATHEISTIC AGE

We are living in an unbelieving age. The vast majority of the human family to-day have no conception of the true God. The heathen world greatly outnumber every branch and form of professed Christianity. None of them believe in the true God, the God of the Bible, the Creator of the universe. The doctrine of evolution has become, within a man's lifetime, a doctrine of great popularity. The so-called scientific world has largely indorsed it. The popular ministry have quite generally embraced it. Comparatively few of the Protestant ministers believe the book of Genesis, or its account of the creation; and multitudes of church members have accepted the false teaching. The doctrine of God's creation of the world as taught in Genesis is liberally distributed all through the blessed Bible. Christ and

the apostles taught the same doctrine. If Moses' account of creation is discredited, so as to cause the rejection of the book of Genesis, the same principle would cause us to reject most of the Bible. The doctrines of evolution cannot possibly be harmonized with the doctrines of the Bible.

Evolution purports to teach us how to bring the world into existence without a Creator. It strikes the very roots of all Bible teaching and the plan of salvation. It is, in short, bald infidelity. Those doctrines are confusing the minds of multitudes of church members, and mystifying all ideas of Deity. They would relegate God from His own universe, and

## The Eternal Anthem

BY N. P. NEILSEN

WHEN the gate of heaven opens  
To the throng redeemed from sin,  
When the battles all are over,  
And the saints shall enter in,  
There will be a song of triumph  
Such as ne'er was heard before—  
Like the sounding of the ocean  
Will it burst upon that shore.

There no voices will be silent;  
And that glorious anthem swells  
To a great and mighty chorus,  
Pealing forth like loudest bells.  
And their voices, by resounding  
Through the vaults of heaven's dome,  
Louder still will swell the chorus—  
For the saints are gathered home.

And throughout the ceaseless ages  
Will this wondrous anthem roll;  
For this mighty song of triumph  
Never, never will grow old.  
It will echo and reecho  
Through eternal ages long—  
"Praise to Him who did deliver"  
Is an everlasting song.

upset the whole system of the Christian religion. The result is practically atheism.

We started this little article with consideration of the great commandment of all,—to love the God of the Bible with all the heart, mind, and strength. How insignificant is the so-called creation, if evolution be true! May we not expect God to arise in His majesty, and demonstrate what He is? So it seems to the writer.

"BAD health does not mean lack of brains, but simply that you don't use in the right way what brains you have."

## The Kingdom That Will Endure

(Continued from page 1)

of theocracy, and autocracy partial and absolute; the rule of the dictator, and the military, and democracy. Yet we are in the same old world, with the same evils gnawing at the vitals of humanity. As one proof of this, think of what we have been seeing in the past year or so. While the world is bleeding to death, a veritable crop of speculators have developed, who have enriched themselves at the expense of ninety-nine per cent of the people, with utter disregard of the suffering brought on others.

### HOW SOON THE KINGDOM?

The next question is, How near are we to the time when this present order will be changed? The world is now in the melting pot. Every standard of mankind is being severely tested. Either the present struggle will give birth to a new and better civilization, or the sinful race is near its end. The latter we emphatically believe is the case, for two reasons.

First, the Bible prophecies unmistakably point to just such world conditions as we now see, as taking place immediately prior to the second coming of Christ and the setting up of His kingdom.

Upon this point, the second chapter of Daniel again sheds wonderful light. "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43. The past years have seen this text literally fulfilled. When the war began, all the crowned heads of Europe were related by marriage and intermarriage. Then note the significance of the forty-fourth verse: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In the days of what kings? Evidently those who have intermarried. This entire chapter has been literally fulfilled down to the present war. Reader, the rest of it will soon be fulfilled, and the God of heaven will set up a kingdom.

Our second reason for believing that the race is very nearly at an end is this: In 1914, the world was at its height in education, science, and prosperity; yet these could not keep the nations from going into war. With a shock, we have been awakened to the fact that only a thin veneer has faced over the outside of humanity, while the cruel animal nature is the same as it always has been. If our boasted enlightenment could not save the world from its present awful struggle, how can it now be raised out of a miry pit by the same agencies? There is no new blood of strong races to regenerate the world, so broken up regardless of modern civilization.

No, the remedy is not from that source. It will be as the prophet said; the stone kingdom, the kingdom of Christ, will fill the whole earth. In preparation for that time, the everlasting gospel of salvation is being heralded to earth's remotest bounds, to prepare a people to live in harmony with the laws of the succeeding kingdom.





"Masses . . . were to be offered for souls in purgatory."

## That Covenant with Death

BY TYLER E. BOWEN

THE Scriptures speak of a compact that men make with death. "Ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us." Isaiah 28: 15. The Word further points out that this covenant with death will not stand. The judgments of God will one day make bare to the gaze of all, that it has been a great deception, by which untold numbers of human souls have been lured on to destruction.

It becomes, therefore, a very important subject for all to study and understand. Has God given power to men to change the condition of a person after death, whether the life may have been good or bad? Is there a place into which souls are cast at death, and out of which they may be prayed, or ransomed with money?

As we study this expression of the Scriptures, "a covenant with death," the mind goes to the very common belief these days in an intermediate place, called purgatory. Let us see if this answers to the Scriptural statement regarding the "covenant with death."

### ANTIQUITY OF PURGATORY

The doctrine of purgatory is of ancient origin. Sacrifices for the dead were common among pagans. Even Roman Catholics admit this. Polydore Virgil, an Italian Jesuit of the sixteenth century, wrote: "The custom of praying for the dead is of ancient date. They [meaning the heathen] performed an anniversary service, that is, they offered sacrifices every year in honor of the dead; and thus it is that we observe the same ceremony for the salvation of the dead."—"High and Low Mass," by William Hogan, page 119.

"The doctrine of purgatory first originated amongst the Egyptian idolaters,

and was borrowed from them by the Greeks and Romans."—*Id.*, page 109.

The origin of the doctrine of praying for the dead, out of which the intermediate place called "purgatory" is evolved, is not of the Christian era. It has its source farther back in paganism.

### MODERN PURGATORY

Modern purgatory is defined in "The New Schaff-Herzog Religious Encyclopedia" as follows: "Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient traditions of the fathers, taught in sacred councils, and very recently in this ecumenical synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning purgatory . . . be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ."

But has God held up before the "faithful of Christ" any such doctrine as an intermediate place where souls are "detained" and helped by the "suffrages" and "acceptable sacrifice of the altar" by the living? Is this a plant of heavenly origin, put out by the loving Father's hand? If so, let us all believe in it. If not, let us reject it as a spurious device of the enemy to deceive souls into trusting in something to save that has no salvation in it.

### NO FEAR OF PURGATORY

One stroke of Inspiration's pen deals a deathblow to this theory. Luke records that Jesus said: "I say unto you, My friends, Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12: 4.

Notice carefully the language. The body, Jesus admits, may be killed; but this is as far as persecutors can go. They, or friends of the deceased, have no power at all over the soul after life departs the body, as indeed they have none before. The life, the soul, belongs to God, who both created and can destroy it. It can be neither helped nor hindered by men after death. Why?—Because, in the first place, there is no live soul, after death, to be helped; and second—if a further reason need be cited—the next experience to come to the one who has breathed his last is the resurrection, and no one has power to speak life into lifeless bodies but the Lord Jesus Himself. He says, "I am the resurrection, and the life." Men may kill, but "after that have no more that they can do." These are the Master's own words, simple, direct, and authoritative.

### SACRIFICES FOR THE DEAD

The awful deceptiveness of this doctrine of sacrifices for the dead, comes in this way: Those who really believe that priests and friends have the power to pray and buy them through the purifying fire—as they count it—of purgatory, cannot but think it matters little how they live now; eventually they will come out all right, and be admitted into glory. But suppose that all this turns out to be untrue, that this "covenant with death" does not stand? What then? Very clearly it is seen that they are caught in Satan's trap, and go down into death just as he designs they shall, unprepared.

Here comes in the awfulness of this unscripural dogma. Men unsaved are taught to believe in it, to trust in human efforts beyond death. But God says, "Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand." Isaiah 28: 18.

### IS GOD TRUTHFUL?

The doctrine of purgatory presupposes conscious existence after death. Otherwise, what point is there in praying the departed out of torment? They must be alive and in pain, or there is no need of effort to rescue them. That would mean that the serpent's statement to Eve in Eden, "Thou shalt not surely die," is true, making God a liar.

Likewise the psalmist's word by inspiration is made into a false statement: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. And by such a dogma, Job's assurance is made valueless: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change [resurrection] come." Job 14: 14. Until his resurrection comes, where does he wait? In heaven or in purgatory?—Ah, no! "If I wait, the grave is mine house." Job 17: 13. Is there consciousness during this tarrying in the tomb? "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 10.

### PURGATORY ROBBED

These scriptures flatly contradict the idea of a person's living on at death, or of a place other than the grave where souls are "detained" after death. God's



assurances rob purgatory of its terrors; for the sure word of the Lord is that all who die spend the time between death and the resurrection, waiting in the silence and undisturbed repose of the grave. What a comforting thought, placed beside the unscriptural, unholy, man-made doctrine of purgatory immediately following death!

But suppose, reader, in case you believe or have believed in the mediation of priests after death, your priest should forget to pray for you, even though friends had paid him for so doing. Here is a case to the point:

"Rev. Mr. Curran, lately parish priest at —, and with whom I was personally acquainted, bears sufficient testimony to the correctness of my statement. . . . This reverend individual, whose death was but a few months ago announced in the public prints, bequeathed the Rev. Dr. Cantwell, of —, £300 to be expended on masses (at 2s 6d each) for such intentions [requests of friends paying for prayers for their departed ones] as he

(Mr. Curran) had neglected to discharge. From this it appears, by arithmetical computation, that the Rev. Mr. Curran died owing two thousand four hundred masses, most of which (as must necessarily be presumed) were to be offered for souls in purgatory. Now, gentle reader, allow me to tell you that had the Rev. Mr. Curran survived, he would require more than twenty years to discharge the last of his [paid for, mind you] intentions. . . . Oh, abominable notion, to suppose that the Lord Jesus Christ would institute a doctrine whose rigor or relaxation of punishment to a soul was to depend upon the whim or caprice of the Rev. Mr. Curran [or, we may add, any other feeble man priest in whom there is no help]!"—"High and Low Mass," page 115.

"Abominable doctrine" is a fit term; for Inspiration points out this power, saying, "Upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." Revelation 17: 5.

Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God."—"Desire of Ages," pages 335, 336.

The apostle Paul writes as follows: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2: 5-7, A. R. V.

Christ emptied Himself. He gave up all that He had. But not yet had enough been paid for the pearl, until, in love beyond the grasp of any other mind than that of the Infinite, He gave Himself. As it is written, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20: 28. Wondrous love! The heavenly Merchantman, seeking goodly pearls, found this world, and went and sold all that He had, and bought it.

Redeemed, His people "shall be as the stones of a crown." Zechariah 9: 16. They shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62: 3. And as the heavenly Merchantman looks forward to the day when every hope will be realized, He tells us, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3: 17.

## The Most Precious Pearl

BY A. R. BELL

"THE kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matthew 13: 45, 46.

This is true not only of men seeking the kingdom of heaven, but it is also true of Christ as seeking His inheritance. Christ, the heavenly Merchantman, seeking goodly pearls, saw in lost humanity the pearl of great price. In man, defiled and ruined by sin, He saw the possibilities of redemption. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, and saw it as it might become through redeeming love.

Christ found this world lost in the darkness of sin. But He saw in the human family the wonders of redemption; and He went and sold all that He had, in order that He might buy it.

In this wonderful undertaking, He was not understood but by the Father, until the purchase had been accomplished. Christ was not understood in the sacrifice He was making.

In the work that He undertook, He parted with all He had. He surrendered everything. What did He have?—He had creative power. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him." Colossians 1: 16.

He had equality with God. He "counted not the being on an equality with God a thing to be grasped." Philippians 2: 6, A. R. V.

He had the very glory of God; for we read that Christ was "the effulgence of His [God's] glory, and the very image of His substance." Hebrews 1: 3, A. R. V.

He had also riches. It is written, "Ye know the grace of our Lord Jesus Christ,

that, though He was rich, yet for your sakes He became poor." 2 Corinthians 8: 9. How poor? Jesus Himself said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8: 20.

The Son of God was equal with His Father in all things. The Scriptures teach that not only in power and glory and riches was this true, but that "in Him dwelleth all the fullness of the Godhead bodily," and that in Him "are hid all the treasures of wisdom and knowledge," and that "it pleased the Father that in Him should all fullness dwell." Colossians 2: 9, 3; 1: 19.

### GAVE IT ALL

All this Christ had, but He parted with it all. Some persons may be inclined to doubt this. As they review the wonderful things done by Jesus as He lived among men, they may question the above statements. They may think of that wonderful night on Lake Galilee, when Jesus said to the wind and the waves, "Peace, be still." Mark 4: 39.

It will behoove us, however, to look at this marvelous demonstration of power, and all others with it, in the light of Jesus' own statement as given in John 5: 30, "I can of Mine own self do nothing." According to this, it was not by His own power that Christ did anything.

One writer of large and deep and long experience in the things of God has written on this point the following:

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' He trusted in the

### Are the Dead Alive?

BY FLORENCE LENA BUTTON

SPEAKING of our great adversary, Satan, Jesus said he "abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8: 44.

It seems passingly strange that nearly the whole human family should be deceived by one who, for almost six thousand years, has been known as a deceiver. He began his career in the Garden of Eden with a falsehood. God had said that the result of disobedience would be death; but Satan said, "Ye shall *not* surely die." And so we find people everywhere believing that after a person dies, he continues to live on. Some even say there is no death; that when the breath leaves the body, the individual is not *surely* or *really* dead, but has entered upon a higher, nobler life.

The Word declares that the last enemy that shall be conquered is death. If man's idea of death is correct, and death is only the gateway to a better, purer, nobler life, how very strange that it should be called an enemy!

That there is no life out of Christ, is very clearly shown by our Saviour's words to Nicodemus: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

If men do not go to heaven or hell at death, when will they receive their reward? Paul was a good man; and if any one should receive reward at death, certainly he should. But hear what he said regarding it. These were among



his last words: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 6-8. It is at Christ's appearing that every man is to be rewarded as his work has been. It would not be reasonable to expect reward before the Judgment; and the Judgment was yet in the future in Paul's day, for he "reasoned of . . . judgment to come." Acts 24: 25.

Suppose all the dead, both righteous and wicked, went to their reward at death. When "the Judgment was set, and the books were opened" (Daniel 7: 10), the Lord would have to bring them forth to see if they had been sent to the right place. This, you can readily understand, would be an injustice, especially to the wicked. No, God does not do His work that way. We are told that "the dead were judged out of those things which were written in the books, according to their works." Revelation 20: 12. And these things are not to be summed up until the Judgment.

Even in earthly courts, a man is not sentenced until the judge and the jury hear the evidence and pass upon the merits of the case. "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4: 17.

In the Bible, death is called a sleep. On one occasion, Jesus, in speaking of the death of Lazarus, said, "Our friend Lazarus sleepeth." And David was very anxious that the Lord hear his prayer, lest he "sleep the sleep of death." In sound sleep, there is no consciousness. So we are told that "the dead know not anything" (Ecclesiastes 9: 5), and that "the dead praise not the Lord, neither any that go down into silence" (Psalm 115: 17); and that when a person dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4.

It would be sad indeed if this were the end of life's story; but "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 51-54.

The hope of the Christian centers in the second coming of Christ, who gave His disciples the promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

It is clear from this, that we are not to be with Christ until He comes again to receive us to Himself. Then it is that Paul, with all the rest of the righteous, will not only come into possession of the eternal inheritance, but receive the crown that he said was laid up for him, and for all the faithful.

FAITHFULNESS in small things means fitness for great things. J. A. S.



## A "HIGHEST POWER" TRANSFORMER

By W. C. Moffett

*"As the Bible is placed in the hands of the heathen, cannibalism is no more, girl babies are no longer cast to crocodiles, the funeral pyre is no longer built for the child widow."*

IN these days when the higher critics have stolen the infidels' thunder, and the Bible is being torn to pieces in the house of its professed friends, there is a question of utmost importance as to whether our hope of eternal life is based upon a divine and infallible revelation.

In view of the fulfillment, in the life of Jesus, of all the prophecies regarding the Messiah, in view of His mighty miracles before thousands of witnesses, and of His indisputable resurrection from the dead, no apology is offered for referring to His recorded utterances on the subject. To the unbelieving Jews, He said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39. This certainly indicates that Jesus regarded the Old Testament, which, at the time of His first advent, constituted the volume of the Scriptures, as a safe guide to eternal life.

When the two disciples on the way to Emmaus were talking their doubts, their resurrected Lord rebuked them: "O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24: 25, 27.

Their early training had fixed erroneous views of the Scriptures so firmly in their minds that these devoted disciples were blind to the plainest statements. They believed such portions of the Scriptures as agreed with their ideas. Jesus rebuked them for not believing all. "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Verse 44. Thus the stamp of divine approval is placed specifically on the three divisions into which the Jews separated the Old Testament—the law of Moses, or Pentateuch,

the prophetic writings, and the Psalms, or poetic section.

Again He says: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47. In confirmation of which, in these days of modern enlightenment, the higher critics begin by rejecting the stories of creation and the Flood, and eventually reject the virgin birth of Jesus, the supernatural element in His miracles, and the necessity of the miraculous new birth.

The hopeless condition of such, and of all who throw away the Old Testament, is forcefully stated in these words of our Lord: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31.

That the New Testament is equally infallible is assured by the promise, "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. Men may forget and become confused; but the Holy Ghost, never.

### RINGS CANNIBALISM'S DEATH KNELL

When a former kaiser requested of his chaplain a proof that the Bible is divinely inspired, the chaplain replied, "Sire, the Jews." So long as these people continue to be scattered among the nations, a byword, a hissing, and a proverb, so long the skeptic is without excuse.

Centuries and millenniums in advance of their fulfillment, prophecies have been written; and in the passing of generation after generation, not one word of prophecy has failed. Only the One who knows the end from the beginning can safely commit specific prophetic utterances to the test of time.

The practical test is the influence of



the sacred writings. The nations in which the Bible has exerted a molding influence are far in the lead in every way. As the Bible is placed in the hands of the heathen, cannibalism is no more, girl babies are no longer cast to crocodiles, the funeral pyre is no longer built for the child widow, nor are superstition's victims sacrificed beneath the cruel wheels of Juggernaut.

#### THE BOOK SUPPLANTS THE BOTTLE

People expect more of the man who professes to follow the teachings of the holy Book. Let a man walk into a barroom with his Bible under his arm and order a drink, and every eye would be fixed upon him in amazement. Walk into a saloon with an arm load of Voltaire's and Ingersoll's and Tom Paine's works—if an arm load can be got together to-day—drink till your last cent is gone, and your friend behind the bar escorts you to the back alley gutter, and nobody will manifest the least surprise at the whole proceeding.

The other day, I met a man who, the last time I had seen him, fourteen years before, was in tattered, filthy garments, and unable to hold a job. His children had to quit school and go to work. His heartbroken wife, the only friend left, took in washing to pay the rent. He always carried a bottle in his pocket in those days. But on the occasion of our recent meeting, I stood in the presence of a well dressed man of affairs, filling a responsible government position,—a man of influence in the community. One of the happiest families I have met welcomed us to his beautiful home. Now he carries a little book in his pocket.

It was the same book that transformed the blasphemous and illiterate tinker into the mighty preacher and author of "Pilgrim's Progress,"—the same blessed gospel that cast seven devils out of the degraded Magdalene, and made her the first to tell the story of the risen Lord.

#### THE WORLD'S "BEST SELLER"

No wonder that a book like that is hard to get rid of, and that while a de luxe edition of the versatile Voltaire's works is being advertised by its unfortunate publisher for a song, the Bible is in greater demand than ever, with an annual circulation of twenty million copies in over five hundred fifty tongues.

A German princess arranged that her grave was to be covered with massive blocks of granite, securely held in place by bands of iron, and carrying the Heaven-defying inscription, "This grave shall never be opened." A little seed between the rocks became a mighty tree, and stands in the center of the open grave, while bursted bands and upheaved granite proclaim the infinite power of the word of the Eternal One.

At the conclusion of a lecture replete with specious argument and high-sounding phrases, a noted infidel lecturer confidently challenged reply. It seemed that he had swept away the very foundations of the Christian's faith. Rising in front of the speaker, a gray-haired woman in black broke the prolonged silence. "Sir," she said, "I am alone in the world. When I followed my husband and two sons to the grave, I was comforted in my sorrow and loneliness by the hope that some day I would meet my loved ones in a better world. Now, sir, you have taken away

my hope. What do you offer in its stead?" The man had nothing to offer.

The Book that has power to take the drunkard from the gutter, the outcast woman from the street, and make them pure and holy and fit for the association of angelic beings; the Book that has sustained the martyr's faith; the Book that has been a safe guide in all the dark, perplexing experiences of life; the only

book that can give comfort and hope as we stand by the side of the open grave;—that Book marked by the tears of our fathers and hallowed by their prayers, we will cleave to in life, and clasp to our bosom as we pass through the valley of the shadow of death, while it kindles upon the altar of our hearts the sacred flame of immortal hope that reaches beyond the bounds of time and space.

## The Conflict and the Approaching Triumph

BY VARNER J. JOHNS

**T**HERE are three events in the great drama of the ages which stand out with special prominence. The creation of this earth in all the beauty which our imagination can picture, with a race of happy, intelligent beings, was God's original plan. But that plan was shattered, and earth's brilliant future was blasted, when our first parents deliberately chose to disobey their Creator. The fall of man at the beginning of the reign of sin and death is therefore the first of these prominent events. For six thousand years, the inhabitants of this earth have been living under the curse of sin. For six thousand years, the descendants of Adam and Eve have been drifting farther and farther away from God. For sixty centuries, this earth has been a vast battle ground, where the forces of evil are engaged in deadly conflict with the forces of good.

#### AN ANGEL ORIGINATES SIN

Sin originated with one of the brightest angels in heaven. Lucifer, the morning star; Lucifer, the covering cherub; Lucifer, the leader of the heavenly choir, was the originator of evil. According to the fourteenth chapter of Isaiah, Lucifer became lifted up in pride, and rebelled against the government of God.

Did God create the devil?—No. The record says, in Ezekiel 28: 15, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Another question that is often asked is, "Why did not God destroy Lucifer?" or, "Why did God permit men to sin?" The answer is plain. The great Eternal One does not want machines in the universe. Beings with the power of choice, beings with intellect, beings who serve God from choice and not from force, are the products of a great Creator's intelligence. If Satan had been destroyed immediately after he sinned, this would have seemed to the other angels to prove that Satan's charge of tyranny and injustice in God was true. Sin must run its course, and every one's loyalty to the right must be tested. This earth is the battle ground. Here the fight is waged. And history is but a record of the unfolding of the great controversy between Christ and Satan as it is fought out over nations, over churches, and especially over individuals.

The second of the three prominent events was the sacrifice made by the Son of God about nineteen hundred years ago. The sin of Adam and Eve called

for the death penalty. But "God so loved the world, that He gave His only-begotten Son." The Prince of heaven gave up His glorious home and came to this dark world. He came here to vindicate God's justice. He came here, and was crucified on Calvary's tree, that you might have eternal life. "He was bruised for our iniquities." He was spit upon and scourged for our transgressions, but "with His stripes we are healed." His death made possible our life. Have you accepted that offer of salvation? Are you a follower of the Christ? Or are you following the majority, those who scorn His love and reject salvation?

The long, dark night of the reign of sin and death is almost to a close. The darkest hour is just before the dawn. We are held in the grip of the powers of darkness. But to-day we can see the reflection of the Sun as it is rapidly nearing the horizon. The greatest of all events, the climax of the ages, the bright and celestial day, is almost here. The last and most vital of the three prominent events will take place in our generation. Nineteen hundred years ago Jesus came to be reviled, to be persecuted, to be slain. But He's coming soon in glory and triumph, in majesty and power. He's coming as a King.

#### WARNED OF DECEPTIONS

There are three prominent events in connection with the second coming of Christ. The aim of the evil one is to deceive the people of the earth with counterfeits of the genuine in religion. Jesus warned His followers of the deceptions, which He knew would come. "Wherefore," He said, "if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." There is nothing secret about Christ's coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Furthermore Christ is coming "in His own glory, and in His Father's, and of the holy angels." Can you picture the dazzling brightness, the celestial glory, when "ten thousand times ten thousand, and thousands of thousands" of angels appear as Jesus returns to the earth?

The event of first importance in connection with the second coming of Christ is the resurrection of the dead. Remem-

(Continued on page 14)





# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROM

## WOULD HAVE HATRED PREACHED

A MINISTER in New York City has written to the editor of one of the principal papers in Washington, D. C., asking him, "How can the church help the country in war days?" This minister, in his letter to the editor, says that he has an audience of 1,500 people, and that he has had some of the foremost men of the nation to address his congregation on the topics of the day. The leading editorial in this Washington paper is devoted to a reply to the clergyman. A few sentences from its utterances follow:

"The war must be won, by desperate fighting based on hatred.

"Hatred of the enemy must be inspired while the war lasts. Hatred of an enemy that has made 'horribleness' its agency and fought against women and children is justified.

"The people must be taught to hate the enemy abroad. They must be taught to hate and punish the enemy at home."

In the first quoted sentence, the word "*hatred*" was printed in capital letters, showing that the editor places special emphasis upon the thought of inculcating the hating spirit.

A minister of Jesus Christ is supposed to get his instruction from the Bible, which the Lord inspired for our guidance and teaching. In the Master's great inaugural address, commonly called the Sermon on the Mount, we find the following supremely beautiful instruction:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5: 43-48.

Now how can a man read such instruction, and gather from it the necessity of inculcating the doctrine of hatred?

Again, read these words:

"Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4: 7, 8.

God is love—so says this text. Then how can a person be a follower of the God of love, and at the same time a preacher of the doctrine of hate? From the same apostle, we read further:

"A new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John 2: 8-11.

How clearly does this text say that he who hates his brother is in darkness! In Galatians 5: 19-21 is a list of the works of the flesh. Among these are "hatred, variance, . . . wrath, strife," etc.; and the conclusion is presented by the apostle, "They which do such things shall not inherit the kingdom of God." Our God will be under the necessity of punishing the sinner; but in doing so, He does not hate him. Indeed, He says: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33: 11.

Thus do we see that that which is spoken of in the Bible as God's anger against sin is not the ordinary hatred that is denominated one of the works of the flesh. As is shown by Isaiah 28: 21, it will be a "strange act" for our heavenly Father, when He is finally called upon in justice to destroy the wicked.

A parent may need to punish his child; but in doing so, he is not under the necessity of hating him. A judge may have to punish a criminal; but he does not necessarily hate him in order to do it.

There is so much hatred already in the world, cannot the ministers of the gospel be left to teach the great gospel of love? Is it necessary for them to turn their pulpits into training schools for teaching men to hate their fellows? Certainly, instead of teaching hate, the minister of the gospel should be found showing, from the divine Book, the meaning of this awful spirit of war that is cursing the world, and earnestly urging men to prepare for the great climax that lies just beyond. He should show, from the great book of God, that the anger of the nations



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Washington firemen make trench candles out of old newspapers, to be used in the trenches in France.

is one of the things which is to mark the time of the Judgment; show when the resurrection of the dead is imminent, and when God is about to arise to destroy the earth, as recorded in the last part of the eleventh chapter of Revelation. He should show, from such scriptures as the sixteenth of Revelation, that demons will sweep the world with a spirit of war, as they are gathering the nations to the great Armageddon.

This spirit of hatred that is in the world is truly a striking sign of our times; and all should be careful lest we be found fulfilling prophecy, and at the same time preparing the everlasting ruin of our own souls.

## PROSPERITY AND THE CRASH

THESE are days of unprecedented expansion in commercial lines. They are days of tremendous prosperity.

Some skilled mechanics are reported to be receiving as high as \$40 a day, and millionaires are springing up in constantly increasing numbers. Such prosperity, however, is not only abnormal, but it is going at such a pace that it must end in a tremendous crash. Then we shall have conditions that the world has never seen before, for the simple reason that never in previous times has it been possible to have world movements on such a scale as those of the present day. Our railroads, our telephones, our telegraphs and steamships, have brought the whole world into close relationship and close intercommunication.

And when the crisis comes, it will not be to a few isolated



neighborhoods here and there, but it will be general all over the globe. Through the prophet Zephaniah, the Lord foretold the world conditions that would appear when the great day of the Lord was near. It will be the "day of the trumpet and alarm, against the fortified cities, and against the high battlements." And continuing, the Lord says through the prophet: "I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of His jealousy: for He will make an end, yea, a terrible end, of all them that dwell in the land." Zephaniah 1: 17, 18, A. R. V.

But from this bursting storm, in the great day of the Lord, the divine Father has provided a shelter; for through the same prophet, He says: "Jehovah hath taken away thy judgments,

He hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more.

"In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing. I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah." Zephaniah 3: 15-20, A. R. V.

## THE FOURTH BEAST of Daniel's Prophecy

BY ALBERT MARION DART

THE prophet in vision saw "the four winds of the heaven" striving "upon the great sea. And four great beasts came up from the sea, diverse one from another." Daniel 7: 2, 3.

The sea, in symbolic prophecy, represents people—the nations of earth. Revelation 17: 15. The four winds represent strife, commotion among the nations. Jeremiah 49: 34-37. The four beasts represent kings or kingdoms. Daniel 7: 17, 23.

The picture, then, is one of strife for supremacy among earthly kings. One kingdom is conquered by another, until four have held sway. And let us never lose sight of the fact that these are way-marks to the kingdom of God; for after the four have been pointed out by the angel, he says, "But the saints of the Most High shall take the kingdom." Verse 18. If we overlook this fact, the object of the prophecy is largely if not altogether lost to us; for in the consideration of merely worldly interests there is no stimulus to a needed preparation for eternity.

In our last study, we closed with the consideration of the third beast, the leopard, with four heads, seen to be Grecia after the death of Alexander the Great, when his empire was divided into four parts.

The succession of universal kingdoms, as given to us in history, calls for the fourth beast to represent Rome, which conquered Grecia. This fact will appear at every step of our investigation of the prophecy.

### IT FILLED THE WORLD

The fourth beast represents a universal kingdom; for it would "devour the whole earth," and "tread it down, and break it in pieces." In the application of these characteristics to Roman history, the words of Gibbon are pertinent:

"The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

The beast had ten horns, and these "are ten kings that shall arise." Verses 23, 24. The ten horns on the fourth beast represent the ten kings or kingdoms that occupied the western empire of Rome in 476 A. D., when the division was complete. They were the Franks, the Alemanni, the Burgundians, the Suevi, the Vandals, the Visigoths, the Angles and Saxons, the Ostrogoths, the Lombards, and the Heruli.

### PLUCKED UP BY THE LITTLE HORN

The prophet said, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Verse 8.

Daniel "would know the truth of the fourth beast, . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell." Verses 19, 20.

This little horn, of course, represents some earthly power. The fact that it would destroy three of the ten is proof of this.

The importance attached to the little horn, the terrible things it would do, the awful claims it makes, are sufficient to provoke the deepest interest in it and warrant a careful study of it.

That it is in character opposed to the government of God, is evident from the fact that "the same horn made war with the saints, and prevailed against them." Verse 21.

That the people of God in the last days of this world's history would suffer at the hands of the antichristian power represented by the little horn, is indicated by the fact that it prevailed against the saints "until the Ancient of days [God the Father] came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verse 22. Indeed, the judgment scene is presented in connection with the first appearance of the little horn to the prophet. See verses 9, 10.

Surely the work of the little horn, as pointed out in the "sure word of prophecy," constitutes a solemn warning, not only to the saints of God whom it would persecute to the end of time, but to the inhabitants of the whole world—for world powers are being considered; and it is unthinkable that the power which fulfills the prophecy could not be clearly discerned.

### THE PAPACY POINTED OUT

That the work of the papacy is outlined in the prophecy concerning the little horn is susceptible of the clearest proof. The little horn rises on the fourth beast, which is unquestionably Rome. It rises later than 476 A. D., for it plucks up three of the ten horns, which did not find their position in their fullness till that date. As pagan Rome had reached its zenith and was on the decline prior to this time, evidently papal Rome is indicated. This is still more evident when we remember that those three horns were plucked up to make room for papal supremacy.

The bishops of Rome reasoned: "If Rome is the queen of cities, why should not her pastor be the king of bishops? Why should not all nations be her children, and her authority their sovereign law?" (D'Aubigné's "History of the Reformation," volume 1, chapter 1.)

In harmony with this reasoning, the emperor of Rome, Justinian, issued a decree, in 533 A. D., that the pope should be head of all churches, and corrector of heretics. This decree was opposed by the Vandals, the Heruli, and the Ostrogoths, which the reader will note were three of the ten horns on the fourth beast. These powers were of Arian persuasion, and differed from papal doctrines on some vital points.

As Justinian's decree could not go into effect while these Arian powers stood in the way, war was declared on them; the last of the three, the Ostrogoths, being removed in 538, which date marks the beginning of papal supremacy, and fulfills the repeated assertions in chapter 7, that the little horn would destroy three of the ten.

When we remember the prominence of the man who stands at the head of the papal system, and his astonishing claims, how significant are the words, "In this horn were eyes like the eyes of man, and a mouth speaking great things"! Verse 8.

Some of these things will be further considered in the next article of this series.



# Common Errors of Diet

BY LAURETTA E. KRESS, M. D.

THE free use of sugars interferes with the action of the saliva, and prevents the digestion of starch. To demonstrate this, a very simple test may be made. Place a small quantity of masticated starch from a mouthful of either bread or potato in a test tube. The saliva incorporated by mastication at once begins to act upon the starch, converting it into sugar. This process continues until the contents of the tube reach a certain degree of sweetness; then the action of the saliva ceases. If the sugar should be removed as fast as formed, the saliva would continue the digestion until the whole of the starch was converted into sugar. This is what actually occurs in the stomach. The sugar formed by the action of saliva is readily absorbed, or expelled from the stomach to the intestines, where the more complete digestion of sugar takes place, and does not interfere with the digestion of the remaining starch.

## CANE SUGAR IN DIGESTION

Cane sugar is not affected by the saliva or the gastric juice; it remains in the stomach as cane sugar. Its presence in the stomach renders the digestion of starchy food more difficult, and fermentation frequently results. Therefore, by the addition of cane sugar to cereal preparations rich in starch, as sago, rice, tapioca, porridge, cakes, pies, puddings, etc., we make digestion difficult in proportion to the quantity added.

While the sugar found in fruits requires no digestion, yet if freely taken with starchy foods, it also will in a measure retard digestion. Nearly every dyspeptic has made the discovery that the eating of sweet fruits with legumes, vegetables, tubers, or cereal products, favors fermentation, and many disagreeable symptoms resulting from the formation of alcohol, acetic acid, butyric acid, lactic acid, and other irritants and poisons.

Drowsiness, sick headache, biliousness, irritability in children and parents, may many times be traced to some simple error of this kind in diet. Potatoes and prunes eaten together will frequently be followed by fermentation. Porridge or mushes should not be eaten with stewed apples or canned fruit, as such combinations are apt to produce disturbance.

## EXPERIMENTED ON DOGS

Ogata, in experimenting upon dogs for the purpose of determining the effects of cane sugar upon digestion, observed that the addition of one third of an ounce of cane sugar to three and one third ounces of meat fibrin, interfered decidedly with digestion, the quantity of food digested in a certain time being only three fourths that digested in a normal condition.

Cane sugar, whether in the form of candy or sirups, produces catarrh of the stomach, and gives rise to various digestive troubles of nutrition, such as gastric intestinal catarrh, jaundice, gallstones, neurasthenia, nervous exhaustion,

constipation, dilation of the stomach, in adults; and in children, rickets, stunted development, and various other grave conditions.

The popular notion that cane sugar is a wholesome and valuable food—a notion propagated by those who have given the matter only a very superficial study—is working vast mischief; and earnest efforts should be made to counteract these erroneous views. Great good may result from the warning voice raised by Dr. von Bunge, whose fame as an authority upon questions of living, diet, and digestion is world-wide, and whose works are used as textbooks in the lead-

"grease," is that they present the fat in an artificially concentrated form, in which it does not harmonize with other elements of food while undergoing digestion in the stomach.

In nature, the fat is separated, or held apart in minute particles or droplets, and these are arranged in the proteid masses in such a way that they cannot be set free until after the proteid or albumin is digested. When the proteid has been dissolved by the stomach juice, the fats are set free, and the bile and the pancreatic juice can act upon them.

This arrangement of the fat with the proteids prevents its interfering with stomach digestion; but when fat in the form of lard, butter, etc., is added to foods, it smears over the particles of proteid, gluten, and albumin, so that the gastric juices cannot get access to them to digest them. The gastric juice cannot act upon fats.



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"Cane sugar, whether in the form of candy or sirups, produces . . . in children, rickets, stunted development, and various other grave conditions."

ing medical colleges of all countries. In an article under the heading, "The Increasing Consumption of Sugar and Its Dangers," he attributes the bad teeth, pale faces, and general malnutrition of so large a portion of children of the rising generation to the increasing consumption of sugar. Dr. von Bunge insists that the use of sugar "should not be recommended."

The consumption of sugar is greatly on the increase in all civilized countries. The use of sugar in the United British Kingdom increased from forty-one pounds per capita in 1866 to eighty-five pounds per capita in 1908. In the United States, we are now using eighty-five pounds of sugar per capita, an increase of twenty per cent in the past ten years. A large amount of sugar is consumed in the sirups sold at the soda fountains, and also in the form of candies.

## FREE FATS AND OILS

The chief objection to the use of oil, lard, tallow, butter, and other forms of

In the same way, fat interferes with the digestion of starch, saturating the particles of starch so that the saliva cannot act upon it to convert it into maltose. This is the principal reason why fats and fried foods are so likely to produce fermentation, sour stomach, heartburn, and other symptoms of indigestion. There are many persons who cannot digest butter and other forms of free fat, for this reason.

## COOKING MAKES THEM WORSE

Free fats are very disturbing to the stomach in some forms of gastric catarrh and dilation of the stomach. The cooking of fats with cereals and albumins greatly aggravates the difficulty, for the reason that the fluid fat penetrates the starch granules, thereby rendering their digestion impossible, even after they come in contact with the digestive fluids. This is the reason why fried foods, gridlecakes, pastry, etc., disagree with so many persons.

(Continued on page 14)



# The Future Unrolled

## VII—The Fourth Seal, with Its Pale Horse of Death and Famine

BY JEAN VUILLEUMIER

"And when He opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death [margin, "pestilence"], and by the wild beasts of the earth." Revelation 6: 7, 8.

FIRST white, then red, then black, the horse now becomes pale, or, as others translate it, livid, green, yellow. The Greek word is *chloros*. In the Septuagint, the word *chloros* stands for "leprosy" in Leviticus 13: 49. This fourth color shows unmistakably that the progress of apostasy in Christendom, far from being checked in the fourth period, intensifies until it reaches such a state as to make it fit for the grave. The ghostly rider of the pale horse, death personified, and his sinister acolyte, Hades—the Greek word for the grave, or the abode of death—is a significant confirmation of this interpretation.

### THE DARK AGES PICTURED

Such is the unearthly picture, given by the all-seeing eye, of the condition of Europe during the Middle Ages. That period, known in history as "the Dark Ages," answers only too well, alas, to the divine description, and forces us to contemplate a spectacle of moral putrefaction such as could hardly be imagined. Paganism, which had taken possession of the church in the preceding ages, was now ready to render its full fruition. We quote from Mosheim's authoritative "Ecclesiastical History." Speaking of the seventh century, he says:

"The progress of vice among the subordinate rulers and ministers of the church was truly deplorable: neither bishops, presbyters, deacons, nor even the cloistered monks, were exempt from the general contagion, as appears from the united confession of all the writers of this century that are worthy of credit. In those very places that were consecrated to the advancement of piety and the service of God, there was little to be seen but spiritual ambition, insatiable avarice, pious frauds, intolerable pride, supercilious contempt of the natural rights of the people, with many other vices still more enormous."—Century 7, part 2, chapter 2, paragraph 3.

Speaking of the eighth century, the same historian says: "That corruption of manners which dishonored the clergy in the former century, increased, instead of diminishing, in this, and discovered itself under the most odious characters, both in the eastern and western provinces. . . . In the western world Christianity was not less disgraced by the lives and actions of those who pretended to be the luminaries of the church, and who ought to have been so in reality, by exhibiting examples of piety and virtue to their flocks. The clergy abandoned themselves to their

passions without moderation or restraint: they were distinguished by their luxury, their gluttony, and their lust; they gave themselves up to dissipations of various kinds, to the pleasures of hunting, and, what seemed still more remote from their sacred character, to military studies and enterprises. They had also so far extinguished every principle of fear and shame, that they became incorrigible; nor could the various laws enacted against their vices by Charlemagne, Pepin, and Charlemagne, at all contribute to set bounds to their licentiousness, or to bring about their reformation."—*Idem*, century 8, part 2, chapter 2, paragraph 1.

### PICTURE OF DEPRAVITY

Through the palmy days of papal absolutism, this decaying process kept going on. When we reach the summit of pontifical supremacy, in the eleventh century, we are confronted with a ghastly picture of depravity contaminating the clergy from the pope down to the lowest ranks of the hierarchy. The testimony of a cardinal ought not to be regarded as affected by prejudice, partiality, or passion. Cardinals Baronius and Bellarmine, both living in the sixteenth century, have given us descriptions of those times. We quote Baronius's "Annals," cited from the Latin by another Catholic writer, De Cormenin:

"Never had divisions, civil wars, the persecutions of pagans, heretics, and schismatics caused the holy see to suffer so much as the monsters who installed themselves on the throne of Christ by simony and murders. The Roman Church was transformed into a shameless courtesan, covered with silks and precious stones, which publicly prostituted itself for gold; the palace of the Lateran was become a disgraceful tavern, in which ecclesiastics of all nations disputed with harlots the price of infamy. Never [before] did priests, and especially popes, commit so many adulteries, rapes, incests, robberies, and murders; and never was the ignorance of the clergy so great, as during this deplorable period. . . . Thus the tempest of abomination fastened itself on the church, and offered to the inspection of men the most horrid spectacle. The canons of councils, the creed of the apostles, the faith of Nice, the old traditions, the sacred rites, were buried in the abyss of oblivion, and the most unbridled dissoluteness, ferocious despotism, and insatiable ambition usurped their place."—De Cormenin's "History of the Popes," cited in Jones's "Ecclesiastical Empire."

"It is not to be wondered at if religion, as taught in church, had given way to external ceremonies, and if these even had often degenerated into shameless parodies. Especially was this the case

with Christmas and New Year's festivities. On the first day of January, the priests selected in the cathedral a fool bishop, archbishop, or pope, ordained him with comical ceremonies, . . . and allowed themselves, during the service, all sorts of wild and indecent pranks. Masqueraded or disguised, sometimes in women's apparel, they danced and sang lewd songs in the choir; during mass, the deacons and under-deacons played dice, cast putrid matter in the censer, and finally . . . continued this sacrilegious farce on the streets." (Chastel, "Hist. du Christ.," volume 3, page 289.)

### DROVES OF MONKS

One important element of the church life in the Middle Ages was the religious orders. Monks were counted by hundreds of thousands, far outnumbering the secular priests. In Rome, in 1487, there were 370 convents; and in England, during a period of 133 years, 575 new convents came into existence. These convents were immensely rich, and this wealth gave the monks ample opportunity to satisfy their sensual taste. In many cases, the most solemn vows were disregarded. Discipline was abolished. Mendicant orders, especially, showed such effrontery, and degenerated into such intemperance, that the cardinal of Mayence in 1261 had to condemn their "monstrous covetousness."

During the twelfth and thirteenth centuries, the popes undertook the task of compelling the priests to dismiss their legitimate wives and to live in celibacy. In various parts of Europe, this measure led to mobs on the part of the abused wives, and only served to lead the clergy into a state of notorious immorality.

Extremes met. The yearning after pardon, on the part of the common people, or the pangs of violated conscience, led multitudes of benighted people into the strangest forms of fanaticism.

### ECSTASIES AND HOLIDAYS

In the thirteenth century, religious ecstasy took the form of large processions of people of all rank and age, going from city to city, lacerating their nude shoulders and chests with whips, and loudly calling upon the mercy of God.

Holidays were innumerable, and consumed an enormous proportion of time. The year counted thirty-three principal feasts, of which several lasted three days, and forty-seven lesser ones, aside from the Sundays and the local festivals. The famines and pestilences, which we shall mention further on, may not have been entirely without relation with this superstitious idleness.

The noonday of the papacy was the moral midnight of the world. Class ignorance was the rule. The orders were crowded with degraded priests, who lived in sensual inactivity, merely reciting their litanies and receiving their tithes. The bishop of Verona said that the priests of his time could only be distinguished from other men by their beards. But if learning or general instruction was rare, superstition and error flourished, and the special dogmas of Roman Catholicism were steadily being manufactured and added to an already long list. Here are a few dates to be meditated:



538, papal supremacy established.  
 600, worship in an unknown tongue introduced.  
 788, worship of the cross, images, and relics.  
 965, baptism of bells.  
 993, canonization of saints.  
 1000, compulsory celibacy of the priests.  
 1110, the canon of the mass introduced.  
 1160, the doctrine of the seven sacraments.  
 1190, the sale of indulgences.  
 1215, auricular confession officially introduced.  
 1215, the doctrine of transubstantiation.  
 1220, the elevation of the host.  
 1264, Corpus Christi.  
 1336, the procession of the sacrament.  
 1415, suppression of the cup.

1439, purgatory officially recognized.  
 1545, tradition placed on a level with Scriptures.  
 1546, the apocryphal books introduced into the Bible.  
 As the authority of the popes was sometimes questioned, documents pretending to come from the early fathers were forged and given out as authentic—to be unmasked later, as the false decretals. The authority of Sunday was also established by spurious letters said to have fallen from heaven. Counterfeit miracles, bogus saints, and fake relics were everywhere manufactured to satisfy the demand for idolatrous worship. To such pallor had religion degenerated.

*Mr. Vuilleumier's article on the fourth seal will be concluded next week.* EDITORS.

"Do not be too sure about that, Martha. I overheard Henry telling Merrill, the other day, that when he gets big, he is going to smoke like father, and to play cards for money just as mother plays for prizes. Some way, Martha, it did not sound good to me. It made me feel like getting ready to live."

"Why, I never heard them say a word like that. I am sure I should not want them to learn to smoke and gamble."

"Well, there is just one way to be sure they will not. The Bible says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' So if we want our boys to be what they ought to be after a while, we must be what we ought to be now."

"Homer, I had never thought of this before, but I know there are many temptations for children now that we did not have in our childhood days."

"That is just what the Bible says,—that the world will become worse and worse till the end, 'as it was in the days of Noah.' And I am sure, from reading my Bible and this little book, 'World Problems,' the end of the world is almost here. So I have decided that you and I ought to quit evil practices, join the church, and get ready to live, and then we shall be ready for whatever may come."

"I am surprised, Homer, to hear you talk this way to-night. However, it may be you have good reason for doing so. But I do not understand why you did not have me join you in your study, if it was so important."

"Simply because I did not believe it was worth while. A man came into my office on business the other day; and before he left, the conversation turned to current events, when he made the astonishing statement that if I would really study Matthew 24, Acts 2, 2 Timothy 3, James 5, and 2 Peter 3, I would become a believer in the soon coming of Christ, because these scriptures contain prophecies which are being fulfilled right before our eyes, and which are immediately to precede the personal coming of Christ. He also asked me to read this little book. I agreed to do so, with not the remotest thought of changing my belief in any way, but simply for the purpose of framing arguments to refute his claims. But now I am surprised that I never saw these facts before. If we had only studied the good old Bible more, and 'new thought' and higher criticism less, how much further advanced we should be to-night in the matter of real living! Surely this is no time for people to be occupied with unprofitable things. Everybody ought to be interested in that which is vital. The world is in the throes of war, wickedness abounds, and everything goes to show that we are on the very threshold of eternity."

"Homer, how you do talk!"

"Well, Martha, all I ask is that you candidly study the scriptures I have mentioned, comparing their prophecies with present conditions; and if you are not convinced that what I have been saying is true, then you need not take my advice."

Mrs. Lane finally promised, in accordance with her husband's request; and Mr. Lane was happy in the thought that she too was getting ready to live.

(Concluded next week)



## Getting Ready to Live

BY  
 MARY ALICE  
 HARE LOPER

MR. LANE was absorbed in "World Problems," an up-to-date booklet that he had recently purchased, while Mrs. Lane was telling their two little boys their accustomed evening story, and preparing them for bed. When she had tucked them away for the night, and had resumed her easy-chair before the grate, she engaged herself in Red Cross knitting.

Presently Mr. Lane ejaculated, "I have a happy thought, Martha."

"What now, Homer?"

"I'll quit smoking if you will quit dancing and card playing."

"How about your dancing and card playing?"

"Oh, it is nothing for me to quit those things. I have ceased to be interested in them."

"Well, what has struck you, Homer? Are you getting ready to die?"

"No, Martha, not exactly. However, I think it is about time for you and me to get ready to live; and one who is ready to live is ready to die."

"You talk quite like a preacher, Homer."

"Well, preacher or no preacher, I do not see any possible good to come to either of us from engaging in these dangerous pastimes. They unfit one to reach true success."

"What in the world would society think of us if we should stop all these things?"

"I am not so much interested in what society may think of us later on as I am in what God thinks of us right now.

Now is the accepted time to get ready to live."

"Well, Homer, I believe we owe a duty to society."

"I heartily agree with you, my dear; but our duty to society is always in sweet harmony with our duty to God. Society does many things which it is not our duty to do. I have decided that although all my associates in business smoke, it is my duty to God to quit; and I believe further that dancing and card playing belong to the same catalogue."

"Why, Homer! I have danced and played cards all my life, and it has never hurt me. But I do think tobacco is harmful."

"How about your influence over other people?"

"I have never thought but that it was all right."

"Well, Martha, I have—not your influence alone, but mine too. You know very well that thousands go the wrong way because of the dance."

"Oh, well, Homer, that is when wine or other liquors are served in connection with it."

"Yes, it is when the dance 'is served' in connection with liquor that the result is worst. If the dance were left out, much of the danger would be eliminated. And as for cards, you know the danger of gambling. We ought to get ready to live before our children, Martha, the lives we would like to see them follow."

"Our boys are so young yet, Homer, I am sure they do not think anything about such things."



## Only Rotten Wood

BY W. E. GILLIS

AS I was passing through Japan recently, a very sad incident came to my attention. It seems that a family in one of the villages near the capital city of Tokyo had become impoverished during the rearing of a rather large number of children. An immediate demand for some two hundred yen threatened the loss of their home. The oldest child was a girl in her teens. She was a very dutiful child, and greatly deplored the family's financial embarrassment. There was one way out of the difficulty, but a native modesty made her hesitate. To barter her virtue for a time would secure the sum required. The customs of the country condoned such a sacrifice. Neither would it interfere with her future matrimonial prospects. She finally decided that the pressing needs of the home were more imperative than the demands of the seventh commandment, and so she became an inmate of the official compound in the imperial city of Tokyo. The period of indenture ended, she returned to her home honored as one who had saved the financial reputation of the family. Was her reasoning deceptive?—Certainly. It was rotten wood.

Back again to the beautiful evergreen state of Washington, with its abounding charm of rain and sunshine. Here another curious incident came to my attention. It seems that a young man had married, and was rearing a small family, when sickness entered, and the wife, after lingering through a costly period of medical attention, died. The expense of interment was heavy. The bereaved man, under the double grief of a broken home and financial incompetency, was in a sore strait. What should he do? He was a Sabbath observer, and so out of joint with the employing members of the community, who would not furnish him with work unless he sacrificed his peculiar religious belief. He finally decided that the pressing need of financial recuperation was more imperative than the demands of the fourth commandment, and so he went to work on the sacred day until such time as his finances were repaired. Was his reasoning deceptive?—Certainly. It was rotten wood.

For some years, another family had been living in a foreign land. The only boy had grown up with limited knowledge of the fuel values common in this country. Economically inclined, they were now gathering their own fuel in the forests of the great northwest. The boy was enthusiastic, and, though possessed of little muscular power, wanted to help. He worked hard, and gathered a large box full. Then he called his father to see, and render him a little praise for his hard work. What do you suppose he had in that box?—Rotten wood. He had worked hard, and was rewarded in view of his ignorance, but received thorough instruction as to the value of such material for fuel.

But what would you think of the mental caliber of the youth if, when again sent for wood, he should argue with himself that inasmuch as he had been rewarded in the previous instance, when ignorant of the facts, it would be a good thing to try the dodge over again? He would be deceiving himself, would he

not?—Certainly. It would be rotten wood.

Think it over. Are you deceiving yourself in the matter of serving God? Is your character building bearing the test of comparison with the law of God?

## The Approaching Triumph

(Continued from page 8)

ber 1 Thessalonians 4:16. There is comfort and cheer in that verse. Our loved ones are snatched away from us by the cruel hand of death, and are closed in the darkness of the tomb. Our only hope is in the resurrection. The great resurrection day is in the future, and that day can never come until Jesus comes again. At the voice of the Archangel and the trump of God, "the dead in Christ shall rise first."

### TO THE BLISSFUL ABODES

The second event at the second coming of Jesus has a very special application to the readers of this article. Many of you will be living when Jesus comes. To the righteous, that is a celestial day. As the company of the redeemed look up and see the Prince of the universe coming in all His glory, the glad cry will ring forth, "Lo, this is our God; we have waited for Him, and He will save us." The salvation of the righteous at that time involves a complete change in the immortalized, incorruptible, happy beings as the result. The righteous dead are raised, the righteous living are changed, and together they are taken to the mansions which Jesus is now preparing for them. Their journey to that glorious home will be more than imagination. Sun, moon, and stars forgotten, upward they fly through the glories of the starry heavens to the abodes of bliss.

### SILVER AND GOLD TO MOLES AND BATS

The third event of Christ's coming is a fearful one. Those who have spurned the love of God and rejected salvation will be the objects of His wrath. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:20, 21.

The worship of gold is the worship of the majority. But gold cannot save them. The brilliant light which brings salvation to the righteous, brings destruction to the wicked. In rejecting the light of salvation, they have deliberately chosen the works of darkness; and the darkness of destruction is their reward.

The great conflict will soon be over. Probation's hour will soon close forever. The Spirit of God will soon be withdrawn from the earth. Your destiny depends on your decision. Jesus is your friend, but He cannot save you against your will. Your individual choice determines your future. How foolish for a man to sell his birthright for a mess of pottage! How will a few short years in the follies of sin compare with an eternity of happiness? The curtain is about to fall on the drama of the ages. Make certain that you will then be found on the side of right.

## Common Errors of Diet

(Continued from page 11)

In nature, fats are in the form of an emulsion, as in cream. An emulsion may be diluted with water to an unlimited extent, as the oil is in minute particles, and prevented from uniting by the thin film of albumin that surrounds each globule. Cream can be more readily digested than butter.

In nuts, fats are presented in an emulsified and entirely wholesome state. Cream and milk made from nuts are wholesome, and agree with persons who cannot even take cow's milk and cream without harmful results on account of their inability to digest casein.

## Two Family Names

MUCH is implied in the name of Christ. The actual possessor of this name is entitled to eternal life in the kingdom of God. Inasmuch as "the unrighteous shall not inherit the kingdom of God," the Name implies righteousness. Indeed, He "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:30.

"For ye are all the children of God by faith in Christ Jesus." Galatians 3:26. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Ephesians 3:14, 15. Holy angels are arrayed under the name of Christ. This is the family name for heaven and earth.

The other name, the name of "the beast," stands for another family. The head of this family is Satan; for of the beast it is said, "The dragon gave him his power, and his seat, and great authority." Revelation 13:2. "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:9.

This pictures with great clearness the doom of the family represented by "the beast." Character is represented by the name of the beast—the character of Satan, the destroyer. For "it was given unto him to make war with the saints." Revelation 13:7. His character will be in evidence in the commercial affairs of men to the extent that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verse 17. He will be an object of worship to all members of the human family save the true children of God; for "all that dwell upon the earth shall worship him, whose names are not written in the book of life." Verse 8.

"The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:17.

"And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone."

To which family do you belong? You may have your choice! A. M. D.

God so loved that He gave.



## Do Soldiers Killed in Battle Go to Heaven?

You may not know of the fact that millions of minds are favorable to the idea. It will be worth 15c to many a man to learn what the Bible teaches about this question. Others would gladly pay the price for a dependable explanation of world conditions. Such ones will find something to the point in the March number of the *Signs Magazine*.



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## The Most Momentous Year

HOLLAND, in the *Wall Street Journal*, quotes an executive of the United States Steel Corporation as saying, "We are convinced that the year 1918 is to be the most momentous twelve months for the United States, at least since the war between the states." Among the reasons which have led this steel magnate to believe that the year 1918 will be so momentous are the following:

He thinks that the government, in order to speed up the war preparation movement, will be under the necessity of taking over other industries, as it has the railroads.

He thinks also that it will be necessary for the nation to borrow something like \$12,000,000,000 during this year 1918, in order to meet the tremendous expenses that are occasioned by the war.

The people must learn to practice economy also, as at no time in the past. Every bit of waste must be eliminated in some way.

Then there is the question of the proper mobilization of labor, and keeping the laboring man contented, which in itself is a tremendous task.

In other words, the success of the government, according to the steel magnate, must include the people's learning how "to get out of the way of the government," and allow it to have right of way along all the different lines that make for war success.

Without doubt, the year 1918 will be one of the most momentous, not only for the United States, but for all the nations of the world. With old, old difficulties, we are passing through new conditions. Problems are confronting the world under circumstances in which they have never appeared in the past. And with the greed of the capitalists on the one hand, and the demands of the laborers on the other, situations are produced that must result in rioting, revolution, and strife in all parts of the world.

We need continually to look the situation in the face, and to understand definitely what all this thing means. When the war started, in 1914, God in a very definite way, because of the widespread wickedness, withdrew His protection in a large measure from this earth. Things will never again be as they were before. We need to sense this, and we need to prepare for it. Each succeeding year will be more momentous than the preceding one, until the great climax of the second coming of Christ is finally reached; and may that glorious day be hastened, so that the evil of this world may be brought to an abrupt termination by the brilliancy of His second appearing.

AT various times, men may be called upon to put down savagery; but we need to be very careful about the spirit that is manifested in doing this, otherwise

we shall be turned into savages ourselves. The spirit of brutality and savagery begets the same spirit in those who fight it, unless they are on their guard and actuated by correct principles.

## Shortening the Heels

It seems that one of the latest developments in conservation is that the women must have lower heels on their shoes, because of the shortage in leather; and some of the papers have been devoting space to saying that the women are going to be patriotic and fall into line with the necessary conservation by adopting the style of the lower heels.

It should not be regarded as a display of patriotism to adopt these lower heels. It should rather be regarded as a display of common sense; for of all the



Camels draw chariot that lays telephone cable in the desert for the British forces operating in the Egyptian area.

things that fashion has ever fastened upon women that may bring about untold physical evils, the corset and the high heel should stand in the front line.

Many of the economies in both food and clothing that are made necessary by the war are blessings rather than sacrifices or hardships; and the world should be taught this great fact, so that we may take the situation cheerfully, instead of feeling that we are abused or unduly interfered with.

## Whom We Need Know

SELFISHNESS is one of the most persistent qualities of the human heart. Merely to profess Christianity does not remove the evil. Indeed, the professor of Christianity who is not truly converted to Christ, will often present some of the ugliest forms of the self spirit.

The greatest battles of the time are not to be fought between contending armies, but in the hearts of men, where the struggle for self is seeking for the supremacy. And the greatest menace of the age is not the military spirit, but the self spirit that is back of all militarism.

We need to know in reality the unselfish Christ, and be set free from all the entanglements of self and self service; otherwise, we shall be caught in the meshes of those perils which the apostle Paul warns us will be brought about in the last days, through the love of self that he foretells will characterize the professed church as well as the men of the world.

## Justice Turned Backwards

IN keeping with much that is said and quite generally acknowledged in these times, are the following sentences from an editorial in one of our great metropolitan dailies: "Practically all the lawyers of experience except those who specialize in the defense of desperate cases, and notably the great leaders of the American bar, have for years confessed that our judicial system can no longer be relied on to do justice between litigants, and have been and now are urging radical reforms. Almost nothing has come of it all. A layman with a cause which he deems just shudders at the thought of an attempt to get justice."

Statements like the foregoing are the acknowledgment of human weakness, human frailties, human failures, and human degeneracy. Christ said, "Without Me ye can do nothing." John 15:5. But humanity is not willing to accept this teaching of the Saviour. The human race believes that it is developing toward a higher plane, and that it is making great advancement. Still there is the text on the authority of Christ Himself, and human confessions show that He is right. The great wicked world indeed is going rapidly downward toward conditions of injustice and anarchy that are truly appalling. All well informed people recognize this.

It is well, in this connection, to ponder such words as the following: "Our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak." Isaiah 59:12-17.

A RECENT dispatch states that England is about to adopt a horse flesh diet. The military authorities have recommended that certain horses which are not fit for service be turned into food. Is it a good idea to undertake to subsist on the flesh of animals of this character? Is it not far better to adopt the more sensible and more satisfactory diet of vegetarianism? The conditions of these times ought to teach men everywhere some good dietetic lessons.