

Signs of the Times

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A Fireside Chat

Does It Pay to Be a Christian?

By RICHARD F. FARLEY



BIRD in the hand is worth two in the bush" seems to be the motto of many when they consider the question of their relation to the eternal world. The glare of this world's pleasure blinds their eyes to the glories of the future. The noise and rush of the passing crowd deafen their ears to the still small voice of conscience. To the question, "Why not be a Christian?" comes the response, if not in words, in actions: "The sacrifice far outweighs the reward. It is not worth all it costs," or, "I would rather enjoy the pleasures of this life, and take my chances about the future."

To such, the realities of the unseen world are bare possibilities. They offer no inducements commensurate with the cost of attainment. Perhaps this may be due to the vague conception many have as to what heaven will be like. But be that as it may, weigh carefully the question, Does it pay to be a Christian?

Is it really a profitable investment?—Well, that depends on one circumstance, the *completeness* of the investment. Christianity pays no dividends to the investor who fails to put in "all that he hath." It is Jesus Himself who lays down this principle: "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." This is all involved in the name "Christian." Every one knows that this signifies "one who walks in His steps."

The person who sincerely walks in the footsteps of Jesus will be scrupulous in his effort to do as Jesus did. Every known obligation will be discharged faithfully. Every ray of divine light that falls on his pathway will be carefully treasured. In other words, he will keep the commandments of God in every respect. He will not rob God, in that portion either of time or of money which God calls holy. But are the returns sufficient to warrant such an investment? The universal answer

from the hosts who have had the experience echoes, "Yes!"

The first dividend that Christianity pays is a clear conscience. To the non-Christian, a clear conscience is the unknown quantity. He is harassed on this side and that by the conviction of sin. He sometimes is kept awake at night by a fearful anticipation of the Judgment. He is afraid of death. The realization of his condition before God makes him tremble. He is burdened by a weight of sin and shame. In the face of a great catastrophe, he is nonplused and confused. He has a troubled conscience.

There are but two ways of securing peace of conscience. One is the hardening process, the other the cleansing. At the conclusion of the first process, the conscience is "seared as with a hot iron." This is a dangerous course, as it is nothing short of eternal suicide. It is the sin against the Holy Ghost, after which there can be no conviction of sin, and consequently no troubled conscience.

The other means of securing this peace is active faith in the cleansing power of Jesus. By the might of omnipotence and the virtue of His unspeakable sacrifice, He cleanses from sin and uncleanness. When a man is cleansed of his past sin, the burden rolls off. He then can "live by the faith of the Son of God," in harmony with all the divine precepts.

What a satisfaction it is to be able to look our fellow men squarely in the eye, and be able to press our petitions to the very throne of heaven! This can come only through a clear conscience. All the millions of a "merchant prince" cannot purchase it. Only by being a Christian can it be obtained. Do you want a clear conscience? Then be a Christian!

Then the second dividend is self-mastery. The great war came because some one failed of self-control. Instead of our being master of our habits, our habits master us. The shackles of some habit bind us down so that we are slaves. In the figure of Paul, we are bound to a dead man. That



"The kingdom of heaven is like unto a merchantman, seeking goodly pearls."

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Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—1 Timothy 1:12, A. R. V. "Appointing me to His service." Wonderful! The King has made an appointment with me—with *you*. Appointed to go and work in His vineyard! Appointed to "go and bear fruit," *abiding* fruit!

MONDAY.—2 Timothy 4:7. The fight is still on. Failing to fight, we die. Our safety depends upon our resistance. To gain the victory is to strive so that dying lips may say, "I have fought a good fight, . . . I have kept the faith."

TUESDAY.—John 17:11, 14. "The right place for the church is in the world, but the wrong place for the world is in the church; just as the right place for a ship is in the sea, but it is absolutely fatal to have the sea in the ship."

WEDNESDAY.—Matthew 25:25. That man was too sanguine. There never was an unused talent rolled in a napkin, but that, when taken out and put into the scales, was lighter than when first hidden away—"weighed and found wanting." Talents that are not used, or that are misused, become a menace.

THURSDAY.—Luke 11:2. "Thy will be done" is not merely a prayer of resignation—not passivity, but *action*. Something is to be *done*. When we pray that, we mean that we are ready to do it. Are we now?

FRIDAY.—2 Corinthians 4:7. We may not be brilliant; we may not be men of genius; we may have many weaknesses; the very best we have may be an "earthen vessel"; but let us be sure to fill that with the "treasure" of the gospel.

SABBATH.—Acts 4:12. A clear pronouncement and a perpetual claim. Salvation is the great need of the human race, but it comes only through the Lord Jesus Christ. "This unique claim of Christianity can never safely be abrogated—Jesus Christ has a monopoly of salvation." ERNEST LLOYD.

A Scoffer and a Sign

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

This scripture should come as a warning and an admonition,—a warning to the world, as one of the signs of the nearness of the end; and an admonition to God's people, that when they hear the words of these scoffers, they may not become disheartened or lose faith in the message.

It is plainly stated that this condition will exist in the last days. So the nearer we approach the end, the more our faith will be tried, as ridicule and scoffing are perhaps the hardest things for human nature to bear. As the coming of the Lord is proclaimed with pointedness and power, the ire and vengeance of the enemy will be aroused, and he

will cause the people to scoff, that those who have the message may be silenced.

However, the few verses that follow the foregoing quotation are given to inspire faith and confidence in the word of God; and no matter how things may appear from a human standpoint, God will fulfill every promise. And we might say, the promise of the coming of the Lord is one of the most blessed promises in all the Bible.

It is the proclamation of the message that causes the scoffing. I have before me a newspaper article headed thus: "Superstition About End of the World, and What Science and Stars Have Revealed." The writer calls the Biblical teaching in reference to the end of the world a superstition, imagination, a scare, etc., but goes on with foolish and absurd reasoning to the effect that sometime this world will collide with some other world, and thus the two will be demolished.

But the same word which covered the earth with water, is holding in store this world till the day when He will say, "It is finished." Though men may scorn and scoff at the message which a loving God sends to them, yet the day is not far hence which will prove that God is true, "and every man a liar." As unbelief and scoffing increase, let us remember they are only a sign that the end of all things is near. "Prepare to meet thy God." C. L. WHITE.

Death Could Not Face Him

WE read of Christ's attending a wedding, but never a funeral. Death had to flee from the presence of the Life-giver. When He met it in the home of Jairus, the daughter cold in death arose from her bed. When He met it at the gates of Nain, He said to one who was the only support of a widowed mother, "Young man, I say unto thee, Arise." "And he that was dead sat up, and began to speak. And He delivered him to his mother." Luke 7:14, 15.

But the most comforting instance of all is that when He met death—yes, decomposition—at the grave of Lazarus; for the record says of him, "By this time he stinketh." But He who said to Martha, "I am the resurrection, and the life," "cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

Oh, what a joy and a comfort to those from whom the clods of earth have hidden their loved ones! But as surely as Christ called the dead to life while He was on earth, even though decomposition had begun, so surely will He call on the resurrection morn; and those ears which have been trained to hear the Master's voice during life, "shall hear His voice, and shall come forth . . . unto the resurrection of life."

CHARLES F. ULRICH.

Do you notice chilliness in others? Maybe it is because you are chilly yourself. Kindle a fire in your own soul, and you will radiate a warmth that will thaw out the others. R. F. FARLEY.

When the Trouble Starts

SOME people seem to have difficulty in knowing which is the seventh day. It should be noted that nobody seemed to be troubled over this question until they found out that the seventh day, and not the first, is the true Sabbath. When the light breaks in on this point, some apparently suddenly lose their notch stick, and do not know how to count.

It is distressing to see a large theologian crawling through so small a hole as this; but some do. Consult a dictionary, an almanac, or a calendar. There is no dispute about which is the first day of the week. It is Sunday. The Sabbath is the day before, or the seventh day. Genesis 2:2-4. G. B. THOMPSON.

Democracy

THE real American democratic idea is not that all men are on an equality with each other, but that they are all on a level to have liberty, to be without hindrance what God made them.

J. W. RICH.

Not a Polite Request

"Go ye into all the world, and preach the gospel to every creature," is not a mere polite request, not a suggestion or a wish, but a command. This is the most imperative and most inclusive command ever given to mankind. It is an individual command to every professed Christian. Upon it depends the salvation of the world. In it we all ought to recognize our duty to our fellow beings. If we cannot obey it directly, we can indirectly, by giving of our means. Only by conforming to this command are we doing our duty as followers of Christ.

W. E. BELLEAU.

"As My Father hath sent Me, even so send I you." How? "I speak to the world those things which I have heard of Him." Do you "speak to the world" the things you "have heard of Him," remembering the *as* and *so*, or do you speak your own version of these things? Perhaps you need to revise your version.

M. A. HOLLISTER.

TRAVELING in the forests of Honduras, one frequently sees trees so covered with orchids that they are choked. The orchids are very beautiful in bloom, but nevertheless are the death of the tree. Vices too are many times very pleasing, but the result is fatal; the soul perishes from lack of the freedom it needs for health.

H. F. BROWN.

Do not think more highly of yourself than you ought to think. But think as highly of yourself as you ought. Do not consent to do that which will destroy self-respect. Keep a conscience void of offense toward God and man. Nothing weakens more than does a violated conscience.

D. H. KRESS.

Compelling Religious Dogma by Civil Law

BY FRANK A. COFFIN

CALIFORNIA, for many years free from the blight of Sunday laws, is now beset by zealous supporters of an enforced Sunday-closing program. Unsuccessful in crowding such a law through the state legislature last spring, they have now turned their attention to the municipalities. Already the Sunday closing of barber shops by city ordinance has been ordered in Sacramento and San Bernardino, an exorbitant license tax being charged the proprietor of any tonsorial establishment who desires to keep open on the first day of the week.

The fact that two Superior Court judges have rendered adverse decisions on the constitutionality of these ordinances has not cooled the ardor of their proponents, who have made the Los Angeles city council the latest target for their efforts. Representatives of a barbers' organization in that city recently appeared before a committee of the city fathers, and urged that they pass an ordinance patterned after the Sacramento Sunday law.

Ostensibly this measure is for the protection of the public, providing that all shops must be inspected, that every barber must obtain a certificate from the city health department showing him to be free from contagious disease, and that no barber may charge an unreasonable price for his work. But the license tax of \$12 a year for shops open six days a week, not including Sunday, and \$120 a year for the shop desiring to open Sunday, shows the real object of the law. Apparently an effort will be made to secure the enactment of such an ordinance in all the chief cities of California, and possibly the small towns are also on the program.

STORES TO BE CLOSED

Within the last few weeks, a movement has been started in southern California to close all the stores on Sunday. This effort is fathered by members of the Southern California Retail Grocers' Association, who are said to be bringing pressure to bear upon the Los Angeles council to induce the passage of an ordinance closing all grocery stores on the first day of the week.

It has been made to appear in southern California that the government was supporting enforced Sunday closing; but the fact is that the United States Food Administration headquarters at Washington and at San Francisco have, at this writing, taken no action whatever to that end. Mr. W. F. Ireland, appointed to represent the food conservation forces in that portion of California lying south of Santa Barbara, has, however, been doing all in his power to bring about the closing of stores on Sunday. As a representative of the government, he called meetings of the butchers, bakers, and grocers in Los Angeles, and se-

cured their consent to close on Sundays, urging the wholesalers to refuse to sell to any merchant who failed to conform to this plan. The only exception was in the case of Jews and Seventh-day Adventists, who were to be allowed to open until eleven o'clock Sunday morning, and to sell to only their own people, provided they closed all day Saturday. The merchants in various other cities in his territory, were likewise called together, and the same plan was urged upon and adopted by them.

BOYCOTT FOR SUNDAY WORKERS

Later Mr. Ireland, as a private citizen, called a meeting of the Los Angeles grocers, at which time he is reported to have said, "I intend to see that the man who keeps open Sunday will find it difficult to get bread to sell; and if any one asks me if they should patronize such a



"It would not be right for a policeman to stand over a man with a club and say, 'If you don't pray, I will make you pray.'"

man, I will tell them I wouldn't spend ten cents in his place."

It is unfortunate that an individual connected with the food conservation forces is championing the Sunday-closing cause, thus making the movement appear to be at least semiofficial, and placing individuals who do not close their stores on Sunday in the unenviable and unjust light of "slackers." It is a principle well established and specifically stated in article 6 of the United States constitution, that no religious test shall ever be required as a quali-

fication to any office or public trust under the United States; and although not stated in words, this principle also applies to the question of citizenship, neither the state nor the government holding the right to place a religious question before the individual as a test of his loyalty.

In our national constitution, as one of the foundation principles of the government, is the provision that no laws shall be enacted "respecting an establishment of religion, or prohibiting the free exercise thereof." This rule our forefathers very wisely laid down as one of the fundamentals of American democracy. Sunday as a day of rest is an establishment of religion. Its observance is a religious matter. Its compulsory observance is thus condemned.

TO EXALT THE DAY

Every man has an inherent right to labor, and to enjoy the fruits of his toil. No class of men can, without injustice to that man, take from him that privilege, so long as he conducts himself with honesty and integrity. To say to a man, "You must not do on Sunday that which it is perfectly right and proper for you to do on other days of the week," is to exalt Sunday above the other days. It is not because the act is inherently wrong that it is forbidden, but because those who make this rule regard Sunday as different from Monday or Saturday. While ostensibly such a measure is to upbuild the man's health, in fact it is to exalt the day. Sunday has come to be regarded as a religious day, and any provision for its observance must of necessity be religious.

The California state constitution very explicitly says, in article 1, section 4, that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this state." The proposition to boycott all who do not close their places of business on Sunday does not carry out either the spirit or the letter of that constitutional provision. Forcible Sunday closing is a discrimination upon the question of a day of worship, showing preference to one class, and doing injustice to another class of citizens, who may be just as honest, loyal, and law-abiding as those to whom preference is shown.

TO SETTLE RELIGIOUS CONTROVERSY

There is, and has been for years, a controversy among the various sects, over the question of which day of the week is the Sabbath—Saturday, the seventh day of the week, or Sunday, the first day. The passage of measures of this kind presumes to settle this religious controversy by law. Yet as a nation, we are and ever have been opposed to a union of church and state. We do not believe that religious observances should be enacted into civil statutes, to be enforced by policemen and sheriffs.

It is right to pray. All Christian people ought to pray. But it would not be right for a policeman to stand over a man with a club, and say, "If you don't pray, I will make you pray." It is proper for a man, if he so chooses, and is ready for it, to be baptized. But it would not be right for an officer of

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Group of students and others at Soonan, Korea. Portion of school building shown in the background.

Land of the Morning Calm

BY R. F. COTTRELL

ONE of the first things with which the visitor to Chosen (Korea) is impressed, is the excellent railway service. For the most part, the railroads were constructed about fifteen years ago, by American engineers, and the rolling stock is largely of American pattern and production. These roads have now become part and parcel of the Japan railway system, and practically all the employees are Japanese.

The country itself is in marked contrast to Japan. Both countries are largely mountainous; but poverty, together with lack of foresight, has quite stripped and denuded the land of Chosen, while the many well attired, forest-clad hills and mountains of Japan give to the country a rare charm, many sections presenting the appearance of a vast pleasure resort.

Still, Japan does not hold a monopoly on the good things of these two countries. The healthful, invigorating climate of Korea, the beautiful "morning calm" and gorgeous sunsets, with the sharply defined sky line along the tops of purple-tinted mountain ranges, fertile valleys yielding their annual offering of grains, vegetables, and fruits, and mountains and mines rich in mineral resources, all unite in making compensation as complete as possible.

RELIGIOUS SENTIMENTS

The Koreans are typically Oriental—in most respects very similar to the Chinese. White is the national color, and is worn by men and women both in summer and in winter; though by springtime, the garments of the working classes which are unwashed during cold weather may hardly be described as white. The social standing of women is indicated by the fact that in all public gatherings, propriety requires the use of a curtain, or screen, to separate the sexes.

Buddhism, Shintoism, and ancestor worship have molded the religious thought and worship, but do not hold

the people in the same strong embrace as elsewhere. Here Christian missions have found a fruitful field; and for a time, it seemed that the winning of Korea for Christ might be speedily accomplished. But various influences have been at work in recent years, causing a reaction, so that no longer are there large numbers flocking to the Christian chapels.

During the month of November, three general meetings were held, by our Seventh-day Adventists,—one in northern Chosen, one in central, and one in southern. As the harvest season came a little later than usual, the attendance was somewhat smaller than anticipated. Formerly the Koreans planted, cultivated, and harvested at their own discretion; but now the government prescribes the time when the various kinds of labor are to be done, thus making it difficult for the country people to leave their homes until late in the autumn after all the crops have been gathered.

More than two hundred fifty convened in northern Korea; while in the other two districts, owing to smaller and more scattered constituencies, the numbers were considerably less. At each place,

three Bible studies were given daily, on vital gospel themes; and the hearty responses accorded in prayer and social meeting revealed that many know by experience a personal, indwelling Saviour.

Those in attendance related the rich blessings received since they began keeping all of God's commandments; evangelists told of the Spirit of truth that had accompanied their words and brought souls to Christ; colporteurs related their experiences in circulating the printed page and pioneering the way in raising up new companies of believers; some testified of how Christ had touched their hearts and brought salvation through the agency of the medical missionary; and farmers told that since the time when they began to be faithful in paying tithes and offerings, God had blessed their labor, making barren fields fruitful, and increasing them in basket and in store.

All the laborers in Chosen are of good courage. They have unshaken faith in the prophecy of our Saviour that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To that glad time of fulfilled hopes, the workers in this field look forward with keen anticipation, believing that when the proclamation of this gospel has completed its mission in other lands, the laborers in Chosen, with a finished task, will greet their returning Lord.

"Of One Blood"

GOD "hath made of one blood all nations of men for to dwell on all the face of the earth." The blood which the Creator started pulsating through the veins of Adam and Eve, has not yet ceased upon earth, but is still throbbing life to all the multiplied nations of earth. What for?—For carnage and war and fighting one another? The Word says: "That they [the nations] should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; for in Him we live, and move, and have our being."

Is it because the peoples of earth have not felt after the Lord until they found Him, that this terrible world war is on?

T. E. BOWEN.

THE oil of the Christian's lamp will not mix with the unstable water of the world.

ORVA LEE ICE.



At the grave of Kija, the first king of Korea, said to have begun his reign thirty years before the accession of King David.

Korean coolie with his bundle of twigs and brush for winter firewood.



Will the Jews Have Palestine?

By F. C. GILBERT

Mr. Gilbert, the author of the following article, is himself a son of Abraham, but converted to Christianity. He has therefore had a rare opportunity to study his subject, and his article is worthy of more than ordinary consideration.

EDITORS.

MORE than nineteen centuries ago, the Saviour of mankind, in giving His last pronouncement to His disciples prior to His crucifixion, made the following statement concerning the Jewish people and the holy city, Jerusalem: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Luke 21: 23, 24.

To the Jewish people, the gentiles represented the nationalities who were non-Jews. Hence this statement of the Lord Jesus was in substance, that the Holy Land, Palestine, should be held by the nations of the world until these nations should see their time completed. In other words, Palestine should nevermore be held by the Jews as their own land.

NATIONAL LIFE ENDED

On another occasion, Christ told the leaders of the Hebrew race that because they refused to accept Him as the Messiah, their nationality would be taken away from them. (See Matthew 21: 33-43.) For more than fifteen hundred years, Palestine was the homeland of the children of Abraham. God had given it to them. They were to hold it just as long as they trusted in the Lord and were obedient to His will.

Jesus, the Ruler of the Jews, their only lawful King, came to them to reign over them as God desired; but they did not want Him, and sent word to Him that they did not wish Him to reign over them. Luke 19: 12-14. They then ceased to be the chosen nation of God, and the land that God had selected for them ceased to be their home country. And history bears witness that from the time Jerusalem fell into the hands of the Romans, in the year A. D. 70, when that city was besieged and more than two million Jews were destroyed and taken captive, till the present writing, the children of Abraham have been scattered to all lands, and Palestine has been in the hands of the different nationalities—in the hands of the gentiles.

CEASE NOT TO HOPE

However, all through these two thousand years, the Jews have never ceased to hope, to watch, and to pray that sometime their land might be restored to them, that again they might repose comfortably as a nation in the home of their ancestors. The time never looked so hopeful as it has during the past fifty years, since the Jewish people have been gaining prominence among the civilized nations of earth. There have been eminent persons among the sons of the covenant who have kept the fire of national hope burning, with the longing that some day the "Hatikvah," the hope, may be realized.

It is well known that for many decades, Russia has been very brutal to the Jewish people. Roumania has treated them with equal cruelty, while other nations also have dealt with them in a harsh manner. All these conditions have caused the millions of Jews in Europe, and their children who have come to this country, to pray that a door might be opened which would give them Palestine as their own home. They felt that as long as Palestine was in the hands of the Turk, this would never be. If Russia, prior to the recent revolution, had captured Constantinople and Palestine, there would be no such possibility. Hence the Jews had hoped that some way might be opened for the soil of the fathers to be restored to them.

For several years prior to the year 1905, Mr. I. Zangwill, of England, well-known author and Zionist, had been a strong advocate of the gathering of the Jewish people back to Palestine. About the same time, there arose in this country a man by the name of Theodore Herzl, who fired the Jewish people almost into a state of burning hope that Palestine for the Jews would become a reality. A new zeal and earnestness developed among the thousands of Jews in America and Europe; and then the slogan was raised, "Palestine for the Jewish nation." In the prime of his life, with his work just begun, Mr. Herzl died, and the Jewish hope to regain Palestine nearly died. Mr. Zangwill had also reached the conclusion that as long as the Turk held rule over the Holy Land, there was no hope of securing that territory. He therefore organized the "Jewish Territorial Movement," the movement usually known as the Ito. His plan was to secure land in Uganda, or Australia, or Mexico, or Central America, or some other territory. A home for the Jews must be secured; and if he could not gain Palestine, then some other place must be had.

THE ALLIES FAVORABLE

Since the present world cataclysm has burst forth among the nations, as the allies have seemed to make such tremendous progress in the lands of the Near East, hope has revived in the bosoms of thousands of the Jews, that the time may have come when the Jews will secure their long cherished desire, namely, the full possession of Palestine. It is well known that England, France, Italy, and other powers on the side of the allies, are favorable to the Jews; and it is quite possible that they might grant Palestine to the Jewish people. Repeated newspaper reports have said that, the allies having come into possession of Jerusalem, England and France would favor this project; and many Jews regard it as possible.

In a recent issue of the *American Israelite*, we find the following: "A British protectorate in Palestine and the adjacent countries, which would assure safety of person and property, . . . would give the Zionists to-day all they

now ask for; viz., an assurance of safety for Jewish colonists and an opportunity for free development of Jewish ideals in the Holy Land. This, however, was not Herzl's idea. He wanted nothing less than an autonomous Jewish state." "Yet under the just if strict rule of Great Britain, a large and flourishing Jewish community might be built up in Palestine."

So we see that the Jews feel that under the leadership of England, the allies might make some arrangements whereby Palestine would become the home of the Jews.

WHEN JERUSALEM FELL

On December 10, 1917, the world was thrilled by the news that the allies, under the leadership of General Allenby, of the British forces, had captured Jerusalem. The message declared that the Turks surrendered the city after the British had surrounded it.

The Jews became frenzied, the Christians were jubilant, and the millions of the civilized world for the moment lost sight of the world's great disaster, in the electrical shock produced by this stunning news.

Shortly after its capture, Lord Balfour, of England, wrote to Lord Rothschild, of England, assuring him that it was the thought of England to give to the Zionists Palestine as a national home, and that it was the desire of the allies, especially of England, to restore to the Jewish people the land which had been the home of the Jewish sires for nearly two thousand years, and for which millions of Jews had been praying for nearly two millenniums.

Immediately the Zionists assumed new activity. Large meetings, great conventions, small gatherings, synagogue assemblies, and other forms of association were convened, and at once influences were set in operation to create a fund for the rehabilitating of Palestine. Tremont Temple, Boston, was aroused to a high pitch when several thousand Jews met, and introduced a recommendation that a fund of forty thousand dollars be raised at once, as a beginning of the good work of rebuilding Palestine. Many leaders of the Palestinian cause felt sure that the time had arrived when Jerusalem would be the national home for the sons of Abraham, and that the allies would certainly give the land to the Jewish people.

A number of prominent men who had given up the idea of ever having a national home in Palestine returned to the Palestinian idea; and one prominent Jewish paper, under date of January 10, 1918, has the following to say on this point: "The I. T. O., the Jewish Territorialist Organization, which was formed in London in opposition to the Zionist, has decided to dissolve and merge in the Zionist party. Israel Zangwill was its founder, president, and guiding spirit. Before the I. T. O. came into existence, Zangwill was a leader among the Orthodox Zionists, and to-day he is again one of their shining lights."—*The American Israelite*.

PROPHECIES AND OBSTACLES

However, there are two things which should be taken into consideration in this connection. First, the word of God says that Jerusalem shall nevermore be in the

hands of the Jews. Up to the present time, this has been fulfilled to the very letter. We believe, on the authority of the words of the Master, that this will be as true in the future as it has been in the past.

Second, even though the allies offer the land of Palestine to the Jewish people, there is serious question as to whether the Jews as a whole would receive it. This latter thought is one worthy of serious consideration. Even though the word of the Lord had not declared that Palestine would not be given into the hands of the Jews, to those who are in close touch with the Jews of to-day, and with the leading Jewish questions, it is absolutely impossible for the Jews ever to secure Palestine as their national home or to erect an autonomous state.

It may not usually be known, but it is a fact nevertheless, that there is a very divided camp among the Hebrew people on this question of Palestine for the Jews. For years, the Zionist movement has been a jargon among the Jews, one class believing it to be one thing, another class accepting it as another thing, and so on *ad infinitum*.

One writer has forcefully said: "For us non-Zionists, the Jew's religion distinguishes him from others; for the Zionist, the Jew's nationality sets him apart." "For the Zionist, the Jews are a nation who are aliens in the lands in which they happen to dwell. Thus it happens that men notoriously irreligious and even atheistical are among the leaders in the Zionist movement; thus it may happen that in the Zionist state, should it ever be established, a man may be a Jew in nationality, and a Protestant, a Catholic, or a Mohammedan, as the case may be, in religion. This has indeed been conceded by Zionist writers."

JEWES WHO DO NOT WISH IT

The wealthy and Reform Jews do not wish the Holy Land. They have no desire for a return to Palestine. They do not believe such a thing possible or practical, and so Jewish Orthodoxy and Reformed Judaism are lined up on this question.

The latter part of June, 1917, there was held in the city of Baltimore, Maryland, the annual Zionist convention; and according to newspaper reports of that convention, it was an exceedingly stormy time. There are many Jews who are willing to help their poor Orthodox brethren in Palestine, as they are willing to help them in any other country; but they do not want a Jewish state, and have no faith in it. The Jews have always needed help in Palestine, and they need help to-day.

In a recent report of the American consul Glazerbrook, consul in Jerusalem till the outbreak of the war, to the chairman of the Jewish Joint Distribution Committee in this country, he says that there are 82,000 Jews in Palestine. 64,000 of this number have to be supported from the funds sent to the poor Jews in Jerusalem by their Jewish American brethren. Inasmuch as the minimum cost of support is one dollar a month to keep the people from starving, the Jews of this country have to send to their poor brethren in Jerusalem at least \$64,000 a month.

Thousands of Jews have recently been driven from various parts of Palestine.

Before the war, there had been spent many millions of dollars for the improvement of the country. But in a few weeks after Palestine had become an armed camp, most of the work of years had been destroyed.

For many months, there has been considerable agitation among the Jews in this country for a Jewish congress, to formulate plans to the powers as to what the Jews would like with reference to Palestine at the close of the war. Many of the Orthodox Jews say that they must have a complete Jewish state, and will take nothing less; the Reform Jews, led by their rabbis, say they want nothing to do with such a proposition. Recently the American Reform Jewish rabbis, at their annual convention in Buffalo, New York, sent word to their Jewish brethren of the Zionist propaganda that they wish to have nothing whatever to do with the Jewish congress.

The English Jews until recently had

been more harmonious in reference to having the Jewish people secure the Holy Land. Now reports from London say that there is a great division in the Jewish camp on the Palestinian question, and Jewish lords and baronets do not agree. It is doubtful, therefore, with such a sentiment existing, whether the Jews would accept Palestine. It is more evident, as the days go by, that the Jews will never agree on the Palestinian propaganda. We must remember that the deal is not yet put through. There is many a slip between the cup and the lip. Let us keep calm for a time, and watch the unfolding of the events of prophecy. God's word cannot lie; it will be fulfilled to the letter. The Lord Jesus said that Jerusalem will be held by the gentiles; and it is easier for heaven and earth to pass away than for one jot or tittle of God's word to fail. (Matthew 24: 35; Luke 16: 17.)

FIERCE

BY CHARLES THOMPSON

THE apostle Paul, enumerating, in his second letter to Timothy, the sins that would mark "the last days" of human history, said, "Men shall be . . . fierce,"—eager to wreak vengeance upon those violating their standards. Surely we have reached such a time as this, as world conditions in general so strikingly show. A specific instance of what is appearing in one particular field is worthy of special consideration.

From the Minneapolis *Journal* of January 5, 1918, I take the following clipping, which will speak for itself, and should awaken sober reflections:

"To the Editor of the *Journal*.

"I send you the following relative to lynching for the year. I find, from the records kept by the division of records and research of Tuskegee Institute, Monroe N. Work in charge, that there were 38 persons lynched in 1917, of whom 36 were negroes and 2 were whites. 37 were males and 1 female. 12, or a little less than one third of those put to death, were charged with rape or attempted rape.

"The offenses charged against the whites lynched were: rape and murder, 1; fomenting strikes, 1.

"The offenses charged against the negroes were: attempted rape, 5; rape, 6; murder, 3; killing officer of the law, 2; for not getting out of road and being insolent, 2; attacking women, 2; disputing white men's word, 2; entering woman's room, 2; wounding officer of the law, 1; molesting women, 1; stealing coat, 1; intimacy with women, 1; killing man in altercation, 1; accidentally killing child by running automobile over it, 1; vagrancy, 1; wounding and robbing a man, 1; attacking an officer of the law, 1; opposition to war draft, 1; insulting girls, 1; writing insolent letter, 1.

"The states in which lynchings occurred, and number in each state, were as follows: Alabama, 4; Arkansas, 4; Arizona, 1; Florida, 1; Georgia, 6; Kentucky, 2; Louisiana, 5; Mississippi, 1;

Montana, 1; Oklahoma, 1; South Carolina, 1; Tennessee, 3; Texas, 6; Virginia, 1; Wyoming, 1.

"R. R. Morton, Principal.

"Tuskegee Institute, Alabama, December 31."

This is the record kept by this one institution. Whether or not it gives a complete record for the year, we cannot say. However that may be, the report is certainly most appalling.

DO NOT PALLIATE CRIME

We do not wish to palliate crime, or condone offenses that ought to be punished; but when men congregate in mobs, and take vengeance into their own hands, it certainly indicates a condition which one would be unwarranted in expecting to see blossom into a millennium of righteousness upon earth.

Note some of the offenses mentioned: "disputing white man's word," "stealing coat," "accidentally killing a child by running automobile over it," "vagrancy." These are some of the things for which men have been brutally murdered by their fellow men. If any participating in such slaughters have been called to an account before so-called courts of justice, we are not informed. Thus we are reminded of another prophetic utterance found in Holy Writ: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59: 14.

Surely we have reached the time when every prophecy speaks, and they all tell us that "the end of all things is at hand." The admonition of the apostle Peter, "Be ye therefore sober, and watch unto prayer," was given for such a time as this.

ANGRY words are as poisoned arrows in the heart; but a soft answer is a soothing ointment to wounded, suffering souls.

J. A. STRICKLAND.

Christ and His Father's Law

Did He Change It?

BY G. W. WHITE

"THE Lord spake unto you out of the midst of the fire: . . . and He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4: 12, 13.

Have these commandments been abolished? Have they ever been changed by Divinity or by divine authority? These questions are agitating the minds of men to-day as never before. Men of brilliant minds are to be found on both sides of the questions. Some say, "Yes, they have been abolished or changed, and humanity is entirely free from obedience to them;" and the men who thus speak are emphatic in their declarations that God or Christ or the apostles abolished or changed the commandments.

Others, equally positive in their assertions, say, "No, they have not been abolished or changed."

How can we ever know the truth of the matter? Evidently we can never know it from the assertions of men, which are so antagonistic. There is just one way in which we may know the absolute truth—through "the word of God, which liveth and abideth forever." Let us, then, turn to that Word, and acknowledge God to be true, though all men should be liars.

THE BIBLE ON THE QUESTION

"What saith the Scripture?" is the question which is ever upon the lips of the child of God when controversies arise. Then "what saith the Scripture" concerning the perpetuity and claims of the law of God as embodied in the Ten Commandments?

"He declared unto you His covenant, . . . even ten commandments." Here God declares "His covenant" and the "ten commandments" to be one and the same thing. Some say that God changed this covenant, "even ten commandments"—that somewhere in the dim past, at a time and in a manner which no one has ever been able to define clearly, He abolished it. But "what saith the Scripture?" Let us read: "I am the Lord, I change not." Malachi 3: 6. With Him there "is no variableness, neither shadow of turning." James 1: 17. "My covenant [even ten commandments," Deuteronomy 4: 13] will I not break, nor alter the thing that has gone out of My lips." Psalm 89: 34.

Could a more positive assurance be given? The eternal God, who knows all about this question, says that His covenant and the Ten Commandments are one and the same thing; and then, for the benefit of those who may fear that it will fail, He declares, in unmistakable language, that He will not break it—He will not "alter the thing" that has gone out of His lips.

In Exodus 20: 1, we read, "And God spake all these words, saying"—then follow the Ten Commandments. In Deuteronomy 5, we have a record of how Moses

rehearsed these commandments to Israel; and in verse 22 are these remarkable words: "And He [God] added no more." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more."

These Ten Commandments are the only words God has ever spoken directly to His people. All other messages, all other instruction, He has given by inspiration, through His servants the prophets. And the only words spoken to His people with His own lips, and written on tables of stone, with His own finger, He declares to be His "covenant, . . . even ten commandments," and further declares that He will not break nor alter that thing.

This being true, if that law has been broken, changed, or abolished, some one else did it.

DID JESUS CHANGE IT?

Some say that Jesus changed or abolished it—that when He died upon the cross, the law of God as contained in those commandments also died—was nailed to the cross. But "what saith the Scripture?" "Also I will make him My first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and My covenant shall stand fast with him." Psalm 89: 27, 28.

Who is God's first-born?—It is Jesus, "who is the image of the invisible God, the first-born of every creature." Colossians 1: 15.

Here we are told that "My covenant [even ten commandments]" shall stand fast with Him—Jesus, the first-born; that with Him it shall remain intact, complete, authoritative. Now let us see if this wonderful prophecy was fulfilled.

When He began His ministry, there seem to have been those, as there are to-day, who thought that He was going to change or abolish the law of God; and He, perceiving their thoughts before they could frame them into words, answered them, saying: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matthew 5: 17-19, A. R. V. "My covenant, . . . even ten commandments," "shall stand fast with Him."

MAGNIFIED THE LAW

Again, the prophecy says of Jesus, "He will magnify the law, and make it honorable." Isaiah 42: 21. Was this prophecy fulfilled in the life and teaching of Jesus? What takes place when a thing

is magnified? Is it destroyed or changed?—No. Under the magnifying glass, a thing stands out more prominently. It is seen in all its details, so it can be analyzed and understood. Did Jesus do this to the law? We shall see.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Matthew 5: 21, 22. And "Whosoever hateth his brother is a murderer," is John's declaration after a thorough training in the school of Jesus. 1 John 3: 15. Here we have the sixth commandment of the law magnified. A person need not take a man's life, says Jesus, in order to violate that commandment; but one who merely harbors hatred in the heart stands condemned before the law.

Again: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5: 27, 28. Here He magnifies the seventh commandment, and reveals the fact that it has to do with infinitely more than the outward actions—that it goes deeper than that, and takes in the thoughts and intents and desires of the heart.

HE LIVED THE LAW

And He magnified the law not only in His teaching, but also in His life, and stamped it with the honor of heaven by living it out before men. He "was in all points tempted like as we are, yet without sin." Hebrews 4: 15. Now "sin is the transgression of the law" (1 John 3: 4); and He was without sin. His life was not marred by a single transgression of the law. When that spotless life was nearing its close, He looked back over it, and said, "I have kept My Father's commandments." John 15: 10. He kept the law. He magnified the law. He made it honorable, and has left us "an example, that ye should follow in His steps." 1 Peter 2: 31.

And now He says to you and to me, "If ye keep My commandments [even as I have kept My Father's commandments], ye shall abide in My love." John 15: 10. And further, "This is the love of God, that we keep His commandments." 1 John 5: 3. And still further, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4. It is clear, then, that Jesus did not change or abolish any part of the law.

DID THE APOSTLES DO IT?

But there are many who are ready to say that the apostles changed or abolished the law—that following out the instruction of Jesus, they, in the early days of the church, effected a change. But "what saith the Scripture?" Let us read:

"If His children [His first-born's children, Jesus' children] forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Psalm 89: 30-32.

Then if they did change the law or

fail to keep it, an indescribable retribution awaits them. If they did, that act was a transgression—an iniquitous thing, says Jehovah; and He will “visit their transgression with the rod, and their iniquity with stripes;” and woe to the one whose back shall be bared to the rod in the hands of an insulted and outraged God. It would be better for him had he never been born.

But Paul, the chief of the apostles, says: “The law is holy, and the commandment holy, and just, and good.” Romans 7: 12. “By the law is the knowledge of sin.” Romans 3: 20. “I had not known sin, but by the law.” Romans 7: 7. “The law was our schoolmaster to bring us unto Christ.” Galatians 3: 24. And further, “The law is . . . for the lawless and disobedient, . . . for sinners.” 1 Timothy 1: 9. So, as long as

there are “sinners” to be brought to Christ, we may rest assured that the “schoolmaster,” the law, will be found faithful to its task of striving to bring them to Him who died to redeem them.

“The law of the Lord is perfect, converting the soul.” Psalm 19: 7. Truly “all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.” Psalm 111: 7, 8.

It is the gracious privilege of every one of us to rest in this assurance: “I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him.” Ecclesiastes 3: 14.

“The grass withereth, the flower fadeth: but the word [law] of our God shall stand forever.” Isaiah 40: 8.

pleasant land”—B. C. 63; and eventually destroyed the city and the temple.

BOTH PAGAN AND PAPAL

Not only pagan Rome, but papal Rome, is represented by the little horn, as will be seen by the following: “And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.” Verses 23, 24.

“But not by his own power.” A very prominent characteristic of the papacy is, not to do so much by its own power, but to use one king against another. In this, great ability is manifested. Note one illustration:

King John of England was under interdict because he refused absolute submission to Pope Innocent III. The pope stirred up the king of France to seize the throne of England.

“He shall destroy wonderfully, . . . and shall destroy the mighty and the holy people.”

Of the little horn of Daniel 7, representing the papacy, it is said that he “shall wear out the saints of the Most High.” The similarity of the two statements needs no comment. The papacy has made a record of bloodshed in the past centuries, which makes it impossible for her to evade the awful responsibility indicated by these statements of inspiration.

THE CHARGE ADMITTED

Notice her own admissions: “When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podesta, or chief magistrate of the city, shall take them at once, and shall, within five days at the most, execute the laws made against them. . . . Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of the impenitent heretics were inserted in the papal decretals from the imperial constitutions *Commissis Nobis* and *Inconsultibilem tunicam*. The aforesaid bull *Ad exstirpanda* remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes under pain of excommunication, to execute the legal sentences that condemned impenitent heretics to the stake.”—“The Catholic Encyclopedia,” volume 8, page 34.

Notice that heretics were thus treated, and it should not be forgotten that “whoever relies not on the teaching of the Roman Church and of the Roman pontiff, as the infallible rule of faith, from which the Holy Scriptures themselves derive their strength and their authority, is a heretic.”—D'Aubigné's “History of the Reformation,” chapter 9, paragraph 6.

W. E. H. Lecky, in his “History of the Rise and Influence of the Spirit of Rationalism in Europe,” thus speaks of

(Continued on page 14)

Daniel Eight and the Inspired Interpretation

BY ALBERT MARION DART

IN the eighth chapter of Daniel is recorded a vision of the prophet which he had in the year 538 B. C., the year in which Babylon fell.

In this vision, the rise and fall of nations was presented to Daniel, beginning with Medo-Persia under the symbol of a ram with two horns.

The ram extended his conquests “westward, and northward, and southward,” and “did according to his will, and became great.” Verse 4.

He met defeat when he encountered a goat with “a notable horn between his eyes.” The goat overpowered the ram, “and there was none that could deliver the ram out of his hand.” Verses 5, 7.

Daniel sought the meaning of the vision. “Then, behold, there stood before me as the appearance of a man [an angel]. And I heard a man's voice, . . . which called, and said, Gabriel, make this man to understand the vision.” Verses 15, 16.

INSPIRED INTERPRETATION

We are frequently reminded that “no prophecy of the Scripture is of any private interpretation;” but the Spirit that gives the vision gives also the interpretation.

Concerning the ram and the goat, the angel plainly stated: “The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.” Verses 20, 21.

The horn on the head of the goat evidently represents the conquering agency in Grecia's palmy days. This was Alexander the Great, as is well known.

Daniel saw the horn broken off, and four others took its place. This calls for the death of Alexander, and the division of his empire. So the true interpreter continued, “Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” Verse 22.

After the death of Alexander, some confusion followed in the struggle for the kingdom; but the battle of Ipsus, 301 B. C., left Alexander's four leading generals, Cassander, Lysimachus, Ptolemy, and Seleucus, in possession of his empire, and the prophecy of the four horns met its fulfillment.

THE LITTLE HORN

The prophet saw on the goat “a little horn, which waxed exceeding great.” Verse 9. This can mean none other than Rome; for the Romans are next in power, and the little horn is plainly different and distinct from the four.

“Nor let it seem strange that the Romans, who were prefigured by a great beast in the former vision, should in this be represented only by the horn of a beast; for nothing is more usual than to describe the same person or thing under different images upon different occasions; and besides, in this vision, the Roman empire is not designed at large, but only the Roman empire as a horn of the goat. When the Romans first got footing in Greece, then they became a horn of the goat. Out of this horn they came, and were at first a little horn, but in process of time overtopped the other horns.”—“Dissertation on the Prophecies,” Thomas Newton, D. D., London, 1840, page 279.

Earthly governments are not introduced into prophecy until they in some way become connected with the people of God. Rome became connected with the Jews in 161 B. C. Seven years prior to this time, she had conquered Macedonia, a horn of the goat, Grecia. So she seems to come forth from one of the horns of the goat. From this, she waxes “exceeding great, toward the south, and toward the east, and toward the pleasant land.” Verse 9.

This was true of Rome, which conquered Egypt—the south—B. C. 30; Syria—the east—B. C. 65; Judea—the



EDITORIAL



A. O. TAIT

EDITORS

L. E. FROMM

SHUN THE DELUSION



THE Bolsheviks, who at the present moment are at the head of the revolutionary party in Russia, are proclaiming themselves for a world peace. They are making a strong propaganda in that direction. Men are arising on every hand to suggest organizations and plans that will bring about this world peace so much talked of and dreamed of. No great statesman seems to be able to speak upon the subject of the war without bringing into his talk somewhere the thought that this must be the last war, and that a universal peace must be effected.

The world is clamoring for peace. In a little time from now, word will go out through all the world that peace has finally been secured. The people, to use the language of the apostle Paul, will say, "Peace and safety"; or to use the graphic language of John in the thirteenth chapter of Revelation, the challenge will go throughout the world, Who is able to make war with the beast?

But regardless of this popular sentiment that peace has finally been secured, the world will be in the most riotous and revolutionary condition of its history. To raise the voice in warning in regard to the meaning of this and what it will portend, will doubtless be very unpopular; but the warning of the apostle must be sounded, that it is when they are saying, Peace and safety, that the sudden destruction comes to the wicked, as Christ appears in the clouds of heaven.

We must listen to the voice of the word of God. We must pay no attention to the popular clamor which would lead us astray. We must never forget that it was the popular voice of both the church and the world that put Jesus Christ upon the cross. There were very few men in Christ's generation who saw the meaning of the events that clustered around the crucifixion. But those who did see the meaning of it were enabled to do so because they were familiar with the word of God and the light that was shining from its pages.

Through popular clamor and the mob spirit, Satan will seek, in this generation, to carry everything before him. But we must calmly take our stand upon the divine Book and what it teaches; and if we do so, under the protecting hand of the Almighty, we shall be victorious. We will clearly see under the guidance of the Word how to avoid every delusion.

WAR AND FUTURE ARBITRATION

A RECENT editorial in the San Francisco Chronicle was written for the purpose of showing that the march of civilization will not be permanently checked by the war in Europe. Because the teaching of this editorial is so in line with much that is taught at the present time, not only in this country, but throughout the world, we quote several paragraphs:

"Less than two years ago a plebiscite of the American people would have disclosed something like unanimity on the subject of arbitration. We were all convinced that the world had made great progress during the past half century, and that it was not an idle dream entertained by some that we had emerged from a condition which was probably inaugurated during the cave-dwelling era and had endured without material modification down to the present time.

"There are plenty to-day who imagine that such hopes, like the fabric of a vision, have faded away, never to return; but they are mistaken. It is true that for the time being, the people are obsessed by the idea that the instinct of savagery is so deeply implanted that it cannot be extirpated; but there is really no excuse for such a belief. The present conflict is held up as an illustration of the impossibility of avoiding the arbitrament of war, but it proves nothing of the kind. . . .

"The code of honor was insisted upon as indispensable by many long after dueling became ridiculous, and it is likely that war as a mode of settling affairs between nations will undergo the same experience. . . .

"But the day will come when it will clearly be seen that war, like the duello, settles nothing."

The reason why most people a few years ago were of the opinion that all wars could be settled by arbitration, was because of the general belief that the human race is emerging from a lot of "cave-dweller ancestors," somewhat on the order of monkeys, and that this evolution is even now in progress. But there is no evidence which will stand the test of a rigid investigation, that such a progress is going on.

Men are theorizing and speculating on the subject of peace to-day much as they have done for millennium after millennium. Each generation is trying over and over again the theories of government, and the various social schemes, that have been tried all along the ages. Concerning the kaiser's dream of world empire, he is reported to have said that Napoleon, Louis XIV, and others tried this, but they failed for various reasons which he will overcome, and he would therefore show the world that he would not be a failure in that respect.

And so one generation after another makes these various social and legal experiments, but all alike fail of reaching their great utopia. Except as they have been modified and helped by the teaching of Moses and of Christ, our laws are no better than those of ancient Greece and Rome. Indeed, we go back to Greece and Rome for much of our jurisprudence, and our colleges and universities are engaged in the work of going over the conditions of those times and copying them in a large measure.

For one millennium after another, men have had their beautiful dreams of peace. They have thought to reach this goal and that. Then the world would settle down never to fight again. But none of these dreams have been realized; and now the world is in the midst of the worst, the most savage, the most destructive war that has ever occurred in all the annals of history. Men have never been able to bring their theories and dreams into line with the cruel, rugged facts of history—not only the history of the past, but the history of the present as well.

And with these theories of men in mind, and with the facts before us as they exist, we may be enlightened by carefully studying, among many other scriptures, such texts as the following:

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57: 20, 21.

"Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pesti-



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The head of the central empires, which are fighting nine tenths of the population of the world. The kaiser is thinner than he was before the war, and the lines in his face show deeply. On the kaiser's right is his son Prince Eitel Frederick, who is holding one of the iron crosses the kaiser bestowed on this occasion to his troops.

lences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24: 6-8.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way,

which leadeth unto life, and few there be that find it." Matthew 7: 13, 14.

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 13.

Will we trust in mere human theories, or will we rely on the sure word of God? Much depends on the decision.

or *hades*. (Acts 2: 26, 27; Revelation 1: 18, R. V.)

The cry for vengeance, then, is not literally uttered by these martyr "souls," but for them, by the united voice of history, truth, and justice. This figure of rhetoric, called personification, has in the Bible some examples that are exactly parallel to this one. See Genesis 4: 9, 10; Habakkuk 2: 11; James 5: 4.

As we stand on the threshold of the Reformation, we see Christendom no more represented by a horse and a rider. Europe ceases to form a solid block, and is divided into two great rival camps. The change to be brought about is not a reformation of the Catholic Church; for that church rejected the Reformation in the sixteenth century, just as it had eluded it in the former centuries. From God's standpoint, and from the standpoint of history, the Reformation took the aspect of a mighty protest.

The humble and obscure holders of Bible Christianity through the Middle Ages—the Waldenses, the Albigenses, the Wycliffites, and the Hussites—were to have a reparation of honor. Smothered for so many centuries under the dungeons of the Inquisition or in the flames of the autos-da-fé, their voices were at last allowed to utter a loud cry, which spread terror throughout Europe. The Reformation was a protest both against the usurped authority of tradition over the Bible, and against the usurped power of the civil arm over the conscience.

The study of the fifth seal will be concluded next week. EDITORS.

The Future Unrolled

IX—The Fifth Seal and the Reformation of the Sixteenth Century

BY JEAN VUILLEUMIER

THE apostasy of the church and the demoralization of the world had reached their farthest limit at the end of the period marked by the fourth seal of Revelation 6, at the beginning of the sixteenth century. Some change must come if society was to be kept from perishing in its own rottenness. As we shall see from the fifth seal, "the Living One" who "walketh in the midst of the seven golden candlesticks" did not forget His people or His work on earth, and He was preparing for them a new era of light, life, and liberty.

UNIVERSAL CALL FOR IT

For this, every honest soul was longing and sighing in Europe. For several centuries, "the word 'reformation' never ceased to be pronounced inside of the church," says a Catholic historian. "At certain times, it was a universal cry. . . . It was heard not only at the illegal council of Saint John of Lateran, but also at the council of Pisa." (Baquol and Schnitzler's *Atlas historique*, volume 2, tables 112, 113.)

Bossuet, the famous bishop of Meaux, thus speaks of this general call for a reformation up to the time of Luther:

"For many centuries, the reformation of ecclesiastical discipline had been desired. 'Oh,' said Saint Bernard, 'that I might see, before I die, the church of God as it was in the early days!' If this holy man regretted anything before he died, it was that he had not witnessed this happy change. All his life long, he groaned over the evils of the church. He never ceased to complain of them when he spoke to the people, to the clergy, to the bishops, and to the popes themselves. . . . Since his time, things had grown worse; . . . and at the time of the council of Vienna, a great bishop, asked by the pope to prepare a list of the matters to be discussed, put down as the foundation of the work of this holy assembly, that *the church must be reformed in her head and in her members*. [Italics his.] The great schism which took place soon after brought this word more than ever on the lips, not only of leading doctors, like Gerson and Pierre D'Ailly, and of the other great men of that time, but also of the councils; so much so that everything breathes it in the council of Constance. What happened in the council of Basle, where the reformation was unfortunately eluded and the church plunged again into new divisions, is a

well-known matter."—"History of Variations," book 1.

REFORMATION PREDICTED

Desired of God and man, this great reform had been shown to the apostle John in Patmos, fourteen hundred years before, in the unrolling of the fifth seal. Let us hear how the revelator describes it:

"And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, who should be killed even as they were, should have fulfilled their course." Revelation 6: 9-11.

This scene, like the other seals, is not to be taken literally in every particular. The "altar" is figurative, as also the crying "with a great voice." The Bible teaching, throughout, is that the dead are unconscious until the resurrection. Even if they were in heaven, they would hardly be calling for vengeance upon their persecutors; for, according to those who teach the conscious state of the dead, the wicked would be already in a place of torment.

THE ALTAR

"The altar" indicated here by the definite article is the antitype of the altar of sacrifice of the old covenant; just as "the temple of God," with its sacred vessels—the altar of incense, the candlestick, and the golden censer (Revelation 11: 19; 8: 3; 1: 20; 5: 8)—are the heavenly originals or antitypes of the typical vessels in the Mosaic sanctuary. As the altar of sacrifice on earth was outside of the temple, so, under the dispensation of the heavenly sanctuary, this same "altar" is outside of heaven. Christ, the antitypical Lamb, was not killed in heaven, but on earth. On this earth also were the millions of martyrs slain. This earth is thus the altar of sacrifices of the new covenant. "Underneath" this altar—that is, under the earth's surface, in their graves—are the "souls" resting. This is proved by the statement that Christ's "soul" was not left in the grave,

The Solid Rock

WHERE is that solid rock which will afford a firm and true foundation for a young life, a sure support against the waves of sin and strife?

To this question, so big with importance to every young man, we may answer, in the notable language of Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ." This statement of the apostle's is equivalent to the assertion that saving faith in Jesus Christ is the corner stone of everything truly noble in human character, of everything really great and honorable in human life. Without this faith, earthly welfare is a "dread uncertainty"; the "blackness of darkness" encircles the grave, and clouds the prospect of immortality. But with it, the teachings of the divine Redeemer assure us, we shall rise to honor and immortal life.

ERNEST LLOYD.

THE only hope for us, if we would overcome, is to unite our will to God's will, and work in coöperation with Him, hour by hour, and day by day. We cannot retain self, and yet enter the kingdom of God. If we ever attain unto holiness, it will be through the renunciation of self, and the reception of the mind of Christ. Pride and self-sufficiency must be crucified. Are we willing to pay the price required of us? Are we willing to have our will brought into perfect conformity to the will of God? Until we are willing, the transforming grace of God cannot be manifest upon us.

MRS. E. G. WHITE.



To Walk with God

Must Be Agreed

BY
F. L.
LIMERICK

"We have the history of Washington, Lincoln, and other great men whom historians have eulogized."

WE have the history of Washington, Lincoln, and other great men whom historians have eulogized; but when all the beautiful things have been said that could be said, they do not compare with the history of Enoch.

It is said that Enoch walked with God for three hundred years. (Genesis 5: 22.) There is but one other man concerning whom this same language is used in God's word, and that is Noah. (Genesis 6: 8, 9.)

We are told in Amos 3: 3 that two cannot "walk together, except they be agreed." It is a well-known fact that for men to be interested in each other, they must be interested in the same things. Their minds and hearts must be focused on one great object.

HUNTERS AND MISSIONARIES

A missionary who had returned from Africa was asked if there were any hunters in Africa. He answered, "No." A man who had been on a hunting expedition in that continent was asked if there were any missionaries in Africa. He said, "No."

Now the fact was, there were a great many of both hunters and missionaries in Africa; but the hunter's mind was so fixed on big game, and the missionary's mind was so intent on missionaries and their work, that neither saw anything else. Neither sought the other's companionship. Their ideals were so different that they found no pleasure in each other's company. The people whose companionship we enjoy most are those who are interested in the things that interest

us. Hence the statement that two cannot "walk together, except they be agreed."

We have the promise of the companionship of Christ if we seek to fulfill His commission: "Go ye into all the world, and preach the gospel to every creature." "And, lo, I am with you alway, even unto the end of the world."

In order that we may claim this companionship, the sole object of our lives must be the saving of souls. In the first psalm, we are warned against walking in the counsel of the ungodly. The path for the Christian's feet is the straight and narrow way.

Inspiration tells us, in Isaiah 60, that darkness covers the earth, and gross darkness the people. Let us look at this picture for a moment. Here are brought to view most of the inhabitants of this earth, groping their way among the pitfalls and snares set by the enemy of souls. In dense darkness, they are trying to follow the straight and narrow way; but they cannot succeed unless they walk with Him who knows the way, and who is the light of the world. "This is the way, walk ye in it," is the cry that penetrates the gloom.

THROUGH THE DARK VALLEY

David had learned the secret of walking with God, and expressed it most beautifully in the twenty-third psalm. He said he could even walk through the valley of the shadow of death and yet fear no evil, when the Lord was with him. The three Hebrew children passed through the fiery furnace with the Master and were safe.

That lost men travel in a circle is a well-known fact. A little dog that had followed his young master on a journey, was exhausted when they reached their destination. A man said to the boy, "The trip was too much for your dog." "It was not the trip that tired my dog, it was the side trips," answered the boy. So it is with us; the side trips are causing us to fall out by the way exhausted.

The Hebrew children could have made the trip from Egypt to the promised land in eleven days; but they spent almost forty years in side trips, and only two of the men who came out of Egypt ever reached the promised land.

THE FATHER WENT TOO

A little boy who had played truant at school was sentenced by his father to sleep alone in the garret for a week.

After the mother had failed to get the sentence changed, she took a lamp and lighted the way to the garret, made the child's little pallet as soft as she could, then left him there alone. After the parents retired for the night, the father could not sleep. His wife inquired why he was so restless. He said he was thinking of his boy alone in the garret. She asked, "Why not bring him down?" The father said, "No, I can't do that, but I can sleep in the garret with him." That night, the little boy went to sleep in his father's arms.

Sometimes the Lord may send us to the garret, but the comforting part is that He always goes with us. And His presence lightens up the dark spots in this dreary old world.

A little girl was once asked in Sabbath school to tell something about Enoch. She answered: "Enoch and God were great friends, and they used to take long walks together. One day, the walk was longer than usual, and they found themselves nearer to God's home than Enoch's, and Enoch just went home with God and stayed." So it will be with us. If we walk with Him here, we shall soon walk with Him amidst the palm trees of heaven, and stroll with Him along the banks of the river of life.

"Oh, let me walk with Thee, my God,
As Enoch walked in days of old!
Place Thou my trembling hand in Thine,
And sweet communion with me hold.
E'en though the path I may not see,
Yet, Jesus, let me walk with Thee.

"I cannot, dare not walk alone.
The tempest rages in the sky;
A thousand snares beset my feet;
A thousand foes are lurking nigh.
Still Thou the raging of the sea,
O Master, let me walk with Thee!

"If I may rest my hand in Thine,
I'll count the joys of earth but loss,
And firmly, bravely journey on;
I'll bear the banner of the cross
Till Zion's glorious gates I see;
Yet, Saviour, let me walk with Thee."

The End of Her Love

THE story is told of a father who was leaving his home to go to another town. His two little children followed him to the gate to say good-by. The little boy looked smilingly into his father's face, and said, "Papa, you must ride ten miles before you reach the end of my love for you."

Ten miles seemed a long way for the little one. Turning to his little girl, the father asked, "And how far must I ride to reach the end of your love?" There was a pause. Suddenly a beam of delight flashed across her face, and she said, "Papa, you can never ride to the end of my love for you."

Our love for God may have an end, but we can never reach the end of God's love for us. He loves us with an infinite love. More tenderly than a mother's heart yearns for her wayward boy, does His love follow us when we go astray. Our love for Him may wane, but His love for us can never fail. We can never get beyond it. We may go down into the depths of sin; but God loves the sinner, while He hates the sin. Let us believe this blessed truth; and then, whatever may come, sunshine or darkness, calm or storm, we may still know that "God is love," and that He will love us to the end.

N. P. NELSEN.

Daisy Harlow's Ghost Experience

By MARGARET WRIGHT-LOCKE

WARM rays of May sunshine peeped through blossom-laden apple trees, and fell in soft caresses on the auburn hair of the young woman below. She looked up with a smile of pleasure as she welcomed her friend, Daisy Harlow; and a little later, the two passed out through the wicket gate and down the street, their arms full of fragrant flowers.

Two months previously, Mr. Harlow had been laid to rest; and the sorrowing daughter had since gone often to lay tokens of loving remembrance upon the grassy mound in the village cemetery.

Passing through the great iron gates, the two girls soon reached the grave, and tenderly placing upon it the pink blossoms, turned sorrowfully away.

Everton is a beautiful village. The cemetery is at its edge, and far on the flat below runs the Muskegon River. Walking to the edge of the bluff, the young women seated themselves beneath a spreading oak, to enjoy the beauty of the scene. For miles in the distance, they saw the foaming rapids dashing up their silvery spray. To the south were gently sloping hillocks, with their verdant covering. Violets blossomed at their feet, and blue skies smiled overhead.

Miss Barnett had just returned from college; and seeing the sad face of her friend brighten as she related her varied experiences of school life, she chatted on. The sun had dropped low in the western horizon, the spring carols of the feathered songsters were hushed, and shadows were fast deepening, before they noticed the lateness of the hour. They hastened along the gravel walk toward home, and had reached the gate, when Miss Harlow remembered that she had left her coat upon the seat in the family burial lot. Miss Barnett wished to return with her; but Daisy, knowing that her friend had promised her parents to return early, said, "No, Isabel; go on, and I will soon overtake you." Then she ran nimbly down the path, and was lost to view among the shadows.

Realizing that the girl had grieved deeply over her father's death, and that she was in a highly nervous condition, Isabel turned toward the cemetery to meet her on her return; but she had not proceeded far when scream after scream rang out upon the quiet evening air. No coward's blood flowed in Isabel Barnett's veins. Major Barnett had served his country well. Darting swiftly in and out between the white gravestones, she ran to the assistance of her friend, and caught sight of her coming toward her through the shrubbery. "Isabel, oh, Isabel," cried the terrified young woman; and running swiftly to her companion, she threw herself upon her, weeping and trembling.

"What is it, dear? What has frightened you so?" asked Isabel, trying to calm the frightened girl. "You tremble like a leaf. Do be calm, and tell me."

"Oh, Isabel," said Daisy, "I saw a spirit. A dreadful black shape rose from a grave. Don't tell me I didn't; for I was near it, and it came toward me. I am so frightened—oh, so terribly frightened!"

"Daisy," said Miss Barnett, "I tell you there is some mistake. You saw no spirit rise from a grave."

Although Miss Harlow knew that she did see something which greatly alarmed her, yet the confidence with which these words were uttered calmed her, and Miss Barnett was able to lead her away. Coming to the broad driveway, they heard the buzz of an automobile, and were pleased indeed to see Isabel's father and mother, who, becoming uneasy at the



"I saw a spirit. A dreadful black shape rose from a grave."

long absence of the girls, had come in search of them.

After placing Miss Harlow in the sympathetic care of Mrs. Barnett, Isabel whispered something to her father, and they walked away in the direction from which Miss Harlow had come a few minutes before. Not long did the occupants of the car wait until the two returned, accompanied by a little woman in black, who exclaimed, on seeing the girl in the automobile: "Oh, my poor child, how I must have frightened you! I was sitting beside my dear husband's grave. He was buried last Thursday. I saw you pass, and rose to leave too, when you saw me and screamed. I called after you, but you did not hear me. Oh, I am so sorry! Won't you forgive me?" she pleaded.

Great relief did these words bring to Daisy Harlow.

Assisting the widowed woman into the

car, the major took her to her cottage; but Daisy went home with Isabel. The girl's nerves were all unstrung, and she greatly appreciated the kindness of these good people. In the morning, she awoke refreshed, but was persuaded by the major and his wife to remain with them a few days. "We will take you out each day in the car, and bring back the roses into your cheeks," said the fatherly old gentleman.

Seated under the apple trees the next day, Daisy inquired: "Isabel, why were you so positive that I had not seen a spirit last evening? You seemed so fearless! How I wish I were like you! But how dreadful it must be to see the spirit of a departed one before you! Don't you think so, Isabel?"

"I have no fear of that, Daisy; for the departed do not return to earth. They sleep quietly in their graves."

"Sleep in their graves! Never return!" exclaimed Miss Harlow. "Why, Isabel, what do you mean? Our pastor told me that father dear was in heaven with mother; and the thought that he is watching all I do, should be a comfort to me, and an inspiration to live a Christian life."

"To be sure, Daisy, that is what is commonly taught; but did you ever stop to think that all cannot be right, when some teach one thing, and others exactly the opposite? Some teach that man possesses an immortal soul, which goes to heaven or hell at death, and that the soul, when the resurrection of the body takes place, has to be thrust back into it and judged, to find out where it belongs. Others teach that the judgment of the righteous dead is going on now in heaven, and that when a man dies, he remains in the grave until the resurrection, which takes place when Christ comes. He then arises from his sleep at the call of the Life-giver, and is taken to heaven by the angels. But the wicked dead sleep on until after the millennium. Now which are we to believe?"

"Well, Isabel, I really think we should settle that question by the inspired word of God," replied Miss Harlow; "and I can assure you I would be glad to know the truth concerning the dead. I have been puzzled over these things myself."

"Just wait a minute. I will get my Bible." And Isabel was back in a few moments, the treasured volume in hand.

"We studied this in Bible class last winter," said Isabel; "and here is a text that shows us man is mortal—Job 4: 17: 'Shall mortal man be more just than God?' Another is 1 Corinthians 15: 53, 54: 'This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' And in 1 Timothy 6: 15, 16, we read that God only has immortality. So you see man is mortal. He was made out of the dust of the earth, and into his nostrils God breathed what? A living soul?—No; 'the breath of life; and man became a living soul,' as we read in Genesis 2: 7."

"Then, Isabel, we are no different from the beasts, are we?"

"Well, yes," replied the girl thoughtfully, "we are in one way; though in

another, we are as they. We go to the grave as do they; but our 'breath of life,' which is called spirit, goes to God, who gave it, and He keeps it until the resurrection, while the spirit (breath) of the animals goes to the earth, from which it does not return. (Ecclesiastes 3:19-21.)

"Death is called a sleep. We read this in Daniel 12:2: 'Many of them that sleep in the dust of the earth shall awake.' And in Job 14:12 we read, 'So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.' In the twenty-first verse, Job says, 'His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them'—showing that 'the dead know not anything,' as is stated in Ecclesiastes 9:5. The dead sleep in their graves until the resurrection. This is expressed by Job thus: 'If I wait, the grave is mine house: I have made my bed in the darkness.' Job 17:13. 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.' Job 19:25-27.

"The word 'spirit' sometimes means breath, as we find by reading Ecclesiastes 3:21. Or it may mean courage, as in Joshua 5:1. Sometimes it means character, as shown in Psalm 32:2. Again it may mean a consecrated or spiritual condition, as seen in Revelation 1:10; and it may refer to God's Holy Spirit, Genesis 6:3. Again it may refer to good spirits or evil spirits."

"I think I understand the others, but the good and evil spirits I do not understand. What are they?"

"Those are the angels, good and bad," replied Miss Barnett.

"Bad angels? I supposed all angels were good. I have always been taught that angels were the good people who died and went before us. What are they, Isabel?"

"Before our little world came into existence," rejoined the girl earnestly, "God the Father, and the Son, and angels—millions of them—dwelt in heaven. The inhabitants of other worlds and the angels watched the creation of the earth, and rejoiced; but there was one in whose heart sprang up jealousy. He had occupied a position next to God's Son; but he desired to be equal with God, as was the Son. So the seeds of sin cherished in his heart, grew and multiplied, until a host of those glorious beings who for ages had known naught but love and joy from their Creator, rebelled and were banished from their home in heaven.

"To the new-made earth they came, and tempted and overcame the pair in Eden, even though the Creator had given Adam and Eve sufficient warning; and the dominion given to man was sold by him into the hands of Satan. But Jesus had beforehand planned that should man sin, He would redeem him. The Father accepted the offer; and thus was Christ 'the Lamb slain from the foundation of the world.'

"Lucifer, 'son of the morning,' once covering cherub of the Father, was now called the devil, Satan; and the angels that followed him were called evil angels, devils, or evil spirits.

"In 1 Timothy 4:1, we read, 'Now the Spirit speaketh expressly, that in the

latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' And in Revelation 16:14, 'For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.'

"Of the good angels, those who remained loyal, we read, 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' Hebrews 1:14.

"Grand and glorious is the work of the good angels. They keep the record books of our lives, and often assist the child of God when necessary, by appearing in human form. They are messengers between heaven and earth. When Jesus comes 'the second time without sin unto salvation,' all the angels of Paradise will accompany Him, that they may gather in their arms the resurrected righteous, and bear them up to heaven. This we read in 1 Thessalonians 4:13-18.

"Satan, after gaining control of this world, was permitted to govern it, and prove to the entire universe, which has ever been watching, what kind of ruler he would make; but he has brought into our world nothing but sorrow and sin. He and his accomplices work miracles, trying to deceive, if possible, the very elect; and they have power to impersonate our loved ones departed. If one believes the false doctrine of man's natural immortality, it is no difficult matter for an evil spirit to deceive such a one, by impersonating the loved ones laid to rest. Only those who take their stand upon God's word, and say, 'The dead know not anything,' will be shielded from his delusive snares. Wonderful are the attractions of Spiritualism; but should poor, deluded mortals who find consolation in thinking they converse with departed friends, learn that they had been mingling with demons, how do you think they would feel?"

"Where does the Bible tell us that evil angels deceive us that way?" queried Miss Harlow earnestly.

"We are told in Leviticus 19:31 to 'regard not them that have familiar spirits, neither seek after wizards, to be defiled by them.' And in Jeremiah 27:9, 10, we read: 'Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.'

"Leviticus 20:27 says: 'A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.'

"Isaiah 8:19 tells us whom we should and also whom we should not seek after for knowledge of our dead: 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?' In 2 Corinthians 11:14, we are told that 'Satan himself is transformed into an angel of light.' And in Revelation 16:14: 'They are the

spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.'

Daylight faded, the Bible was closed, and the girls walked to the house together. Miss Harlow was quiet and thoughtful the remainder of the evening; but the next morning, she said to her friend: "Isabel, I shall never forget what you have told me. I am beginning to untangle many hitherto knotty problems. You have helped me more than words can express."

The great bow of the ocean liner plunged through the water, and parted the glistening spray. Her deck was full of a motley crowd, most of whom were watching a flock of beautiful gray-white sea gulls that had followed the ship from far. Reclining in a deck chair, warmly wrapped in shawls, was a young woman. Beside her sat her husband. They were missionaries to a foreign field, just entering upon their work in the Master's vineyard. The young woman had been reading the open letter in her hand. It was signed, "Your loving friend, Isabel."

"Loving friend indeed was she to me, Edward," said she. "Through her interest in me, I became acquainted with my Bible, and am now on my way to tell to others the glorious truths which have lighted my pathway."

The fleecy whiteness of the clouds turned to tints of gold, as the lowering sun, like a fiery ball, faded in the west. Daisy Cosgrove (formerly Daisy Harlow) and her husband sat watching the wondrous colorings, and sang softly, as the shades of night deepened:

"Oh, Thou who didst becalm the sea,
Be with us as we journey on,
To tell benighted souls of Thee,
That some to Thee, dear Lord, be won.

"The gathering darkness we would fear,
As o'er the surging waves we ride,
But that we know that Thou art near,
And naught of evil can betide.

"Guide Thou our bark o'er life's rough sea,
Till we the harbor reach at last,
And safely dwell in heaven with Thee,
The storms of life forever past."

A Fireside Chat

(Continued from page 1)

which we realize we ought to do seems to be beyond our power of attainment. That which we know we ought not to do seems to be forced irresistibly on us. How shall we break these great cables of habit that are pulling us away from eternal life? There is only one way: Be a Christian. Jesus is able "to save unto the uttermost." Any who come to Him He "will in no wise cast out."

The men and boys of our modern world are held in the fetters of narcotic habits,—drugs (as in the "colas"), tobacco, and drink. The women too are bound by the same or similar habits. Here in the Southland, tens of thousands of the women chew leaf tobacco or "dip" snuff. The children work in the tobacco, and use it, almost from the time they can stand up, so that the habit is fastened by unbreakable chains, humanly speaking. Yet when the gospel and its power is accepted, these chains are broken, and the captive goes free.

Those whom Jesus makes free, are free indeed.

Are you bound? Do you want to be free? Then be a Christian!

WHEN FACING DEATH

The third dividend paid by the gospel is comfort in a time when we face the scenes of death. Perhaps we stand by the bier of a son or a daughter, a brother or a sister, a father or a mother, husband or wife; or perhaps we ourselves are nearing the end. Infidelity and rebellion against God may be good doctrines to indulge in all the pleasures of sin by, but they are very unsatisfactory doctrines with which to face eternity. To see one whom we have loved passionately, unconscious in death, is almost maddening. What a comfort then is the Christian's hope of a glad resurrection! God gives special grace to those of His children who pass through these dark hours.

You do not know how soon this saddest of human experiences may force its way into your household. Would you be prepared? Then be a Christian!

THE FUTURE DIVIDENDS

These are the most important dividends that are paid at present. But were there no other returns, these alone would make the investment profitable. These, without the addition of another one, either present or future, would be sufficient to warrant any one's taking the decisive first step in the footsteps of the Master. But these are not all. We still face the future, when the largest of the dividends will be paid—dividends that far exceed the capital we may have invested.

In the near future, God will pour on this world the accumulated vengeance of the ages,—the seven last plagues. These are the most terrible and awe-inspiring judgments that the Almighty has ever pronounced on the human family. Of this time Daniel spoke when he said, "There shall be a time of trouble, such as never was since there was a nation even to that same time." On the despisers of the grace of God will come a series of plagues of accumulating severity, ranging from the "noisome and grievous sore" to the universally destructive earthquake and the storm of mammoth hailstones. In the midst of these universal judgments, Christians are the special objects of God's protection and care. He promises that there shall no "plague come nigh thy dwelling."

Do you want a place of guaranteed security during this time of trouble? Then be a Christian!

Again, the great and final punishment of sinners comes as they are assembled in a mighty host around the new Jerusalem. Before their charmed gaze will pass the scenes of redemption's story. In their minds, they will review their own opportunities. What a wail of despair will ascend when the realization seizes them—too late! Every knee shall bow, and every tongue shall confess Him as Lord. Then the day of the final extermination of sin and sinners has come. God has endured the insults of the devil until now the plan of salvation is clear, and His character is vindicated in the eyes of the whole universe. The hour has now arrived for the cleansing of

God's dominions from the leprosy of rebellion. "Fire came down from God out of heaven, and devoured them." The wicked are burned up in the general conflagration of the elements which forever purges out sin.

Christianity has been called a fire escape. Do you desire to escape from that wrath to come? Then be a Christian!

THE ENDURING REWARD

Finally, and best of all, the place which Jesus has been preparing for His people will soon be opened for their occupation. Eternal bliss in the new Jerusalem seems now to be almost within sight. Eternal companionship with Jesus and those of our loved ones who were faithful is just ahead. Joys incomprehensible await the Christian. There will be a mansion for each in the city where the streets are paved with gold, and where the gates are of solid pearl. There will be a mansion in the country—"they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

But heaven will be heaven not because of the beauties of the place merely, but because of the class of people who will live there. Every one will reflect the character of Jesus. Will it not be a privilege to become personally acquainted with the worthies of the Bible,—Daniel, Joseph, Moses, James, John, Paul? But the happiest moment in all the experience will be the meeting with Jesus. The presence of Jesus alone could make a heaven of the new earth.

Then there will be no more sickness nor death, no cripples nor blind, no dumb nor deaf, no pain nor sorrow. And this is to continue with ever increasing intensity throughout eternity. How insignificant will seem all the minor sacrifices we were called to make on earth! How small will seem the price we have paid! The reward will then appear in its true light—so far outweighing the cost as to make it really an outright gift of God. What we did here was but a test that God applied to see if we were worthy.

God is interested in your eternal welfare, even more than you possibly could be. He has spared Himself no effort to make your salvation possible. But He leaves you free to choose whether or not you will accept it. Paul asked, "How shall we escape, if we neglect so great salvation?"

Do you believe it? Do you want to spend eternity in the joys of heaven? Is the reward worth the cost? Then be a Christian!

Compelling Religious Dogma by Civil Law

(Continued from page 3)

the law to demand to see a man's certificate of church membership, and if the individual could not produce it, to call the police patrol, and take him to jail. Such proceedings would savor of the days of religious intolerance. Yet, if it is proper to enforce one religious measure, it is perfectly right and proper to enforce all. If it is right to command a man, on pain of boycott or arrest, to close his place of business on Sunday, it

is also right to compel him to pray, to be baptized, and to attend church.

Sabbath observance is a matter of conscience, a question of religion. A man is accountable to God alone for his religious faith and his time of worship. His fellow men have no right to attempt to compel him to conform to their ideas of Sabbath keeping. To permit an individual merely to open his place of business until time for church service is only to tolerate him. Such restrictions do not recognize that he has any rights whatever in this matter. Furthermore, the very fact that he is required to close at the time church services usually begin, shows that the real motive for Sunday closing is a religious one—an endeavor to get all to go to church. While the importance of attending church should not be discounted, compulsion in religious matters is unchristian and un-American.

Seventh-day Adventists are loyal to the flag, and conscientiously conform to any and every necessary and right requirement of the civil power. But to compel them to close their stores Sundays, so far as their trade with the general public is concerned, means the loss of two days a week, since they believe that God meant what He said when He uttered the words, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

To penalize the observer of the true Sabbath because of his religious convictions seems unjust, and out of harmony with the spirit of democracy. But even worse than this is the fact that the Sunday measures proposed are the opening wedge for more drastic religious laws certain to follow.

Daniel Eight and the Inspired Interpretation

(Continued from page 8)

Rome's record in fulfilling the prophecy under consideration:

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8: 25.

SELF-EXALTATION

"And he shall magnify himself in his heart." The papacy has so exalted herself as to think to change the law of God. It is hard to imagine greater self-exaltation than is thus manifested. Indeed, this is the very acme of self-exaltation, for Lucifer himself went no further. Of him the Bible says, "For thou hast said in thine heart, . . . I will exalt my throne above the stars of God: . . .

I will be like the Most High." Isaiah 14: 12-14.

Pope Leo XIII, in his encyclical letter of June 20, 1894, said, "We hold upon this earth the place of God Almighty."

"He shall also stand up against the Prince of princes." It needs no argument to show that "the Prince of princes" is Christ. The papacy opposes—stands up against—Christ in that the papal system has a counterfeit god, whom the apostle Paul styles "the man of sin, . . . the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thessalonians 2: 3, 4, A. R. V.

The papacy stands up against Christ in presenting to the world a counterfeit savior and mediator—the virgin Mary; and in claiming that Christ is sacrificed anew every time "the mass" is celebrated, when the Bible declares that we are "sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10: 10.

"BROKEN WITHOUT HAND"

Last of all, the little horn would "be broken without hand." This will be, as stated in Daniel 7 concerning the same power, when "the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verse 26.

How blessed the thought that ere we have to stand before the Judgment bar of God, a Judgment message goes to the world, pointing out the truths of salvation, and duly warning of Satan's sophistries and delusions!

Such a message is presented in the eighth and ninth chapters of Daniel, and will be considered next week.

The Eternal Kingdom at Hand

At the time when "the nations were angry," the prophet John in vision saw and heard the twenty-four representatives from the earth who are now upon judgment seats in heaven, beside the throne of the universe, manifest great joy as they said, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned."

These words have not yet been fulfilled, but the next great event in earth's history will be their fulfillment. On that day, "the kingdoms of this world" "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." And no man knows the day or the hour, the month or the year, when this mighty change yonder in heaven will occur, when Christ will take to Himself His great power, given Him of His Father, and forever after be the one King over all the nations of earth. But every one will know when it has come to pass. Then the time for obtaining salvation will be past, and the long-open door of mercy will be closed, and closed forever. Then Christ will come quickly in the clouds of heaven, the resurrection will take place, and the eternal existence of the righteous will begin.

T. E. BOWEN.

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J. W. LOWE.

Wanted for Missionary Work

Mrs. Henry Malone, of Tulsa, Oklahoma, Route 5, Box 297A, would like literature for missionary purposes.

NOTICE

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

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

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

OLIVES AND FRUIT

Ripe olives, large, good flavor and color. Quart cans, 25c; gal. cans, 90c; 5-gal. cans, \$4.00; 15-gal. kegs, 75c gal.; 25-gal. bbls., 70c gal.; 50-gal. bbls., 60c gal. Medium size, 20c less a gal. Small, 40c less a gal. Choice dried fruit: peaches, 10c lb.; figs, 8c; prunes, 9c; raisins, seedless or muscats, 12c; dried apples, 11c. Polished black walnuts, 6c lb. One fourth of olive money given to missions. Freight f. o. b. Chico, California. A. E. Crist, Chico, Cal.

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In but Not Of

THE place for the activities of the Christian is in this world; for, says the Master: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth." John 17: 15-17.

The Christian is to be in the world, so the text plainly shows; yet he is to be "not of the world," even as the Master Himself is not of the world.

The Christian is to be a close student of God's word, because he is to be sanctified through that Word, which, the text says, is "the truth."

Then, if the professing Christian finds his pleasures in the world, if he finds a strict and striking congeniality between himself and worldly pursuits, there is something wrong with his Christianity. He has a name to live, but he is dead, in so far as the Christian life is concerned.

This selfsame Christian is to be in the world. He is to move about among the men and women of the world, but in such a way as to show that he belongs to another realm—a realm that is altogether superior to and far more desirable than anything this world has to offer.

In the ordinary and legitimate pursuits of the world, the Christian will engage, and if he is true to his profession, will properly excel. But his excellence is due to following the divine principles, and not to the usual shrewd, sharp bargaining of the conscienceless world.

The Master has given a wonderful program for His followers. It is beautifully divine. It is a joy to those who have entered into it. But the sham, the pretense of Christianity, the mere profession without the actual experiences of the divine life, fills the soul with disappointment, and is devoid of every semblance of true joy and divine hope.

Seek the genuine. It is offered freely to every soul who will come to God in His appointed way.

The Philosophy of Delusions

MOST convincing and all-pervading delusions are to be a striking characteristic of the last generation of men. Ponder closely the following warning, issued nearly two thousand years ago, under the influence of divine inspiration, by the great apostle Paul:

"Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and

lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 8-12.

The wicked one is revealed as a worker of signs and lying wonders. He works with mighty power. His working is "with all deceivableness of unrighteousness," but it is "in them that perish." And the reason why Satan is able to work through this class, is "because they received not the love of the truth, that they might be saved." The strong delusion comes, and they believe a lie because they "had pleasure in unrighteousness."



FRENCH EXHIBIT, IN FRONT OF THE FAMOUS SOISSONS CHURCH, OF GUNS CAPTURED AT CHEMIN DES DAMES

Hundreds of German guns captured by the French in the battle of Chemin des Dames on exhibition for the French populace in front of the famous old Church l'Jean des Vignes, in Soissons. The exhibit at the church was most unusual, and thousands of people traveled to see it.

Then the delusive pleasures of unrighteousness are at the foundation of these soul-destroying deceptions, against which the Lord utters His mighty warnings. God causes the truth first to shine upon the pathway of the individual; but he rejects that truth, he loves the pleasures of unrighteousness instead. Then the delusions capture him, and he is swept along in the currents, and is used by Satan himself, because it is through these deceived ones, according to this text, that Satan so mightily works.

These warnings that the heavenly Father has given us should be carefully treasured. We should realize that God's word is the great fountain of truth itself. We should treasure the prayer of the Master, "Sanctify them through Thy truth: Thy word is truth." John 17: 17. The fantastic delusions of the age that are so ardently urging themselves upon us are all clearly exposed in the divine Book. The individual must know the Book for himself; he must not trust so important a matter to another. And knowing the Book, he must learn to love

its great truths, so that the pure, clear light of heaven may shine upon his pathway, to reveal the pitfalls of the enemy. God's warnings unheeded mean destruction to the careless, negligent soul; but those warnings heeded and carefully treasured mean everlasting life.

Wheat Rather than Tobacco

THE National League of American housewives has addressed a memorial to the United States Congress, asking that the fields usually devoted to tobacco be sowed to spring wheat instead. It is affirmed that there is a two-year supply of tobacco in store, and therefore these fields might well be used in this way.

It would be proper also to take into account that land devoted to the culture of wheat brings a benefit to humanity, while that devoted to the raising of tobacco brings a curse. The fact ought to be sounded in the ears of the American people continually, that tobacco is a twin evil to alcohol itself. Indeed, some prominent physicians affirm that tobacco is harder on the nervous system than is alcohol. Let us have more wheat and less tobacco.

OUR United States government, up to the present time, has enacted no stringent laws in regard to saving or to the class of foods we shall eat, the quantity, etc. But the government has urgently called upon the populace to be careful in their savings, to invest in war saving stamps and liberty bonds rather than fritter money away in useless things. It has also called upon us to be economical in the use of the various foods. If all will heed the

different requests of the government, and carry them out in the spirit of candor and appropriate patriotism, there may be no need of stringent enactments that will make it much more difficult for the whole nation. True men and women will be conscientious about following the very reasonable and moderate suggestions.

A CURRENT newspaper heading reads, "Students Shot and Mutilated by Scores." The occurrences indicated by such headings have become so numerous as to attract only passing attention. The world is steeped in butcheries, and violence is becoming more and more a matter of course. And how earnestly should we turn to a study of those warnings which the Saviour gave that the times just preceding His second advent would be as they were in the days of Noah! Of those days of Noah, we read in the sixth chapter of Genesis that violence was among the things which had reached such limits as to cause the Lord to decide upon the destruction of the old world by the Flood.