

Signs of the Times

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"The kingdom of God is not to be ushered in 'through the gateway of politics.'"



"My kingdom is not of this world."

Empires in the Crucible

Extracts from lecture delivered at Duluth, on the graphic portrayal, by Daniel the prophet, of present world events

By STEMPLE WHITE



FROM trembling lips, the anxious inquiry often comes, "What next?" Though human wisdom cannot divine what a day or an hour may bring forth, yet the Omniscient One, "declaring the end from the beginning," has declared, "My counsel shall stand, and I will do all My pleasure." Isaiah 46:10. Concerning His original purpose for this earth, the Creator says: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18. Let it be remembered, though, that only "the meek" shall permanently "inherit the earth," for the unbelieving sinner will perish. (Matthew 5:5; John 3:16; Psalm 37:9-11.)

Before those educated Athenians, Paul boldly declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. All these truths are most clearly emphasized in that wonderful dream-vision prophecy of Daniel 2. Using the prophet as spokesman, God made known to Nebuchadnezzar, the king of Babylon, not only "what should come to pass hereafter," but also "what shall be in the latter days."

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the sil-

ver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

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A Text and a Thought for Each Day in the Week

SUNDAY.—Luke 12: 37, 38. "There is present as well as future blessing in watching for our Lord. Test it."

MONDAY.—2 Corinthians 5: 20. "God beseeching rebels to accept the gift of salvation!"

TUESDAY.—Romans 14: 12. Who?—"Every one of us." What?—"Shall give account." Of whom?—"Of himself." To whom?—"To God."

WEDNESDAY.—1 Corinthians 10: 13. "A way to escape"—not to avoid it, but a way through and out of the testing.

THURSDAY.—Romans 12: 18. "Even and especially when it calls for sacrifice on your part."

FRIDAY.—Luke 7: 22, 23. "Miracles are arguments of trust in Christ."

SABBATH.—Matthew 22: 20. "Whose image and superscription are stamped on your life?"
ERNEST LLOYD.

To Heaven on a Furlough?

DID it ever occur to you what it meant to Lazarus to be raised from the dead, if the dead are conscious, and go to heaven at death?

According to modern theology, based on consciousness of the soul in death, Lazarus, who was dead four days, had been in heaven four days—been with God and holy angels around the throne, singing with the celestial, sinless host, probation all ended, and eternal life assured forever.

When he was resurrected, he must have been recalled from heaven, and placed again on probation, and compelled to live in Palestine instead of heaven, with a chance of being eternally lost. It is to such strange conclusions we are driven in believing the unscriptural doctrine of man's consciousness in death. Lazarus was dead, and in the grave, when Christ called, "Lazarus, come forth."
G. B. THOMPSON.

Energy if We Shine

JESUS said, "Let your light shine." Light is generated and shines only by the expenditure of energy. Humanly speaking, energy has its equivalent in physical activity and money. By physical activity we mean our own direct personal effort; and money we understand to be "stored up human energy" by which we can supply human physical activity by proxy. Only by the expenditure of these two things can we fulfill the injunction of the Saviour.
R. F. FARLEY.

Remedy for the Groaning

A VERY condensed inspired description of the condition of the world as a result of its burden of sin, is found in the statement, "The whole creation groaneth and travaileth in pain together until now."

If your curiosity or sympathy creates a desire to witness some of the occasions

for the continuous billows of grief which envelop the earth, visit a large hospital for incurables; or go to one of the many institutions for the insane, and, as you look into the blank faces, think of the fact that there are some six million members of our common family who are demented. Next go to a home for feeble-minded children; or to a leper colony; or to battle-torn Europe, where at least ten million human beings have recently been sacrificed to the god of war. Probably your lifetime would not suffice simply to count the widows and orphans made by the present conflict. Neither would it be possible for you to count the 110,000 funeral processions that represent the daily toll of death upon the human family.

Perhaps you will ask, "How long must the awful tragedy of sin continue?"

There is One who might consistently be called the Eradicator of sin, the Healer of its results. Presently He will bring to a sudden end the reign of sin, pain, and death. And there is no hope of relief for the groaning creation until this Person comes and sets up His kingdom. Then "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Since the only relief for the world is in His coming, does this fact not make a mighty appeal to all His disciples, to work and pray for that event?

G. W. REASER.

Welcoming the Redeemed

"WE must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10. This verse challenges the attention of every man and woman. There is no question about the application—"We must all appear." The few short years allotted to man for this life are but probationary years, in which his loyalty to God is tested. The world cares but little for the men and women of yesterday. Even the memory of them is soon forgotten. But their life's record is indelibly printed in the book of heaven. They must face that record in the Judgment.

When Jesus welcomes the redeemed to the joy of His kingdom, the words will come from the lips of the Saviour, "Well done, thou good and faithful servant." But the "Well done" implies that the individual has been doing well. Our deeds, our words—yes, even our thoughts—are considered in the Judgment. Hour by hour, we are doing things that will determine our eternal destiny. Too many people have a vague idea of the goodness of God, and expect to live reckless lives of sin, and somehow, at the last moment, slip into the kingdom. Is it not a mockery for a person to serve the devil all his life, and expect that by some miracle, he will be saved anyhow at the last moment?

The law of God, as contained in the Ten Commandments, is the basis of God's

government. That divine law is the rule by which our guilt or innocence is determined. Through faith in Christ and His keeping power, your life can be made to harmonize with the perfect rule—the law of God. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12.

VARNER J. JOHNS.

Under the Law with a Vengeance

THE verse in Romans, "Ye are not under the law, but under grace," causes many young Bible students a great deal of perplexity. Perhaps an illustration will aid in making its meaning clear.

I heard recently that an American was in prison in the national penitentiary in Tegucigalpa. Upon visiting him, I found that he had committed murder, and was condemned to seven years of imprisonment. He was allowed ten cents a day for food and clothing. Of course, that was not sufficient, and he was almost clothingless, as well as very dirty, from lack of soap. He suffered greatly from the cold, as he had nothing to cover himself in the nights, which were very chilly.

In our conversation, he confessed his guilt. He had transgressed the laws of Honduras, and was suffering the just penalty. He was "under the law." He felt all the weight of a transgressed commandment. I had not broken any of the laws of the nation, and was free to come and go. In a sense, I was "under grace" of the government, as I was obedient. He was "under the law" from disobedience.

So with God's law; the person who walks in harmony with the commandments is under the grace of God, a free man. He walks "not after the flesh, but after the Spirit." Romans 8: 1. But the transgressor, who has the "carnal mind," which "is not subject to the law of God, neither indeed can be" (Romans 8: 7), is under the condemnation of the law of God.
HENRY F. BROWN.

THE only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness. It is because selfishness exists in our hearts that temptation has power over us. But when we behold the great love of God, selfishness appears to us in its hideous and repulsive character, and we desire to have it expelled from the soul. As the Holy Spirit glorifies Christ, our hearts are softened and subdued, the temptation loses its power, and the grace of Christ transforms the character.

MRS. E. G. WHITE.

PEACE in the midst of strife, soul-deep and anchored in the bosom of infinite love, alone can keep the heart in such a time of mental, moral, and manual struggle as is now seen throughout the blood-red world. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you."

ALBERT CAREY.

Glory Beyond This Perplexity

By C. F. McVAGH

THREE years of world war tends toward making people think seriously. Conditions of life have been affected in every part of the world; and it is not strange that thousands are inquiring, "What of the future?" The curtain has truly fallen upon a world that will never appear again as it was when the war broke upon it. Great changes are sure; but what? and how? Statesmen are perplexed and worried.

If war should stop to-day, problems that cause men's hearts to fail them for fear, confront the nations. History sheds but little light upon the situation, for nothing like it is recorded from the creation to A. D. 1914. Does it mean that the second coming of Christ and the end of the world are at hand?

TURNING TO THE BIBLE

Why should we not look to the Bible for help? That blessed book has brought consolation and assurance to millions in the deepest distresses of the past. In it, we are told that God still lives, and that He has not been taken by surprise. "Known unto God are all His works from the beginning of the world." Acts 15: 18. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. "Those things which are revealed belong unto us and to our children forever." Deuteronomy 29: 29. The Lord has not deserted His children. He is coming again (John 14: 3), and will establish righteousness in the earth (Revelation 11: 15).

Of the things revealed, the last words of the Book are about the second coming of Christ. The last words of a parent or a friend make a deep and lasting impression. Surely the last message of the Lord in the Bible is worthy of study. Not only in the last verses of the Book is the doctrine taught; it is the central theme of all the Scriptures. Enoch, the seventh from Adam, wrote of it. Jude 14. Job was as assured of it as he was of his salvation. Job 19: 25. David, Daniel, and all the prophets wrote of it. Acts 3: 19-21. The Lord Jesus comforted His sorrowing disciples with the promise, "I will come again, and receive you unto Myself." John 14: 3. Timothy was exhorted to preach the gospel, in view of the coming of Christ and the Judgment; and Paul expected to get his crown at that time. 2 Timothy 4: 1, 7, 8.

Without the second advent, there would be no resurrection of the dead (1 Thessalonians 4: 16); and if there were to be no resurrection, then the preaching of the gospel would be vain, and all who have died would have perished (1 Corinthians 15: 13, 14).

CERTAINTY OF THE EVENT

Jesus testifies, "Surely I come quickly." Revelation 22: 20. The second coming of Christ is as sure as death and the Judgment, and as sure as the first advent and the crucifixion, says the writer of the letter to the Hebrews. Hebrews 9: 27, 28. "Watch therefore: for ye know not

what hour your Lord doth come." Matthew 24: 42. And Peter writes that notwithstanding the patience and long-suffering of God, "the day of the Lord will come as a thief in the night." 2 Peter 3: 9, 10.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." Luke 21: 25, 26. Among the signs on earth, we will call brief attention to a few: increase of knowledge (Daniel 12: 4); rolling up of great fortunes by the rich, discontent of the laboring classes, and struggles between capital and labor (James 5: 1-7); worldli-



The earth made desolate, the deep abyss, or bottomless pit, will be Satan's prison during the thousand years usually called the millennium.

ness and love of pleasure among church members (2 Timothy 3: 1-5); great missionary activity on the part of true Christians (Matthew 24: 14); world-wide talk of peace (Micah 4: 1-3), and at the same time, great preparation for war (Joel 3: 9-13). "And the nations were angry." Revelation 11: 18.

The coming will be personal, visible, and literal. "The Lord Himself shall descend from heaven with a shout." 1 Thessalonians 4: 16. "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1: 7. When Jesus ascended from the midst of His disciples until a cloud hid Him from their sight, two angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. He

will be attended by all the holy angels. Matthew 25: 31. The dead in Christ will awake and rise from their graves, and together with the waiting living saints, will meet the Lord in the air. 1 Thessalonians 4: 16, 17. The wicked will cry for the rocks and the mountains to fall on them and hide them. Revelation 6: 14-17.

It is evident, from these scriptures, that everybody on earth will know when the second advent takes place. It will come suddenly, and overtake men buying and selling, planting and building, marrying and giving in marriage, even as they were when the Flood came. Luke 17: 26, 27. As in the days of Noah, God sends a warning message to all; but false messengers, offering peace without repentance, lull the majority to sleep.

WARNING AGAINST DECEIVERS

Jesus repeatedly warns against deceivers. "Many shall come in My name, saying, I am Christ; and shall deceive many." Matthew 24: 5. "And many false prophets shall rise, and shall deceive many." Verse 11. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Verse 24. Satan himself will finally appear as an angel of light, directing the actions and confirming the words of his agents, who wear the garb of ministers of righteousness. 2 Corinthians 11: 14, 15. These false messengers work miracles, and confound the wise men of earth (Revelation 16: 14), even bringing down fire from heaven in the sight of men (Revelation 13: 13, 14).

Beware of those who set forth miracles as the main evidence of their heavenly commission, even though they may appear very pious. Beware of those who say Christ is here, in the desert place, or in the secret chamber. When Jesus appears in glory, the righteous will be translated, and the wicked will be slain by the brightness of His coming. No impostor can counterfeit the manner of Christ's coming.

Satan is too wise to send out his counterfeit messages before the genuine warning is due and current. The counterfeit always follows the genuine. The true message presents the everlasting gospel, exalts the Creator, lifts up the standard of the commandments of God and the faith of Jesus, and warns against the beast and his image. (See Revelation 14: 6-9, 12, 14.) The message that is to prepare a people for the coming of the King of kings will be attended with the gifts of the Holy Spirit, but will not present miracles as its credentials, but rather, "Thus it is written."

CLOSE OF PROBATION

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. The judgments of God upon a sinful world are withheld until the last sinner that will yield has repented. 2 Peter 3: 9. When men willfully reject light and refuse to repent, further pleading and warning would be useless, and God in mercy will make an end of sin and misery.

The sad story of the rejection of God's final call to the nations to repent is vividly portrayed by the prophet. Jeremiah

6:13-19. When the Holy Spirit is rejected, God withdraws His Spirit, and leaves the world to the cruel influences of evil angels, who bring plagues whenever not restrained by the power of God. Psalm 78:41-49. The rejecters of the warning against the beast and his image are said to drink of the wine of the wrath of God. Revelation 14:9, 10. This unmingled wrath of God is called the seven last plagues (Revelation 15:1), and the pouring out of these plagues upon the earth is followed by the appearance of the Lord in glory and the destruction of the wicked. These plagues that come upon the earth between the close of probation and the sounding of the last trumpet, are thus foretold: "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. . . . In the latter days ye shall consider it." Jeremiah 30:23, 24.

WHEN THE TRUMPET SOUNDS

The change from mortality to immortality takes place. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53. All the saints rise to meet the Lord in the air. 1 Thessalonians 4:16, 17.

Evidently the righteous do not remain in the air when they are caught away from earth. Revelation 20:6 says they reign *with Christ* a thousand years. The expression "with Christ" tells where they are,—not on earth, but *with Christ* in His home in heaven. "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalm 115:16.

At the close of the thousand years, the new Jerusalem will come down, and with it the throne of God. The tabernacle of God will then be *with men*, and Christ will reign on the earth eternally. In no place does the Bible speak of a special thousand-year reign of Christ or His people upon the earth. The saints are to reign upon the earth (Revelation 5:10); but that is when Christ takes the throne of His father David, and His kingdom shall have no end (Luke 1:32, 33). That is the kingdom which will consume all earthly kingdoms, and stand forever. Daniel 2:44.

THE EARTH DESOLATE

Let us consider the effect of the glory of the Lord upon the old earth. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:23-26. It will be just as it was before God created man, when "darkness was upon the face of the deep." Genesis 1:2. In this connection, it is significant that Satan feared the deep, and dreaded the thought of going into it. (Luke 8:31.) The deep

abyss, or bottomless pit, will be Satan's prison during the thousand years usually called the millennium. Revelation 20:3.

It is certain that this prison is not a hole without a bottom; for when Satan is put into it and confined by the angel of God, a seal is put upon it, and there would be no sense in putting a cover upon a cell that is open at the other end. The earth, made desolate at the coming of the Lord, will be Satan's prison for the thousand years. We now see why he will tempt no one during that period. The righteous will all be out of his reach in heaven. The wicked will all be dead. When the wicked dead are raised, at the end of the thousand years, Satan will go out and for a little season deceive them, on account of their numbers, into thinking they can seize the new Jerusalem by force. But fire will come "down from God out of heaven, and devour them." Revelation 20:9. The same fire that destroys the wicked, root and branch (Malachi 4:1), will also melt and purify the old earth (2 Peter 3:10-12).

RESTITUTION OF ALL THINGS

We now come to a consideration of "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21. After the fire of God has destroyed the wicked and melted the earth, John hears a voice out of heaven saying, "Behold, I make all things new." Revelation 21:5. See also 2 Peter 3:13. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Then shall the King say to the saints, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The outlook in this old world is dark and perplexing, but the uplook is bright. "Look up, and lift up your heads; for your redemption draweth nigh."

The curtain has fallen upon the old world as it was when the war broke upon it; but God will soon raise the curtain upon a new and better world, where the Prince of peace will reign to all eternity. We should plan to be there.

Food in Skimmed Milk

BY H. S. ANDERSON

SKIMMED milk for those who have to figure cost closely, offers a very valuable source of the element protein, which is usually the most expensive in the dietary. That part of the milk left after the cream has been removed, contains practically all of the protein, sugar, and mineral salts. In the ordinary diet, a sufficient amount of fat may be supplied by the use of olives, butter, or vegetable oils, so that the loss of this ingredient from the milk is of relatively small importance from the standpoint of nutriment.

Protein, on the other hand, being the most costly of the food elements, is the one often lacking in inexpensive meals, although generally used to excess by those who can afford it. Skim milk is one of the cheapest available sources of protein at the present time. If made

into buttermilk by the aid of lactic acid germs, it is relished by most people; and each gallon of such buttermilk should produce about one and one half pounds of cottage cheese, which is one of the best substitutes for meat, not only because of its food value, but because it can be used in seasoning other dishes that take the place of meat.

THROWING AWAY THE BEST

In a recent number of the *Literary Digest*, under the title, "A Good Food Wasted," appears the following: "We are throwing away, or otherwise wasting, in this country, some fifteen million tons yearly of valuable food from a single source—our milk supply. We skim the fat from the milk and use it as cream or butter; but the food value is mostly in the non-fatty parts, which we call contemptuously 'skimmed milk' and throw away or give to the pigs."

"At least 1,600,000,000 pounds of butter are made annually in this country, and from this are obtained about 28,000,000,000 pounds of skimmed milk. About 2,000,000,000 pounds in addition are obtained from the sale of cream. This gives us an annual supply of 30,000,000,000 pounds of cheap, nutritious, and digestible food, which nevertheless is banished, both by law and public opinion, from the table and the kitchen to the barnyard."

In every pound of cottage cheese, there is about one fifth of a pound of protein—the chief material for body building—nearly all of which is digestible. The following table is given in a Bulletin of the Los Angeles Department of Health, and shows that cottage cheese is much cheaper than most meats, in furnishing protein, besides containing no waste.

"For supplying protein, one pound of cottage cheese equals—

1.27 pounds of sirloin steak.
1.09 pounds round steak.
1.37 pounds chuck rib.
1.52 pounds fowl.
1.46 pounds fresh ham.
1.44 pounds smoked ham.
1.58 pounds loin of pork.
1.31 pounds leg of lamb.
1.37 pounds breast of veal."

Because of the prevalence of disease among cattle, all milk should be properly heated before using, as with this precaution, there is less danger of contracting disease through the use of milk. Experiments made by the Bureau of Animal Industry, United States Department of Agriculture, have shown that tubercle bacilli and the bacilli of typhoid were killed when milk in which either of the above organisms had been placed, was kept at a temperature of 140° F. (60° C.) for twenty minutes; and the heat did not injuriously affect the composition, quality, or food value of the milk.

A good method for home sterilization is as follows: Heat the milk in a double boiler until the thermometer registers 150° F., and not over 160°. Then set the inner part of the double boiler containing the milk, on the table, cover with a cloth, and let stand for twenty minutes; then set in cold water until cold.

MAKE YOUR OWN BUTTERMILK

For the making of lactosa buttermilk, purchase a box of lactose tablets, at a drug store. Dissolve one half tablet in a little water, and add it to one pint of skimmed or whole milk, sterilized and lukewarm. Cover, and set in a warm

room, or in a fireless cooker, for from eight to twelve hours or more, or until it coagulates. Then you have your starter. This is not good to drink; and after the first lactosa is made from a part of it, the remainder need not be kept. In making lactosa buttermilk, add one tablespoonful of the above starter to each quart of sterilized, lukewarm milk, mix well, and set in a warm place, well covered, until it thickens, which should be from four to twelve hours, depending on the temperature of the room

in which it is kept. As soon as it thickens, set in a cold place; and when cold, it is ready to drink. Beat smooth before serving. The next time it is made, use one tablespoonful of this lactosa for each quart of milk.

For making cottage cheese, set a vessel containing lactosa into a pan of water, and heat until a curd forms, then set it off until cool. Strain through cheesecloth, and season with a little salt, and cream, lactosa, or canned milk to suit.

with the exception of a few Catholics, and a few mechanics, who were reserved as slaves. Over their mangled remains was placed this inscription: "This is done not as unto Frenchmen, but as unto heretics." It is estimated that not less than nine hundred Protestant Huguenots perished in northern Florida as the victims of religious bigotry.

GREAT REJOICING

After these scenes of horror were completed, there was great rejoicing among the Spaniards, mass was performed by the Jesuit priests, and the site of a church was selected on the very ground yet crimson and sodden with the blood of these innocent and inoffensive inhabitants.

The Catholic Church of to-day has repeatedly published the statement that "America must become dominantly Catholic," and that "Rome never changes." As long as the popes do not repudiate the *ex cathedra* utterance of Boniface VIII, that "it is altogether necessary to salvation for every human being to be subject to the Roman pontiff," and that the church has the right to use "both the spiritual and the material sword" in order to subjugate all opposing elements to the church, can the Church of Rome wonder why Protestants are suspicious of her political machinations in national and world politics?

When any church has such political aspirations for supremacy, and is willing to sacrifice all her enemies and climb over their dead bodies in order to reach the pinnacle of supreme power and authority, she must expect criticism and opposition whenever she mixes in political matters.

Fortunately, the past is an open book, and the voice of history speaks louder than the voice of the church that would fain obliterate the records of former days. The more we search the records of the past, the more we are convinced that the church ought to keep out of politics, and confine her operations solely to the preaching of a gospel of love and mercy. The church and the state have two distinct fields of operation, and never should they be joined together in common issues. We have taken a long stride toward separation in America, but we are far from ideal conditions. Many digressions are being made by religious organizations, and the state quietly acquiesces in the coalition.

Unless Americans awaken to these threatening dangers, we are bound to drift back to the Dark Ages, and will repeat its bloody history of persecution and intolerance, which knew no limitations and no mercy. May God arouse us from our dangers before it is too late. The proper education of the masses, a frequent recurrence to the fundamental principles of religious liberty, and a firm reliance in God, is the only remedy that can stay current tendencies in the wrong direction.

To be a jolly fellow with "all the boys" may be policy for selfish purposes, but it is not always backed up by a principle for right. Mr. Thomas Fuller says, "Policy consists in serving God in such a way as not to offend the devil." Can you do it? Can it be done?

J. W. RICH.

Florida's Tragic Loss

BY C. S. LONGACRE

Editor of "Liberty"

BEFORE the Spaniards had established a single colony in Florida, or erected a fort upon its shores, Coligny, an admiral of France, who had long been seeking an opportunity to establish an asylum in America for the persecuted Huguenots, and who indulged the hope of establishing a French Protestant empire in this country, obtained, after long perseverance, a commission from the king of France to that purpose.

In 1562, a squadron of French Huguenots sailed for Florida, under command of John Ribault, of Dieppe. He was a courageous man and a true Protestant. The very best type of manhood among the Protestant Huguenots accompanied him; and in due time, they reached Port Royal entrance, near the southern boundary of South Carolina, and there they resolved to found a colony.

A fort was erected, and called Fort Charles, or the Carolina, in honor of Charles IX of France. Ribault left twenty-six men to keep possession, and returned to France for fresh emigrants and supplies; but before he was able to come back, his colonists decided to return to France to avoid starvation.

Two years later, Coligny renewed his efforts to colonize America, and three shiploads of Huguenots were sent out under the command of Laudonniere. This company settled in the wilderness of northern Florida, and later were joined by Ribault, who returned with fresh emigrants, abundant supplies, implements of husbandry, and domestic animals of all kinds. God was thanked fervently; and Protestantism, they hoped, had now found a safe and fixed abode in Florida, the paradise of America.

NEWS REACHED SPAIN

But, alas, news reached Spain that a company of French Protestants had established themselves in the Spanish territory. Spain, by virtue of her discovery, laid claim to all the land from Florida to Canada.

Catholicism in Spain made a mighty protest against any Protestants' settling in any of the Spanish territory in America. To Pedro Melendez de Aviles, a bigoted Catholic, whose sword was often bathed in the blood of heretics, was



given a commission to extirpate speedily all heretics. He led an expedition of between two and three thousand persons—soldiers, sailors, priests, and Jesuits—against the new Protestant settlement in Florida. He landed in a beautiful bay and river on the day of St. Augustine, and gave that name to both. A little later, sailing northward, he discovered the French Huguenots' ships at anchor.

The French demanded his name, and the object of his voyage. "I am Melendez of Spain," replied he, "sent with strict orders from my king to gibbet and behead all the Protestants in these regions. The Frenchman who is a Catholic will I spare; every heretic shall die!"

Melendez then marched his troops across the country, and suddenly made an attack upon the defenseless French settlement, putting to death all whom he could seize, men, women, and children, the aged and the sick. Only a few escaped to the ships, and these were afterwards captured and marched through St. Augustine. Their hands were tied behind them, and they were massacred,

No Second Chance

BY GEORGE TEASDALE

ALL Christians, including even the most nominal, want the blessings of eternal life. The earnest ones gladly devote their lives to getting the "inestimable gift." They sell all that they have, to buy the "pearl of great price."

There are many other persons, members of Christian churches, who sincerely hope that in the end, all will be well with them. They were always fortunate, they will continue to be. And what is more, they harm no one, are ordinarily honest, and limit their interest to their own legitimate affairs. Other professed Christians spend their days in selfish pleasures, or striving after worldly ambitions. They are soundly asleep, wrapped in feelings of carnal security. That the self-confident, the careless, and the lukewarm should be encouraged in their spiritual torpor, Satan has invented the doctrine of a second probation, a time when those who fail here in spiritual things may have another opportunity to succeed, on the other side of death.

Against such a doctrine, Christ directed one of His most forceful parables. He desired to correct the fatuity of the Jews, who taught that those who were gifted with wealth and power on earth, would be specially favored in heaven. They believed that the incident of birth was of more value in the sight of God than moral worth. They thought that an Israelite, especially if he were a Pharisee and rich, would have opportunities and privileges, in the next world, not granted to the poor and the heathen. Whatever wrongs they committed here, were remitted there, they being secure in God's favor.

TOLD THEM A STORY

To correct this error, not only for the Jews, but for all people, Jesus gave the parable of the rich man and Lazarus (Luke 16: 19-31), a story probably taken from their own writings, and adapted for the occasion.

The rich man had all that heart could wish; Lazarus was a sick beggar, dependent upon the crumbs that fell from the rich man's table to sustain his miserable existence. In course of time, both died. Lazarus was taken to Abraham's bosom, the seat of honor next to Abraham. Contrary to Jewish doctrine, the rich man went to hell. The word "hell" in the original is *hades*, the correct translation of which is "grave."

Thus Christ makes the fact very plain that temporal prosperity is no guarantee of future blessedness. Likewise He teaches that poverty is not indicative of divine displeasure. Misuse of earthly possessions places the owner below the poorest and most afflicted man who loves God and trusts in Him.

The rich man is represented as requesting Abraham to grant him a special favor through Lazarus. He wanted water to alleviate his suffering. Abraham is represented as answering: "Remember that thou in thy lifetime re-

ceivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

NO EXTRA OPPORTUNITIES

In this way, Christ taught the people that being rich, or a Jew, or a Pharisee, would avail them nothing in the world to come. Also He represented to them the hopelessness of looking for a second probation. This life is the only time given to man in which to prepare for eternity.

Wealth cannot obtain for its possessor even the smallest privileges in the world to come. Neither can it purchase extra opportunities for people still living whom the dead might be supposed to want to

Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

These words of Christ's were subsequently proved to be true. Lazarus of Bethany was raised from the dead by our Lord, after he had been in the tomb four days. This wonderful evidence of the Saviour's divinity was given to the Jews, but they rejected it.

If a man will not accept the light bestowed upon him, however small that light may be, he would not believe though an angel came from heaven, or a man were raised from the dead. There is given to every man sufficient light for the discharge of the duties required of him. Man's responsibilities are proportionate to his opportunities and privileges.

DEBTS ARE PAID

Jehovah has done for humanity all that can be done. The way to heaven is as easy as Omnipotence can make it. The cost of eternal life is reduced to a gift. Our sorrows are borne, our burdens are carried, our debts are paid, our enemies are defeated, by One who has devoted Himself to the service of man. What more do we need? What more can we ask? If men fail to get eternal life, it will be because they do not want it sufficiently to forego their own selfish pleasures, which are incompatible with their own best interests, and with the rights of their fellow men.

To open the gates of heaven wide enough to admit man and his carnality, would make the next world only a repetition of this. If men in the world to come repented of their sins because of their torments, they would, as soon as relieved, relapse into their former condition, as instanced in the case of Pharaoh and the Egyptians.

There is no future hope for the unrepentant. There is no second probation. Now is the accepted time, now is the day of salvation. How could this be presented more clearly than our Lord presents it in His remarkable parable?

POOR ENCOURAGED

Some people persist that it is not a parable, but a literal narrative, a veritable fact of history. This would require the particulars to be taken literally also. The wicked, tormented in the flames of hell, would be within sight and speaking distance of the redeemed in heaven. In other words, heaven would be but the shores of hell; and on those shores, the redeemed sit and watch the damned in their fearful contortions of agony, for which there is no name, and listen to their entreaties for relief, and their shrieks of fathomless despair, which would mar eternally the bliss of heaven.

And again, nothing is said about the souls of these two men. Their bodies only are mentioned. One is taken to Abraham's bosom, and the other to the grave. They have eyes, and tongues, and fingers, and bosoms, and there is water as well as fire. The story is dealing with the literal bodies of the dead men; yet we know that the bodies of the dead are laid away in the grave, where they soon decay.

But, it is persisted, those allusions are

Life's Seasons

BREATH of the springtime

And scent of summer bloom,
Autumn's whirl of dancing leaves

And winter's blast and gloom,—
Whither hasten ye away
Ere the breaking of the day?

O'er and o'er we come to bless,
Wrapping earth in verdant dress,
Flowering meads and fruitful bowers,
Happy cadences of showers,—
Then enfold it for the night
In a blanket soft and white.

Mirth of our childhood

And courage of our youth,
Zeal of manhood's might and power
And memory's wreath of truth,—
Whither bear ye ere the night
Quench the feeble, flickering light?

We awoke to playful mood
Ere we urged to right and good
Noble manhood strove to win
In the strife with lust and sin;
When the lamp of life burns low,
Memories gleam their golden glow.

Summoned forth, we onward fly,
And our record is on high.
'Tis but once we pass thy way,
Speeding to the Judgment Day.

WORTHIE HARRIS HOLDEN.

benefit. The rich man is represented as making another request of Abraham. "He said, I pray thee therefore, father, that thou wouldest send him [Lazarus] to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father

only figurative. That is quite right; the whole is only figurative. A careful investigation of the details, and a comprehensive view of the whole, clearly reveal that it is a parable.

Christ rebuked the covetous Pharisees, taught the Jews a valuable lesson, encouraged the poor and despised, by the use of a parable adapted from their own

sayings. Shall not we also learn a salutary lesson? "What is a man profited," says the great Teacher, "if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" And if we do not avail ourselves of the salvation offered in this life, there is no hope for us in the hereafter.

complete preparation for our Lord's coming and for translation, by keeping all God's commandments.

How new and startling seemed the message that came to Saul of Tarsus! But he obeyed. "I was not disobedient unto the heavenly vision," he said. And how wonderfully new and startling was the message which came to the monk of Erfurt, as he climbed the stairs of penance in Rome! But he obeyed. And you and I may not forget that the willingness of Paul and Luther to walk in the newer and fuller light of their day, has made it possible for you and for me to have placed before us this blessed reform message of to-day.

With all my heart let me ask you to listen to Jesus' call of to-day. Do not be afraid. Listen not to the voice which tells you to close the ear. Keep your heart willing. Act when you see. For your soul's sake, do not allow yourself even to procrastinate. Neglect quickly ripens into rejection. And rejection brings darkness and destruction.

SHOULD SEE CLEARLY

Do you see clearly, as so many do, that God's holy Sabbath is to be restored to its rightful place in the experience of Christian people? Yes, you do; yet, it may be, you are halting and questioning, and perhaps trying to find some way to escape the cross. To obey calls for sacrifice,—possibly for loss of friends, for loss of position, for loss of home. But can you afford to draw back? If God is calling you on to walk the path of full obedience, is it not that His presence may fill your soul, and His power make you an everlasting victor? And if, when He calls, you turn back, is it not to invite into your heart the spirit of darkness, and bring you into the bondage of darkness, despair, and death?

Remember Pharaoh! He saw and understood the revelation of truth in his day; but he simply allowed his wretched pride and stubborn will to resist and reject, until finally his eyes became fully blinded, and the vision was gone forever. He courted death, and received his portion.

TRUTH HEARTENS

The story of the Bible makes very plain this fundamental fact,—that truth presented to the human heart invariably has its results for good or ill. Truth seen and accepted always heartens, gladdens, saves; truth seen and rejected brings discouragement, hopelessness, death. John, the unlovely and impetuous "son of thunder," beheld Jesus, drank in His teachings, and was transformed into His own beautiful image. John the unlovely became John the beloved. Judas likewise beheld his Master, but refused His instructions, and ripened off into a malignant traitor, a hopeless suicide. The only difference was this: John obeyed when he saw, Judas would not.

Oh, this is a wonderful day of test, but it is a blessed day. Let it be a day of loyalty for you. As the voice from heaven, sounding through the wondrous message of Revelation 14:6-12, sets to vibrating the chords of your soul's obedience, be glad, and let the miraculous work go forward until your whole being shall give its fullest response.

Disaster from Unheeded Light

BY CHARLES L. TAYLOR

"AND when He was come near, He beheld the city, and wept over it." Luke 19:41.

It is a wonderfully blessed privilege to be able to see the light of the gospel. It is equally terrible to reject the light when it shines upon our earthly path.

For three and a half years, Jesus, God's light and life, manifested Himself to His own nation, the Jews. Day after day, He gave to them, in public and in private, the clearest evidence of His divinity and Sonship. And they saw, and in their hearts acknowledged.

But they rejected Him and put Him to death. And not only did they cruelly crucify Him, but they did it because they regarded Him as a deceiver. Matthew 27:63.

Mark this: There was a time when they saw Him to be, as He truly was, the Son of God, the Messiah of prophecy. John 12:42. But when, because of their pride and stubbornness, they refused to follow Him, their hearts hardened, their consciences were silenced, and in an incredibly short time, they saw Him only as the accursed of God, and worthy of death.

"NOW THEY ARE HID"

As Jesus wept over Jerusalem, He breathed forth two expressions which have in them a whole world of logic. The first is, "Ye would not." Matthew 23:37. The second reads, "Now they are hid from thine eyes." Luke 19:42. Together they constitute the law of cause and effect. That which they saw and *would* not receive became to them, in a short time, something they *could* not receive.

The light of to-day to an *unwilling* heart becomes the darkness of to-morrow to a *deceived* heart. And "if the light that is in thee be darkness, how great is that darkness!" Matthew 6:23.

And what a terrible retribution fell upon Jerusalem because of her refusal to walk in the light which she saw! Said Jesus: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:43, 44.

The great and important principle to remember is that sin is self-destructive. God did not destroy Jerusalem; she destroyed herself. The sins,—the mighty sins which cursed the lives of both priests and people, and from which the

Saviour sought to redeem them,—they wrought all the ruin that overtook the nation when Rome laid upon it her hand of oppression and death.

Jerusalem saw the light, rejected the light, snuffed out the light, and perished,—irretrievably perished.

What does the lesson mean to you? That it has its meaning for us who live to-day, goes without saying. Jesus Himself is not here personally to warn and plead and weep; but He still is calling upon men to walk in the light, He



"New and startling seemed the message that came to Saul of Tarsus."

still is placing before them the practical, testing truths of His word, and thus places upon them the responsibility of accepting or rejecting. And undoubtedly this responsibility must sooner or later come to you.

TO-DAY'S GREAT TEST

Right at this time, God is calling upon the world to prepare, not for the first coming of His Son, but for the second. By terrible and unmistakable signs, we are reminded that the last days of time have come, and that we should with all our hearts prepare to meet Him. And by a great message of reform, whose trumpet tones are sounding throughout every land, we are admonished to make

Peruvian Sacrifices for Education

BY MRS. INEZ HOILAND STEVENS

IN the small town of Puno, Peru, located a short distance from the western coast of Lake Titicaca, there lives an Adventist family by the name of Aragon. In Peru, the Spanish or ruling class of the cities are distinguished from the native Indians by calling themselves *los blancos* (the whites). The Indians, who live in the country, in little villages of the mountains, are regarded as dogs, robbed of their property by the "whites," and when in the cities, are never allowed to walk on the sidewalk with the Spanish class.

The family mentioned rank themselves among the "whites," although a glance at their photograph may cause one to doubt the appropriateness of the term. Still they are of the better city class, but although thoroughly Spanish, have doubtless Indian blood also flowing in their veins.

The father, a well read and intelligent man, is a prosperous merchant. Of his six children, only one is living, a lad of fourteen years named Victor. Naturally the hopes of the parents are centered in that boy, and the father is especially ambitious for his son, hoping that he may some day become a physician.

Because of the Catholic influences in the public schools, the boy has never been permitted to attend, the father preferring to pay a private teacher to come to the house.

Not being satisfied with that plan, he finally decided to give his son the best training possible by sending him to our training school in Argentine. It would mean personal sacrifice, great expense, and much loss of time for the father to bring him here; but what was that in comparison with the satisfaction of seeing his only son started on the road to learning? So they decided to make the trip overland, it being less expensive than by boat down the Chilean coast and then over the Andes.

Taking with them the few necessary clothes, a culinary outfit consisting of two enameled cups and soup plates, two knives and soup spoons, an alcohol stove, and a saucepan, they started on their long journey the first of December, 1916, boarding a small boat on the west coast of Lake Titicaca, and spending a night in crossing the beautiful lake.

Having reached Bolivian territory, they began a week's journey by slow train through the wildest and most rugged scenery, now in and out through the ragged cliffs of the great mountains, then on the vast expanse of plain, or *pampa*, little cultivated except around the small towns.

One never-to-be-forgotten view was when they caught sight of La Paz, the Bolivian capital, nestled down in a small valley entirely surrounded by huge, bleak mountains towering up to the sky.

After seven days, they reached the city of Potosi, where the railroad stops. Then they had to hire mules, and with a guide, traveled a day longer, catching

up finally with the mail coach, which took them on four days longer, until they reached the river that separates Bolivia from Argentine. Once more boarding the train, they continued their journey southeastward unmolested, finally reaching Diamante, our river port twelve miles from here. Two hours by coach brought them to the school; and they were thankful, I can assure you, after a three weeks' journey.

Both were delighted with what they found, the father being especially pleased with the prospects for opportunity and preparation that his son had within his reach. Our hearts were touched as we saw what he had been willing to sacrifice to have his boy educated; and with childlike confidence in us, he turned him over to our care.

But it was January, the time of greatest heat, and two months before the opening of school. Mr. Aragon, unaccus-



Senor Bonifacio Aragon, with his son Victor, who made a journey of twenty-one days from their home in Puno, Peru, to our school near Diamante. The father accompanied his son on that long, tedious, and expensive journey, to see him safely started in a Christian school.

tomed to the intense heat, soon began to feel its bad effects, and had to return to his mountain home. Would we take in the boy? he pleaded.

We had been looking after three orphans during the school year; and even during vacation, I had several extra to care for. With all the heat, it seemed

impossible to do more. But vacation or no vacation, we decided to take the boy. My husband was away most of the time, so I had the training to do alone. Although extremely trying at times, and altogether amusing at others, it was the most interesting bit of mothering I ever had to do. However, both the boy and his father so deeply appreciated everything done for him, that the effort was well repaid.

Now Victor is doing well in his sixth grade work; and we hope and pray that he may some day return to his own people, a consecrated, efficient laborer.

To Be Observed Forever

"WHEREFORE the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Exodus 31:16.

This text says the Sabbath will exist throughout Israel's generations, "for a perpetual covenant." The generations of Jacob's posterity have continued from that day to this. And more: All the nations of the saved will go into heaven under the name, and through a pearly gate over which is inscribed the name, of a tribe of Israel. John described the new Jerusalem as having "a wall great and high," and "twelve gates, . . . and names written thereon, which are the names of the twelve tribes of the children of Israel." Revelation 21:12.

"If ye be Christ's, then are ye Abraham's seed [Israelites], and heirs according to the promise." Galatians 3:29.

And it must be remembered that all these people will be immortal when they go into that heavenly city. Therefore, as these "children of Israel" are to continue forever and ever, immortalized, and are to "observe the Sabbath" "for a perpetual covenant" so long as they live, evidently the seventh-day Sabbath, upon which God Himself rested when He had finished His work of creation, will continue throughout the cycles of eternity.

Would it not be well to join the ranks of Sabbath keepers here and now, and thus become spiritual sons and daughters of the true Israel, who are to keep the Sabbath day in the heavenly Canaan "for a perpetual covenant"? T. E. BOWEN.

"Do It to a Finish"

THE wise man says, "Whatsoever thy hand findeth to do, do it with thy might." Oh that all who profess to be following Jesus, would follow Him with all their might! Many seem like wonderful Christians so long as the birds are singing and the flowers are blooming and everybody is smiling; but when the frosts of trial and the wintry blasts of hardship come, instead of standing firmly and boldly, with heads high and undaunted, like the great evergreen, which looks all the more beautiful because of the barrenness around it, they begin to droop, and become dry and bald and seared. They neither give shelter nor lend beauty to the landscape.

The world needs a seven-days religion more than a seventh-day religion. Genuine moral courage is required to live the Christian life, and constancy is the watchword. If we ever succeed, we must "do it to a finish." A. E. HAGEN.



EDITORIAL



A. O. TAIT

EDITORS

L. E. FROOM

EARS THAT DO NOT HEAR



One else is in so pitiable a condition as the individual who thinks he sees, but is blind; and who thinks that he hears, but is deaf to all of the warnings and pleadings of the truth of God. Isaiah has this striking message for that class of people: "He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah 6: 9, 10.

But the same prophet also speaks of this class of people in the following very peculiar way: "Bring forth the blind people that have eyes, and the deaf that have ears." Isaiah 43: 8. Observe that the prophet calls these people blind, yet they have eyes; they are deaf, yet they have ears. In other words, they might both see and hear, if they would only apply themselves, or give truth an opportunity to enter their minds.

The Master makes a very forcible and most significant comment upon these impressive utterances of Isaiah. His words are: "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matthew 13: 14, 15.

The Lord's words show that the people He was addressing both heard and saw the point to the great message He was delivering to the world. But their hearts were "waxed gross," and their ears were "dull of hearing," because they had closed their eyes, lest they should see and hear and understand and be converted. God has no power to coerce people and have them properly converted. The whole matter must be a voluntary work. Each individual should ask himself the question, Am I closing my eyes to-day to great truths which the world should understand? The Lord spoke those words to the generation that saw His first advent; and with the exception of a comparatively few individuals, they all rejected His divine message, and cast away their opportunities for salvation.

By the clearest evidences, God is showing this generation that the coming of the Lord Jesus Christ is right at hand. Are we closing our eyes to this great message, and are we rejecting the proffered enlightenment, to our own destruction, the same as did the generation who saw the first advent of the blessed Christ? Important questions are these, and each soul must soon answer them for himself before the bar of the great Eternal.

THE prophets of the Bible announce that the war spirit will be one of the leading characteristics of the last days, as is clearly shown by such scriptures as the latter part of the eleventh chapter of Revelation, the twelfth to the sixteenth verses of the sixteenth of Revelation, the ninth to the seventeenth verses of the third chapter of Job, and many similar texts. The prophets also make it plain that great peace movements will characterize the last days, as is unmistakably shown by the second chapter of Isaiah, the fourth of Micah, and particularly by the first few verses of the fifth chapter of 1 Thes-

salonians, which show that when the day of the Lord is imminent, the people who are in darkness will be saying, "Peace and safety," when "sudden destruction cometh upon them, . . . and they shall not escape." From a study of these scriptures, it is quite clear, then, that there will be a combination of conditions that will make peace apparent, and the people will be proclaiming it, while in reality war and war conditions will be the actual thing throughout the world. We need to be on our guard against deceptions. We need to study the divine Book, and seek God for guidance in understanding His word, so that we may be safe with Him, and not carried down beneath the deceptions that are to characterize our times.

SUCH A "GET TOGETHER"

THERE is nothing so truly entertaining as the gospel of Jesus Christ. It entertains because it builds up the soul, strengthens the life, and fills the mind with hope and joy and peace. But in some way or other, the modern church has come to feel that it must resort to methods which are most specifically worldly in order to entertain its members.

A Western church recently gave a "get together" banquet. According to the reports, the speaking program partook of the nature of a game of baseball, the various speakers responding to the call of the toast in baseball phraseology.

One addressed himself to "the rooters." Another is said to have "made a great hit by speaking on 'fans and fanettes.'" Then "the bench warmer" furnished the theme for another speaker. Still another found inspiration in "the pinch hitters." "The umpire" was the theme of another. "Errors and boots" was another topic, and so on through the list.

Such topics in an ordinary banquet hall might not seem out of place, though probably they would seem tame to the ordinary banqueter. But why is it necessary to go to a house dedicated to the service of God, and call a church together, in order to engage in such banquetings and the discussion of such themes?

When commercial clubs, chambers of commerce, and other business organizations, assemble around the banquet table, they usually have for discussion some themes that are worth while; and although there may be wit and merriment mingled with their speech making, yet there is a semblance of dignity and sense in regard to it. Is it necessary for the representatives of the church of Christ to leave the whole realm of Bible story, of Bible history, of the great heroes of the plan of salvation, in order to find themes that can catch the popular ear and furnish an opportunity for "getting together"?

In writing to Timothy, a young man whom he was training for the ministry, the apostle Paul said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4: 1-4.

Cannot the church find enough to do in this distressed and torn and wicked world in the preaching of the Word? or have we reached the time when the coming of Christ, also the judging of the living and the dead, are imminent, and when, as the apostle shows, multitudes of the people "will not endure sound doctrine"?



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A fleet of flatboats on the Allegheny River at Pittsburgh, containing 13,000,000 bushels of coal, ready to be sent down into the Ohio, for distribution throughout the factory cities. It is mostly soft coal mined near Pittsburgh, and the fleet is one of a pool of several such. The coal has accumulated for weeks, and it is loaded onto flatboats in the fall, and rafted down the river at a favorable moment when the water is high.

Eliminating Our Sins

BY ALBERT MARION DART

WHEN the destructive work of the little horn was presented to Daniel, he said: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Then the answer to the question was given to Daniel. "And he said unto me, Unto two thousand and three hundred days [“evenings and mornings,” margin]; then shall the sanctuary be cleansed." Daniel 8:13, 14. The cleansing of the sanctuary and the day of Judgment are the same.

This great sanctuary question involves the mediatorial work of Christ to its completion, when probation closes and the sins of the faithful will be blotted out.

TWO SANCTUARIES

Two sanctuaries are mentioned in the Scriptures,—the worldly sanctuary and the heavenly sanctuary. The former, with its "ordinances of divine service," is a type or pattern of the latter.

We can better understand the statement of the angel that the sanctuary would be cleansed in two thousand three hundred days, by first studying the sanctuary question as a whole.

The apostle Paul states, in Hebrews 9, that "the first covenant had also ordinances of divine service, and a worldly sanctuary." Then he points to the two departments of the sanctuary, and speaks of the furniture in each department. Allusion is clearly made to the sanctuary constructed in the wilderness by Moses, of which it is said, "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

But the Lord does not dwell with sin; so the gospel—the remedy for sin—in type was presented in the sanctuary service, that the worshiper might confess his sin and receive pardon. He brought the innocent victim, whose life the sinner took, and saw by faith the blood of the promised Messiah, which alone could take away sin. "For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:4.

PATTERN OF HEAVENLY

All this clearly connects the worldly sanctuary and its services with the work of Christ in redeeming man.

There was nothing on earth like that sanctuary. It was of heavenly origin. Heaven, as it were, had come down to earth to reveal God's loving interest in fallen man.

All the instruments used in the sanctuary service, as well as everything else connected with it, were to be made "after their pattern, which was showed thee in the mount." Exodus 25:40. Therefore the worldly sanctuary and its services were a pattern of heavenly things. These heavenly things were the work of Christ for our salvation.

"It was therefore necessary that the patterns of things in the heavens should be purified with these [the sacrifices of beasts]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:23, 24.

Paul speaks of Christ, our High Priest, as "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." And he states that the priests in the worldly sanctuary "serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." See Hebrews 8:1-5.

The year's round of services in the worldly sanctuary represented the work of Christ as our High Priest and Mediator to and including the day of Judgment and the blotting out of sin. The Judgment was represented by only one day's work in the year's round of service. This was performed in the most holy place, where was the ark of God, containing the Ten Commandments.

"Now when these things were thus ordained," said the apostle, "the priests went always into the first tabernacle [first department of the sanctuary], accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9:6, 7. This one day was recognized by the Hebrew people as the day of atonement.

TWO GOATS SELECTED

"Also on the tenth day of this seventh month there shall be a day of atonement: . . . and ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God." Leviticus 23:27, 28.

The work of that day is described in the sixteenth chapter of Leviticus. First the priest was to offer sacrifices for himself and his family; then offerings for the people were to be made. See Leviticus 16:5 and Hebrews 9:7.

Two goats were to be selected for the people. "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." Leviticus 16:8. The scapegoat (or "Azazel," margin) represented Satan.

After the lots were cast, the blood of the goat that was for the Lord was taken by the priest into the most holy place of the sanctuary, and sprinkled before the mercy seat and upon the mercy seat seven times. Leviticus 16:15.

The mercy seat was a beautiful piece of workmanship, surmounted by two cherubim, all of gold, and covered the ark in which was the law of God.

The reader will see the beauty of the arrangement when he remembers that through the blood of Christ, mercy is offered to the transgressor of God's law.

The priest was also to take the censer and fill it with incense; and while he was performing this work in the most holy place, the smoke of the incense would "cover the mercy seat that is upon the testimony, that he die not." Leviticus 16:13. The incense therefore represents that which could save from death. Only Christ can save the sinner from death; so the merits and virtues of Christ in His intercessory work are represented by the incense. The revelator speaks of the incense as being offered "with the prayers of all saints upon the golden altar which was before the throne" (in the heavenly sanctuary). Revelation 8:3.

The blood of the goat which was for the people was also sprinkled by the priest upon the furniture and vessels in use in the holy place, or first apartment of the sanctuary; for all through the year, the sins of the people in type had been transferred to the sanctuary by the blood of the animals that had been slain for the sins of the people and taken into the holy place.

When all the work of cleansing the sanctuary was finished, the high priest came to the door of the tabernacle, where was the live goat, the Azazel. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Leviticus 16:21.

THE CONFESSED SINS

Do not forget that the high priest, when he had finished his work of cleansing the sanctuary, and reached the door of the tabernacle where the live goat was, bore upon himself, in type, all the sins of the people who have confessed their sins. Those who did not confess their sins before the judgment work was finished had closed their probation; "for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Leviticus 23:29.

So the sins of those only who had earnestly sought God for forgiveness were borne by the priest from the sanctuary and placed upon the head of the scapegoat. Then Satan, represented by the scapegoat, will have to suffer for the sins of the righteous. This he knows, and he will exert himself to the uttermost to keep us away from Christ.

May we not look now with more interest upon the statement of the angel to Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"?

WHAT SANCTUARY?

The question might arise, "What sanctuary, since there are two?" But the answer comes at a glance, "The heavenly sanctuary; for the worldly sanctuary was cleansed once a year, and two thousand three hundred literal days would include more than six years." But we see that these are prophetic days, thus so many years. And since the cleansing of the worldly sanctuary includes the typi-

cal day of Judgment, the cleansing of the heavenly sanctuary includes the antitypical day of Judgment, which takes place at the termination of those years.

Remember that only those whose sins were confessed could be benefited by the work of the high priest in the typical service, which told with awful certainty the doom of all whose sins are not con-

fessed when the final judgment work of Christ is finished.

Oh, that we might discern the solemn fact that the antitypical Judgment day is now pending, and seek the Lord with fasting and prayer for the enlightenment that His blessed word provides!

The two thousand three hundred days will be the theme for the next article.

defamed by these wicked and disloyal flatterers."—Preface to "Commentary on Psalms."

NOT HERETICS

In Malmoe, Sweden, the same protest was voiced by the Reformers Tondebinder and Spandenmayer: "The true Christian doctrine has ceased to be preached from the time of the apostles. ALL THOSE WHOM THE CHURCH HAS DECEIVED AS HERETICS WERE TRUE CHRISTIANS." After the Reformation, many others, among whom was the poet Milton, took up the refrain almost with apocalyptic precision:

"Avenge, O Lord, Thy slaughtered saints whose bones

Lie scattered on the Alpine mountains cold;
Even them who kept the truth as pure of old,
When all our fathers worshiped stocks and stones,
Forget not; in Thy book record their groans
Who were Thy sheep and in Thy ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks.
Their moans the vales redoubled to the hills, and they
To heaven."

Thus was the fifth seal fulfilled, and thus was the blood of the martyrs avenged "on them that dwell on the earth." But voices from heaven invite them to "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." This prediction also was literally fulfilled, and millions more were added to the ghastly catalogue of the martyrs.

GREAT PAPAL REACTION

The Reformation was followed by a great papal reaction, of which the founding of the Jesuit order in 1540 was the leading factor. Under this reaction, the spirit of persecution received a new impetus, as is witnessed by the wars of extermination waged in France against the Huguenots, and by the massacre of St. Bartholomew in 1572, when 40,000 were slain in one night; by the attempt of the duke of Alva, commissioned by King Philip II of Spain, to exterminate the Protestants in the Netherlands, where, in six years, between 1567 and 1573, over 18,000 were slaughtered, burned, and racked; by the massacre of 20,000 Protestants at Magdeburg, in Germany, in 1631; by the slaughter and drowning of 40,000 in Ireland in 1641; by a wholesale slaughter of Waldenses in the Piedmont valleys in 1655, where 4,000 victims suffered death under cruelties almost too horrible to relate; and by a fresh persecution organized against the same people in 1686 by the duke of Savoy with the help of Louis XIV of France. Such terrible devastation was again carried on in those quiet vales, such unheard-of barbarities were committed on every age and sex, that the whole Protestant population of 14,000, consigned to prison, was reduced in six months to 3,000 only, by heat, cold, hunger, and thirst.

The fifth seal closes the era of persecution. A new era begins with the opening of the sixth seal, which will be the topic for next week.

FAITH without works is dead, but genuine, godly work without faith is a creature that never was born.

J. A. STRICKLAND.

The Future Unrolled

X—The Fifth Seal, and the Reformation of the Sixteenth Century

(CONCLUDED FROM LAST WEEK)

BY JEAN VUILLEUMIER

FOR a thousand years, martyrs to papal oppression had gone to their graves denounced and defamed and dishonored. They had gone to the scaffold covered with shame and calumny, their bodies clad in hideous sanbenitos and their heads covered with paper caps painted over with fiends. Their bones had been thrown not into "consecrated" but into "cursed" ground, or their ashes into the rivers, and their memory cast into oblivion. But the time had now come when these very saints of the Most High must be washed from the brand of infamy, and their memory justified, and adorned with the "white robes" and crowns of the holy martyrs of Jesus.

In the grand chorus of the Reformation are heard the mighty trumpet tones of Luther's voice. In his writings, the papacy is arraigned at the bar of God's judgment for persecuting the church of God and for daring to set herself in God's place in the human heart.

HIS FAMOUS THESES

His first attack began with his famous theses, of which edition after edition was exhausted. "Men conversed about them in all the convents and in all the universities. The pious monks who had entered the cloisters to save their souls, all upright and honorable men, were delighted at this simple and striking confession of the truth, and heartily desired that Luther would continue the work he had begun.

"At length, one man had found courage to undertake the perilous struggle. This was a reparation accorded to Christendom; the public conscience was satisfied. Piety saw in these theses a blow aimed at every superstition; the new theology hailed in them the defeat of the scholastic dogmas; princes and magistrates considered them as a barrier raised against the invasions of the ecclesiastical power; and the nation rejoiced at seeing so positive a veto opposed by this monk to the cupidity of the Roman chancery."—"History of the Reformation," by Merle d'Aubigné, volume 1.

Calvin deposited his protest at the feet of Francis I, king of France, who was persecuting the Protestants, while his sister, Margaret of Orleans, protected them. The French Reformer thus vindicates his brethren the martyrs against their calumniators.

"Then I," he wrote, "seeing that these court flatterers sought by their craftiness not only to cover up the indignity of this shedding of innocent blood, by a load of falsehood and slander cast upon the holy martyrs after their death, but also to take extreme measures toward the destruction of the poor people of God, so that none might take compas-



"In the grand chorus of the Reformation are heard the mighty trumpet tones of Luther's voice."

sion on them, it seemed to me that if I did not zealously oppose this as far as lay in my power, I could not escape the blame of cowardice and disloyalty. And this is what incited me to publish my 'Institutes of the Christian Religion': first, to answer these wicked accusations, and thus to purge my brethren, whose death was precious in the sight of the Lord; then, so that the other nations might at least be moved to some compassion toward them, . . . and that it might be known what faith was in those whom I saw shamefully and miserably

Sensitively Unbalanced

BY PEACE MAKER

"GOOD morning, Brother Cynic! I am glad to see you. I have missed you at church lately."

"You are the first one who has said that to me."

"I have heard several mention it, Brother Cynic. I am sure they would be glad to tell you if you would only go where they are. What is the matter, anyway? Is anybody sick?"

"Yes, I am sick myself of seeing other people do as they do, and so I am trying to keep out of their way."

"Well, I suppose I am one of those 'other people.'"

"No, not exactly."

"I am sure that if I can help you out of your difficulty, Brother Cynic, I shall be glad to do so."

"Well, now, Brother Longsuffering, I have lived in this church for fifteen years, and have never yet had any office of prominence, although I have gone so far as to tell them that I was willing to serve as deacon. But, after all, they went and elected Mr. Newcomer."

"Maybe he told them the same thing."

"Not by any means. They had to coax him to take it."

"Perhaps there were other good reasons why the committee presented his name."

"Yes; there are some of them who have no use for me at all. I sang bass regularly every week in that choir for ten years; but when I had that spell of grip, and was forced to be absent, they put another man in my place. When I was able to go again, I supposed of course I would have my old seat; but the substitute stuck to the job, and I was left to take my place with the audience."

"Possibly he did not know you had returned."

"Surely he knew it."

"He may not have understood that he was merely a substitute."

"If he didn't, he should have been made to understand. He has the reputation of being a singer of some note, and he should know a few things himself."

"It is too bad, Brother Cynic. I am not a singer, but I am willing to see what can be done about it."

"Another thing: Brother Saving knew that the tires on my car were just on the point of giving out, so I asked him to lend me his car to take some of my relatives on a trip to the mountains; but he refused to do so."

"Perhaps he thought it would be a hard trip on his car also."

"Nonsense! His tires are almost new."

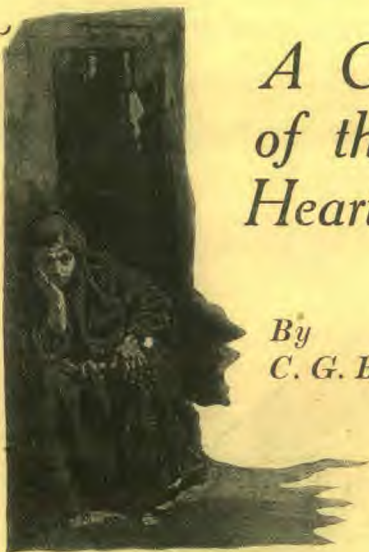
"Well, Brother Cynic, you know a trip like that would be very bad for tires."

"Yes; but he is amply able to buy tires, and I am not. Then I tried to get that other new member, who everybody says is wealthy, to lend me fifty dollars till I could make a turn in things to pay him back. I wanted to surprise the family with a new phonograph on Margaret's birthday. But after I had helped to vote that man into the church, he turned me down the first time I asked him to accommodate me. He said the phonograph

people would give me what I wanted in that line."

"I think they will, Brother Cynic, if you think you would be justified in buying a phonograph under those circumstances."

"I should much rather owe a brother in the church than owe a business firm. I tell you, Brother Longsuffering, there is no more love in the church now than there ought to be. Nobody likes me any more. Not half of the church people



A Cry of the Heart

By
C. G. Bellah

A HUSH rests over the city to-night,
A sigh's in the gentle breeze;
A shimmering light pierces the night,
And my heart is ill at ease.

There's a dance in the halls of wealth to-night,
A sparkle is on the wine;
But o'er foaming cup a cry comes up,
That I cannot put in rime.

There are dens of vice where devils lurk,
And the youth are led astray;
With marks like Cain, and a maddened brain,
Are lost in the awful fray.

There's a wealth of food in the homes of greed,
And of silks and satins rare;
With crusts of bread the poor are fed,
And only a rag to wear.

O Father, Thy heart is pained to-night,
With sorrow too deep for men;
May loving power hasten the hour,
And wickedness have an end!

come around to speak to me at the close of the church service."

"I confess that I find it quite out of the question to speak to every one after service; but it is not because I do not want to do so. It is because so many are gone out before I get to all."

"You'll always find me in my own corner, and any one who really wants to speak to me may have the opportunity."

"Brother Cynic, I really believe that more would speak to you if you should come half way; that is, be nearer the door as the people go out."

"I do not care to embarrass them when they do not want to speak. Another thing: They had that wedding at the church the other night, and they invited everybody but me."

"You were invited too, Brother Cynic."

"Not by any means!"

"It was a public announcement, and every one of the church was welcome. If you were not informed, it was because you were not at church. I am sorry I did not think to tell you myself."

"I'd have been there all right if I had received any invitation. I do not think I was wanted very much, or somebody would have let me know."

"Brother Cynic, I honestly believe your troubles are only imaginary. I am sure everybody would be glad to see you at church, and will extend to you a cordial greeting if you will put yourself where it is convenient for them to do so. I do not think it is the intention or desire of any one to slight you or mistreat you in any way. And I should like very much to see you a committee of one to welcome people who come to church, and extend to them a cordial invitation to come again. There is no better cure for imaginary ills than a good dose of real, heartfelt service for others. Staying away from church is one of the devil's traps. He well knows that it is very easy for a good Christian to backslide if he can only be persuaded to stay away from church long enough. And sometimes it doesn't take very long."

"I certainly hope, Brother Cynic, to see you in your accustomed place next Sabbath, and that you will come with the assurance that everybody will be glad to see you, and most of all, that that is where God wants you to be. Do not let your influence longer lead other and weaker souls into the wrong path. But I must be going on. I did not expect to stop so long. Good-by till I see you Sabbath morning."

"Good-by. I'll think about it. You have surely done me good, and I thank you for your encouragement."

A Strange Religion

BY JOHN O. CORLISS

THE Los Angeles *Morning Tribune* of January 21 gives an excerpt from a discourse delivered by the Rev. Carl S. Patton, of the First Congregational Church, in which he is reported to have said:

"I have my own kind of religion; it answers for me, but I hope I have sense enough to see that it would not answer for everybody. I imagine the Salvation Army captain preaching my kind of religious doctrine, without a devil, without a hell, without an atonement of blood and recompense, without an infallible Bible—and I see his audience melting away like snow in the rain. Is his doctrine truer than mine, or is mine truer than his? Why, neither; his is true for him, and mine for me—that is all—each after his own kind. Every type of religious thought has been a necessity in its time and among the people who have held it. It is equally a necessity to-day."

Why, the wickedest man in the world has a religion equal to that—no devil, no hell, no blood atonement and recompense, and no infallible Bible. What more, one may inquire, could the veriest sinner ask, than the privilege of formulating his own religious faith on such a basis as that?

But the most astonishing thing about such declarations from a church pulpit is, that the hearers do not at once serve notice on the preacher, on the ground that since he assures them any religious belief is correct, and one form as good as any other, they cancel salary obligations, and proceed to disband their church organization, for the self-evident reason that they do not need further religious instruction.

SUCH TEACHING PREDICTED

Why hand over to some gentleman of "the cloth," just because he is such, a handsome allowance for telling people they do not need to believe in the Bible, or in any of its salvation principles? Indeed, what the need of any church at all on such affirmation?

Make Your Own Sugar

BY DANIEL H. KRESS, M. D.

THE amount of sugar consumed in America is enormous. It amounted to ninety pounds per capita last year. Americans consumed their weight in sugar.

Fifty years ago the consumption per capita was only about one fourth of what it now is. There was a time, in fact, when it was not more than fifteen pounds per capita.

The amount paid out in America for candy alone would feed the entire Belgian nation. In addition to this enormous expenditure for candy, each drink served at the soda fountains contains on an average two tablespoonfuls of sugar. Ice cream also contains large quantities. And the increase in the consumption of ice cream is phenomenal. For instance, in the year 1910 there was consumed about 50,000,000 gallons. In the year 1916 there was consumed, it is estimated, seven times that quantity, or about 350,000,000 gallons.

Cakes, puddings, and pastry, into which sugar largely enters, were a luxury fifty years ago; they are now served in some form at almost every meal. Then coffee and tea were not freely used; now their use has become common, and to each cupful there is added from one to three teaspoonfuls of sugar.

The food value of sugar is high. For this reason, cane sugar has been regarded by many as one of life's necessities. It is far from being such; for men, women, and children lived and maintained their health before commercial sugar was used. Its free use is a positive injury.

Commercial cane sugar is an artificial product. The free use of cane sugar favors fermentation; and at best, it is

Strange, too, that such bold infidel sentiment should be permitted in a supposed Christian church, and in the name of Christ, whose efficacy rests on the veracity of that Book which vouches for His divine essence. Yet the sacred record has warned the world that the time would come when men would not endure "sound doctrine," but "after their own lusts" they will "heap to themselves teachers, having itching ears." 2 Timothy 4: 3.

This, then, must be the real reason why people endure such preposterous theories. As stated by the apostle, their ears itch to hear something more pleasing to the carnal mind than the plain word of God, which denies them the things that lead in forbidden paths.

It must be true that the world has reached the time indicated by the great apostle when he said that in "the last days," perilous times would come, because among other things, men would have a form of godliness while denying the power of it. 2 Timothy 3: 1-5. It will pay to heed not only this sign of the times, but also the exhortation to turn away from all such religionists.

an intestinal irritant. Intestinal catarrh, which frequently ends in appendicitis, is often traceable to the free use of sugar. I am able to recall a family of nine, seven of whom have undergone a surgical operation and are appendixless. This was not a meat-eating family, neither did they use freely of fats. They were, however, excessive users of sweets. The catarrhal condition which this favored extended into the cæcum, and then into the mouth of the appendix, with the results mentioned. The free use of sugar in America, I believe to be largely responsible for the prevalence of appendicitis.

DIABETES

There has also been an enormous increase in the disease known as diabetes, during the time that the consumption of sugar has increased. It is estimated that there are 600,000 now living in America



"Should we subsist upon these natural sweets as found in fruits, the artificial sweets would not be desired."

who are doomed to die of this disease. Diabetes is a sugar disease.

The sugar designed for human consumption is fruit sugar. It is found in fruits and served in a dilute form. Fruit

sugar requires no digesting. It does not irritate or tax or derange the organs of digestion. It is predigested and ready for absorption. "Of every tree," God said to man at the beginning, "thou mayest freely eat." And Paul said to Timothy, "Use a little wine for thy stomach's sake and thine often infirmities." Fruit furnishes a form of nutriment that can be utilized by those whose digestive organs are weakened. Should we subsist more upon these natural sweets as found in fruits, the artificial sweets would not be desired.

PRIVATE SUGAR FACTORIES

The additional sugar the human body may require, we need not depend upon sugar trusts for. In fact, if we wish, we can put these trusts out of business; for each person is in possession of a little sugar-making plant superior to any of the modern and most up-to-date sugar refining manufactories. Each one of us can do just what is done in these modern plants; that is, convert starch into sugar. However, the sugar produced in this way has this advantage,—it is fruit sugar, and not cane sugar. All that we need feel concerned about is to see that the starchy foods are thoroughly masticated and insalivated. Nature does the rest.

One pound of starch is equal in nutritive value to one pound of sugar, but the cost of it is less than one half that of cane sugar.

With these natural resources at our command, we need not fear a sugar famine until there is a fruit famine and a cereal famine and a potato famine. But the time has come for each one to put into operation his own little sugar-making plant, and to patronize home industry. By doing this, it is possible to break up the sugar trusts. We must rediscover the lost art of mastication. Our confidence in the foods that God gave to man so freely, the fruits and the cereals, will then be restored.

While the war is a curse, food conservation, to which it has given birth, is a blessing. It calls for reforms. If these are cheerfully taken up and intelligently carried out, they will result in improved health and morals of the people.

An Eternal Institution

THE Sabbath is an intermittent signal, reappearing once every seven days, to identify God with His people, and His people with Him. It has for its symbol a definite portion of eternity, the last day of every week. Yet it is more than a day, for one seventh of the time of the ages is dedicated to the linking of divinity with humanity. As the last thing that God created, the Sabbath stands as the crown of His handiwork.

It is strange that the latest and greatest of created things, the Sabbath, should be the least in evidence in the world today. We have sense proof of all that was created in the first six days; but where now is the product of the seventh day? Unmarked by nature, unfelt by the senses, uncomprehended by the intellect, what and where is it? Only by making the Sabbath seem not to have been created at all, does God constitute it a fitting representation of His connection with man. Not by the physical, nor by the intellectual, do we know God, but

by the spiritual. The soul connects with God through faith. The blessed rest day is the touchstone of creation, the merging substance between creature and Creator. Thus the Sabbath, invisible, stands as the seal of spiritual things. When the universe realized this, at the institution of the day, "all the sons of God shouted for joy."

Evidently the enemy of God and of men would do everything in his power to destroy the connection between the Sabbath Giver and the Sabbath keepers. So there has been a truceless war, throughout the centuries, in which the ex-cherub has striven to annihilate the Christ, who connects us in the flesh as part of His all-in-all; and against the law, which connects us in the intellect; and against the Sabbath, which connects us in the spirit. ROBERT B. THURBER.

Empires in the Crucible

(Continued from page 1)

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2: 31-45.

The first man to assume the title of king, and to usurp authority over other men against their consent, was Nimrod, "the mighty hunter [of men] before the Lord. And the beginning of his kingdom was Babel" (margin, "Babylon"). Genesis 10: 9, 10.

Actuated by the spirit of Nimrod, and possessed with the determination of those unbelieving Babel builders, the Assyrian kingdom had, for centuries, so hammered people into subjection to its haughty rule, that we find Nebuchadnezzar the sole monarch of a world empire, whose capital city was Babylon, "the beauty of the Chaldees' excellency."

TIME TO THRESH HER

In many respects, no city of earth has ever equaled that ancient metropolis. Wealth, industry, science, art, and beauty all met within her long, wide, high, and supposedly impregnable walls. In outlining in advance the historical scope of autocracy, the Lord Himself most fittingly represented Babylon by the "head of gold." But that power having forgotten God, and defied His holy law, announcement was made from heaven, but through lips of clay, "It is time to thresh her." Jeremiah 51: 33.

Through Jeremiah and Seraiah, God published in her own streets the impending doom, naming her conquerors, and explaining to very detail the manner in which the proud, pleasure-loving city would go down by strategy. (Jeremiah 50 and 51.) God named Cyrus, one hundred thirteen years before he was born, as the very one who would lead the victorious armies against Babylon (Isaiah 45: 1-5); and through the same prophet, the Lord declared that the city would never be rebuilt nor inhabited (Isaiah

13: 19-22). Her present bleak ruins confirm the "more sure word" of Bible prophecy.

At the time of Belshazzar's intemperate feast,—so graphically described, in a later chapter, by Daniel the prophet, an eyewitness,—and after Cyrus had turned the water of the Euphrates sufficiently to enter under the walls of the gay, carnival city, the Lord Himself publicly penned on the palace wall, with His own hand, the startling fact that the word of His prophets had already been fulfilled. So in 538 B. C., Medo-Persia became world-dominating; but it in turn was overthrown in 331 B. C. by the world-conquering Greeks under Alexander, the youthful monarch of that "third kingdom of brass" which was to "bear rule over all the earth."

Unlike the temperate, long-lived Daniel, highest honored statesman of both Babylon and Medo-Persia, Alexander was a slave to his passions, and died an extremely premature death of delirium tremens. His kingdom was divided to others.

"BRUTE STRENGTH" EMPIRE

In 168 B. C., at the battle of Pydna, Rome entered the world arena as the only logical competitor for autocratic supremacy. "Rome," in Greek, signifies *brute strength*; and with all nations soon lying prostrate and helpless before it, the iron monarchy reigned supreme. "The empire of the Romans filled the world: and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal, and it was impossible to fly."—Gibbon's "Decline and Fall," chapter 3, paragraph 37.

As De Quincey wrote: "No muttering was heard. No eye winked beneath the wing. Winds of hostility might still rave at intervals: but it was on the outside of the mighty empire; it was like a dreamlike distance; and like the storm that beat against some monumental castle, and at the doors and windows seemed to call, they rather irritated and vivified the sense of security than at all disturbed its luxurious lull. She could suffer only by the wrath of Providence; and so long as she continued to be Rome, for many a generation, she only of all monarchies has feared no mortal hand."—"Essay on the Cæsars," introduction, paragraph 9.

Yet there was One who openly defied this strongest of all monarchies, was never arraigned before her courts, and is still at large. To the heavenly guarded sepulcher of Jesus, there was sent a heavenly angel, who broke the Roman seal, rolled away the stone, and sat upon it. Thus the nailed hand of love arose triumphant over the mailed fist of force. Up, Eros! Down, Mars!

"The mailed hand of might is cruel and crushing still;

It beats and breaks and blasts, and deals out death at will.

The nailed hand of right is kind, and helpeth all; It lifts and heals and calms, and leadeth not to thrall.

The nailed and the mailed shall one day meet in fight;

And nailed shall crush the mailed, and conquer in its might."

At the coming Waterloo crash of earth's nations at Armageddon, what show will Mars's legions have against those innumerable holy angels who will personally accompany the King of kings

as the armies of heaven, when the Messiah shall return to take to Himself the purchased possession?

CRUMBLES TO HER FALL

Legislating against the law of the Most High; feeding the living saints of God to wild beasts in her pleasure assemblies, merely to gratify the carnal, revengeful spirit of the populace; and cursed by wealth, weakened by dissipation, and rent by internal strife, Rome, the iron monarchy, became a prey of barbarian tribes. Issuing from the frozen regions of the North, and led on by Alaric, Genseric, Attila, and other chieftains in a series of raids, the barbarians broke the "legs of iron" empire into fragments; and near the close of the fifth century, as long foretold, ten distinct kingdoms had been planted on the former iron monarchy territory.

Though three of these newly planted kingdoms were completely uprooted in the rise of the triple-crown papal power to ecclesiastical world supremacy, as foretold in Daniel 7, the remaining identical toe kingdoms coming down through the ages to the present time are as follows: Anglo-Saxon (England), Franks (France), Alemanni (Germany), Lombardy (Italy), Burgundy (Switzerland), Visigoths (Spain), and the Suevi (Portugal). There they are to-day, some strong, some weak, yet as non-mixable as iron and clay. No alchemist, chemist, or military strategist can ever defeat the word of God. Against this infinite fiat that the earth should be divided into a number of kingdoms which should never be united, have been hurled, each in its time, with titanic force and herculean effort, the clans of Clovis, the legions of Charlemagne, the flower of knighthood under Charles V, the dragoons of Louis XIV, and the battalions of Napoleon. The world reeled under the fierce charges of these world-empire-grasping warriors; but the word of God stands fast, and Europe remains divided.

Having divorced the fair and noble Josephine for political aggrandizement, the "little Corsican" was hopeful of fusing all together in the name of France. From human viewpoint, his well laid plans to bring the iron Anglo-Saxon toe into subjection, seemed possible of accomplishment. But, out of season, God sent a rain cloud across the sky, which so soaked the plains of Waterloo the night before the proposed attack, that the movement of heavy artillery was for hours delayed. The delay was costly. Blucher arrived—and later, Napoleon landed at St. Helena. In "Les Misérables," Victor Hugo wrote, "God defeated Napoleon."

European royalty has become so woven and interwoven through matrimony, that Queen Victoria has long been called "the grandmother of all Europe." King George and Kaiser Wilhelm are cousins. Though they have "mingled themselves with the seed of men," they will not cleave together.

MODERN FRENZIES OF WAR

Since July, 1914, fifty official declarations of war have been made by the nations of earth. Fifteen sixteenths of the world's population are actually at war in the most terrible conflict of all ages. Human ingenuity has pressed into use every conceivable means of modern

warfare, from the horror of sub-sea atrocities to the thrilling attack by winged birdmen, who hover in ambush behind fleecy clouds so high up that the fliers wear electrically charged suits to keep from freezing. The battle fronts are becoming huge strips of flayed sub-soil; nations are rationing their peoples to avoid starvation; pestilence and disease stalk forth in the land; nations are becoming bankrupt; and statesmen, though hopefully longing—but vainly—for a permanent peace, face the future with fear and apprehension. Though that long perplexing Eastern question is still back of the titanic struggle, yet farther back of all is the old lust for earthly empire—political, military, commercial.

Hear the kaiser: "From childhood, I have been under the influence of five men—Alexander, Julius Cæsar, Theodor II, Frederick the Great, Napoleon. Each of these men dreamed a dream of world empire—they failed. I am dreaming a dream of the German world empire—and my mailed fist shall succeed." And again to his troops on the field: "If we win—and we must win—a new empire shall arise, more splendid than the world ever saw, a new Roman-German empire which shall rule the world, and the world shall be happy."

This present attempt to defeat the word of God will utterly and signally fail. Never again will a one-man or a one-empire power rule in this present evil world. No socialistic Utopia will ever be realized. Other schemes, built upon evolution, tradition, substitution, and "arm of flesh," will also fail to materialize. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4. "Fear God, and give glory to Him; for the hour of His Judgment is come." Revelation 14:7. As Moody declared, "We are in the toenails of the world's history." In the words of President Wilson, "A supreme moment of history has come."

WHEN CHRIST REIGNS

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." A stone "smote the image upon his feet that were of iron and clay, and brake them to pieces." That stone was "not in hands" (margin). Please get this,—The kingdom of God is not to be ushered in "through the gateway of politics." Religious combines and world-wide federations of the twentieth century will as utterly fail in making Him king by force, and enthroning Him on Capitol Hill, or establishing the Lord's house on any other political mountain, as did that religious-political combination of the first centuries.

The Master's own words are, "My kingdom is not of this world." John 18:36. And again, "All they that take the sword shall perish with the sword." Matthew 26:52.

In His own description of the final crash of empires, Jesus says, "Out of His mouth goeth a sharp sword, that with it He should smite the nations." Revelation 19:15. Centuries before, the psalmist had written: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's ves-

sel" (Psalm 2:9); and also, in keeping with Daniel 2:35, that the ungodly "are like the chaff which the wind driveth away" (Psalm 1:4).

Over two thousand six hundred years ago, Isaiah announced the future birth of the man child destined to sit upon David's throne as the Prince of peace in a universal, unending kingdom. (Isaiah 9:6, 7.) Previous to the birth of Jesus, the same truth was again emphasized by a specially dispatched heavenly messenger to Mary. (Luke 1:31-33.) After twice refusing the proffered kingship of this revolted world, offered first by the devil, and later by an apostate clergy, the crucified and resurrected Lamb of God ascended to the right hand of the Father, to be our High Priest in the heavenly sanctuary.

He is the nobleman who "went into a far country to receive for himself a kingdom, and to return." Luke 19:11-13. There need be no conjecture as to when He will take the throne, for the coming King has already posted to all the earth the important information in these words: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31.

NOT TO BE OVERTHROWN

"In the days of these kings shall the God of heaven set up" His everlasting kingdom of peace upon the site of the present nations.

In our day, the second personal coming of Christ will take place. Every detail of this remarkable prophecy is already history, except the final smiting and annihilation of the image by the stone, which in turn is to fill the renewed earth.

Who can logically deny that the one last act will soon take place? In this last generation, many will mock the messengers of God, as did the wicked antediluvians in Noah's day; but Peter informs us that these very "last-days scoffers" are but another sure sign of the Saviour's return. (2 Peter 3:3-13.) From the trembling lips of this very class of popular but lost souls is yet to come the admission of the last act in the world drama, "The great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17. Holy angels will then gather from every kindred, nation, tongue, and people the loyal commandment-keeping people, who will triumphantly exclaim, "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9; Matthew 24:31.

None but the redeemed Israel of God will ever be immortalized to behold the complete fulfillment of that for which Jesus taught all to pray,—"Thy kingdom come. Thy will be done in earth, as it is in heaven."

As we stand on the bleak ruins of the once world-dominating city of Babylon, and look on the wreck and ruin of mere human achievement, we are forcefully and deeply impressed with the inspired words of 1 Peter 1:24, 25: "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." "Prepare to meet thy God."

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Communicating with Spirits

PROF. JAMES H. HYSLOP, of the American Society for Psychical Research, claims to have had communication, through a medium, with the spirit of the late Dr. Hugo Munsterberg. While he was living, Dr. Munsterberg refused to believe in the genuineness of the various spirit manifestations; but Professor Hyslop now comes forward with the claim that the famous scholar and teacher has reversed himself, and that his spirit is affirming, through the medium, that he was mistaken in his views of Spiritualism while he was living.

This same Professor Hyslop also makes the claim that he has recently got in touch with the late Mark Twain, and that he is communicating with the spirit of the noted humorist and writer. The daughter of Mr. Clemens (Mark Twain) has taken legal action to restrain Professor Hyslop from publishing the alleged communications from the spirit of her father.

One of the most remarkable things in this very remarkable time in which we are living is the extraordinary activity of the spirits. Thousands upon thousands of persons are giving themselves up to Spiritualism, and the great scientists of the age are by the hundred devoting themselves to the study of what they call psychical phenomena.

God's word warns against those who, as they depart from the faith, would give "heed to seducing spirits and doctrines of demons." This Word also warns of the intense activity of the spirits of demons just before the second coming of Christ. But, of course, the demons are shrewd enough that they do not come to us as representing their own personality. They come under the pretense of being the spirits of our beloved and departed friends.

No one who closely studies and truly believes the Bible, will be ensnared by these deceptions. The warnings in God's word should be heeded in this time as never in the past, because there was never a period in history when the spirits of demons were working with such mighty power as at the present time. "Woe to the inhabitants of the earth and of the sea!" says the prophet; "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

Scientific men claim to demonstrate that the spirits which come to them are the spirits of their departed friends. But God's word affirms that they are the spirits of the demons, working deceptions to delude men in these times just before Christ's return.

Our God could not be true to Himself and attempt to force our choice. In order that we may be free, we must be

left to choose for ourselves. Will we believe the affirmations of the demons, or will we accept the teaching of the infallible and divine Book? Our standing with Christ when He comes depends upon the choice we make.

No one should yield to the delusion that he is performing a church service and a church duty while engaging in the ordinary frivolities of the world in the name of the church. God has eternal joys that are real, and they are soul-satisfying for all who will receive them. Satan has counterfeit pleasures with which he is seeking to satisfy the souls of men. Our consciences will show us the right way if we but enlighten them by faithfully studying the Word and seeking the divine Spirit for guidance.



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The first photograph to reach this country, of the British forces in Jerusalem, the holy city. Gen. Edmund H. H. Allenby, the commander of the forces, is saluting. Behind him is a French officer, and behind him is an Italian officer. When the British forces entered the city, the people did not know just what their deliverers were going to do with them; but the proclamation which was read a little later relieved their minds, for they were advised to continue living their normal lives.

Fateful Hour of Mankind

AT a dinner given at Gray's Inn Friday, December 14, in honor of the "air service" of Great Britain, Mr. Lloyd-George was the guest of honor; and in the course of his speech delivered on that occasion, he said: "This is the fateful hour of mankind. If we are worthy of the destiny with which it is charged, untold generations of men will thank God for the strength which He gave us to endure to the end."

This is indeed "the fateful hour of mankind," but not perhaps in the way in which Mr. George suspects. Earth's career of sin is drawing rapidly to a close. Through the strong light of the prophecies of the Bible, the dawning of eternity may be seen upon the horizon. The awful tragedies of this time, which lead Lloyd-George to say that this is "the fateful hour," are the very distress of nations, with perplexity, that the Master foretold should immediately precede His second coming.

This terrible calamitous time is not produced by our heavenly Father, but we are living in those moments wherein the prophet's words apply: "Therefore re-

joice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

The heavens may indeed rejoice when Satan has only a short time, but the inhabitants of the earth are to suffer woe through the wrath of the arch demon. There should be no mistaking the meaning of this fateful time, and we should make no mistake in preparing for what lies just beyond.

To Save the Wheat

IN asking the people of this nation to make Mondays and Wednesdays wheatless days, the president, in a very reasonable way, sets forth the necessity therefor.

Our country has an abundance of corn, rye, barley, and other grains, that may be used as substitutes for wheat. Then we have fruits and vegetables in an endless variety that we can well and profitably use more freely than we have in the past, and thus save the wheat and the meats, as requested.

If all will cheerfully and heartily join in these essential yet reasonable requests of our government, more drastic measures may not be necessary. But it needs to be kept before the nation continually that the food shortage of the world is a real thing and is confronting us with a real danger.

The more wholeheartedly we throw ourselves into the food conservation plans of the government, the less trouble and perplexity we will have later.

And above and beyond all, we should regard the hunger and distress of our fellow men in the Old World, and for humanity's sake, lend every possible aid.

The Wealthy as a Target

CYPRIAN SHANOWSKY, a former attaché of the Russian consulate in San Francisco, speaks of his homeland as a "chaotic realm of lawlessness." He furthermore affirms that the Bolsheviks make a special target of all those who show, either from their dress or from their general surroundings, that they might be classed among those who are well-to-do.

We ought to see, in the class hatreds that have been growing up during the last quarter century, something of the conflict that is drawing on between the rich and the poor.

The apostle James, in the fifth chapter of his book, speaks of the weeping and the howling of the wealthy as the conflict and troubles of the last days draw on. We see some of the beginnings of these things, but the mightier struggle lies just ahead. If we are under God's shelter, we will not be alarmed.