

Signs of the Times

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End of the World and Its Problems

By CALVIN P. BOLLMAN

NO man can tell, with the assurance of certainty, what will occur "after the war"; but judging the future by the past, we may be reasonably certain of some things.

In the *Review of Reviews* for April, 1914, the Hon. John A. Kingsbury, commissioner of the Department of Public Charities, New York City, had an article on "Our Army of the Unemployed." In that article, Mr. Kingsbury stated that the "army of the unemployed" was "probably many times larger than the regular army of which the president of the United States is commander in chief." But just now we have no such "army of the unemployed." Practically every man able and willing to work can now find employment at fair wages. But how will it be "after the war"?

Why was there a large army of unemployed men and women in 1914?—Because, for various reasons, not all the labor of this country was required to supply the demands of the labor market. There was, in fact, overproduction in almost every line of industry, so that many persons were idle merely because there was nothing they could do that would earn their own support and bring a fair percentage of profit to an employer. And the same will be true after the war, and that very soon after it.

The war beginning August, 1914, has been called "the transatlantic war"; but it is vastly more than transat-

lantic. It is in its effects world-wide. Production in almost every line and in every land has been wonderfully stimulated by the abnormal demands created by the war. Every man is employed, every dollar invested. But this cannot last. There must be a reaction and a readjustment that will severely tax civilization socially, financially, and industrially. Hundreds of thousands of men will be discharged from government service, and will return home to find places, if possible, in professional, commercial, or industrial life. Other thousands will be discharged from industries greatly stimulated by the war, but not needed in time of peace; and from these discharged soldiers, sailors, and civilians, will be rapidly recruited the after-the-war world army of the unemployed.

Then will come an inevitable reduction in wages. There will be strikes and lockouts, with the usual scenes of violence. Business failures will also increase. Many factories will reduce their output, and some will shut down altogether. There will be hard times, and much distress and dissatisfaction. These are some of the things that will come not to one nation merely, but practically to the world, after the war.

This much we know, judging the future by the past. We have also a more sure word of prophecy. The apostle James and the prophet Habakkuk tell us some of the things that will happen after the war, (Continued on page 14)



Thousands enroll to help Uncle Sam build victory ships. More than three thousand men have already enrolled at this one office to do their share in the building of ships; and of these, several hundred are now on their way to the shipyards. To each of them will be given a certificate signed by the chairman of the United States Shipping Board, to testify to the volunteer's patriotism.



Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—Luke 21: 26, 27. "Universal heart failure just before our Lord's return."

MONDAY.—Luke 5: 5. "Toil alone, then, is not enough to insure success: obedience to Christ's word is necessary."

TUESDAY.—Matthew 5: 48. "If God should demand less than perfection, and tolerate sin, the whole universe should cry out against Him as an unholy God."

WEDNESDAY.—Matthew 4: 3. "Never allow your sonship to be questioned or cast in doubt."

THURSDAY.—Daniel 3: 17, 18. "The issue between the worship of God and gold is the most practical, continual, and universal of all tests."

FRIDAY.—Psalm 62: 5. "My soul can afford to wait if I wait upon God."

SABBATH.—Luke 18: 37, 38. "The time to receive mercy and every blessing is when the Lord Jesus passes by."

ERNEST LLOYD.

Answering Our Prayers

MANY of the people who pray, ask God for a certain thing, and then expect to receive it without any effort on their part. Some pray doubting that their prayers ever will be answered.

Another phase of this question to consider is, whether it is expedient that our prayer should be answered. In the first place, we must have faith; secondly, we must work with faith; and thirdly, we must leave the question of whether it is expedient or not, to God. However, we ought to put forth a big effort to answer our own prayers. To aid us in doing this, we can say, like the poet:

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'You must,'
The youth replies, 'I can.'"

W. E. BELLEAU.

God Wrote Twice

WE have the record, in the Scripture, of only two instances where the divine hand ever wrote. The first instance was when God descended on Mount Sinai in a cloud, and amid thunders and lightnings, declared His holy law to the assembled people. Afterwards, the record says, He gave Moses the law on two tables of stone, "written with the finger of God." This writing was on tables of stone to show its enduring nature. It is the expression of God's character, eternal and unchangeable.

The other instance is recorded in the eighth chapter of John, where the woman who was taken in adultery was brought before Jesus and accused. "Jesus stooped down, and with His finger wrote on the ground." From a careful study of the text, we find that the Lord was here writing the character of these men, not on the eternal stone, but on the shifting sand, which a gust of wind might erase.

The promise is that we may have His enduring character. "For this is the

covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts." When we are partakers of His nature, and have His law in our hearts, our lives will correspond with His.

J. R. DIEFFENBACHER.

A Soliloquy

YESTERDAY is dead. To-morrow belongs to God. To-day is mine. Can I loll and drone through its priceless hours?—I cannot. How can I best use its golden moments? The wise man answers: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 10.

Is my neighbor in need? Give him of my bounty to-day, for he may not need it to-morrow.

Is a fellow traveler disheartened? Speak a helpful word now. He may take courage.

Shall I break my alabaster box now, or pour its rich fragrance on a still, white form?

"Oh, let us heed the living friend,
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise."

Is God's voice calling to-day? My heart may not heed His call to-morrow. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6: 2.

VINNOLIA EARP ACKERMAN.

Words That Hurt His Eyes

A MINISTER in a northern California town recently was giving a Sunday morning sermon in refutation of "certain pernicious doctrines" concerning the Decalogue and the Sabbath, which are gripping the lives of some of his parishioners. It was a noticeable fact that not once during the discourse did he open the Bible, but apologetically he volunteered, "I cannot read the Bible this morning; it hurts my eyes." Later he said that he had eagerly searched encyclopedias, histories, etc., but nowhere could he find an iota of evidence supporting the seventh-day Sabbath in this dispensation.

Another "divine" in the same village, observing with increasing dismay that many of his flock were attending services where the Bible and the Bible only was taught, advertised his meetings thus: "Bible Readings at Every Service."

Is it not a sad commentary upon the condition of the leaders of our present-day powerless churches, when it is necessary to advertise that the Bible will be read during divine worship? Modern "divines" are searching the writings of fallible man rather than Scripture; and the contrast is so marked that the inspired Word does indeed "hurt their eyes," especially those portions of it which speak of God's law and its obligations.

Paul writes thus of persons who search elsewhere than the Scriptures for doctrine: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is a fool [margin], knowing nothing." 1 Timothy 6: 3, 4. The same apostle's last injunction and warning to the youthful evangelist Timothy was: "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 . . . 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.

ALONZO L. BAKER.

Study Self-Improvement

PAUL admonishes us, "Study to show thyself approved unto God." He does not say, Study to show your wife or brother or friend or any one else approved unto God, but "thyself." Your own individual life and experience ought to receive your constant attention.

We ought to study that which is able to make us "wise unto salvation." "Not one will ever receive the seal of God as long as they have one spot or stain on their character; it is left with each one to remedy the defects in their character."

If we would take as much pains to give to our recording angel a picture of a perfect character to take to Jesus each day, as we do to prepare for a photograph for our earthly friends, Jesus would not need to turn away with a sad and wounded heart, as the picture of the words and actions and secret intents of our heart are brought before Him at the close of each day.

Look often into God's great looking-glass—the reflector of His character—His law, and you will be ashamed of the reflection, and be led to more earnest self-improvement. Cleanse your ways by taking heed thereto according to His word. It is our privilege to be without guile and without a single fault before His throne. The day of God is hastening on apace. We have not a millennium in which to do this work; so, what we have to do, let us do quickly, that we may not be found wanting when He comes.

A. E. HAGEN.

BE prepared to face difficulties. Endure hardships as a good soldier of Jesus Christ. When the wolf comes, do not flee. Do not be a hireling. Look not for others to do unpleasant tasks. David had courage and faith to face the giant Goliath, because he had before faced a lion and a bear, and conquered. The lesser difficulties surmounted prepare the way for successfully meeting greater difficulties.

D. H. KRESS.

Not Sealed, but a Revelation

BY CARLYLE B. HAYNES

THE most interesting of all the books of the Bible, to the student of prophecy, is the book of Revelation. It contains prophecies of surpassing glory and power regarding the last days, yet it is perhaps the least studied of all the books of the Bible. In the very days when its wonderful predictions are meeting their fulfillment, it receives but scant attention.

Undoubtedly this is due to the idea which prevails, that it is a mysterious book, a book of problems which cannot be solved, of mysteries unfathomable, of visions whose hidden meaning cannot be unlocked. There are many who seem to think this book was never designed to be studied or understood.

A REVELATION

But this idea is utterly swept away by the opening sentences of the book. Read them: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:1-3.

Instead of being a mystery, this book is a "Revelation"; indeed, it is "the Revelation of Jesus Christ." Its sole design is to reveal "unto His servants things which must shortly come to pass." It is not intended to conceal these things. And a blessing is pronounced on the study of this book, that is not placed on the study of any other book of the Bible.

There is a blessing in all Bible study, but there is a special blessing in studying the book of Revelation. And let the reader notice that there is a special blessing upon those who "keep those things which are written therein." The study of this book will bring new light to the student, and hence it will bring new duties to be performed.

The book of Revelation contains a number of prophecies, such as those of the seven churches, the seven seals, the seven trumpets, the seven last plagues, and the prophecy regarding the United States.

The prophecy of the seven churches foretells the history of the church of Christ for the entire Christian era. This era, from the first coming of Christ to His second coming, is divided into seven periods of time; and the condition and history of the church in each one of these periods is foretold under the name

of one of the seven churches of Asia. The prophecy of the seven trumpets is a prophecy of war, of political events—the chief political events during the Christian era, especially those connected with the breaking up of the Roman empire, both east and west. Again the Christian era is divided into seven periods of time in this prophecy, as in the prophecy of the seven seals.

THE FIRST SEAL

We will consider first the prophecy of the seven seals. This prophecy deals with the religious history of the world from the beginning of the Christian era to the end of the world, and, with the other prophecies, divides this era into seven periods of time.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown



To John the revelator was revealed the "things which must shortly come to pass."

was given unto him: and he went forth conquering, and to conquer." Revelation 6:1, 2.

This is a symbol of the triumphs of the Christian church during the first century of the Christian era, during the days of the apostles of Christ. The color of the horse represents the purity of the church in that period. It was pure both in life and in doctrine. What it believed was the truth, and this truth was manifested in the outward lives of those who believed.

With the truth of the gospel in its purity, and with pure lives, the first Christians "went forth conquering, and to conquer." They advanced against the very strongholds of the pagan religions of their time; and because of the purity of their faith and life, they achieved remarkable victories—such great victories, indeed, that it could be said of them that they preached the gospel to the entire world. Colossians 1:6, 23.

And it can be said with assurance that when the church of to-day returns to that purity of faith and life which was manifested in the days of the apostles,

the same victories for the truth of God will be seen again. The message of God for this time will be taken to all the world in one generation.

The period covered by the first seal is from the time of Christ to about the year 100 A. D.

THE SECOND SEAL

"And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation 6:3, 4.

After the days of the apostles, divisions crept into the church. The things which Paul had foretold began to come to pass. Paul had said to the elders of the church at Ephesus:

"I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

Paul also spoke of the falling away, in his second epistle to the Thessalonians, and declared that even in his time, "the mystery of iniquity doth already work." 2 Thessalonians 2:7.

Shortly after the death of the last of the apostles, these predictions began to be rapidly fulfilled. Men arose speaking perverse things. False doctrines were taught. The truth of God was perverted, changed into a lie. By these false doctrines, the faith of Christians was corrupted, and a corresponding change came into their lives. Satan instilled unholy ambitions into the minds of the leaders of the church, and they began to seek for positions of power and influence. The glory of the pure principles of the gospel became dimmed.

Falsehood took the place of truth. False shepherds assumed command of the church, and the light of the gospel was well-nigh obscured.

SIMPLICITY OF ORGANIZATION

When the churches in the large cities of the empire were first organized by the apostles, the officers were selected by the members of the church, and entered upon their duties as servants of the church. They were not to "lord it over God's heritage," they were not to dictate the faith and conduct of the people, and they were not to be rulers of the people.

These officers were few in number. The chief officer of the church was called an "elder" or "bishop." These titles are used in the Bible interchangeably to designate the same officer, the leader of a local congregation. Titus 1:5-7. It was the duty of the elder, or bishop, to look after the spiritual affairs of the church, and feed the flock of God with spiritual food. The business and temporal interests of the church were cared for by officers called deacons, who also

were elected by the church. These could be as numerous as the size of the church might require. The records of the church were undoubtedly kept by a clerk, or secretary, while the finances of the church were looked after by a treasurer elected for that purpose.

Such churches as this were organized in many of the large cities of the Roman empire where the apostles preached. Ephesus, Corinth, Philippi, Thessalonica, Rome, Jerusalem, Antioch, and many other cities had such organizations. After the apostles went on to preach in other places, these churches took up the work of preaching the gospel in their localities; and their work was prospered and their membership greatly increased.

GROWTH OF DOMINATORS

As the gospel spread out into the suburbs of a city and into the surrounding country, and believers multiplied, it became necessary to build smaller churches in various sections surrounding the mother church from which they had grown. A little company would thus be organized into a small church; and as it was zealous in missionary work, it soon grew larger and stronger. So the gospel grew and spread abroad, and believers multiplied in great numbers. Small churches grew up around the larger ones, and these in turn became surrounded with other churches, and the gospel was beginning to lighten the world with its glory.

The apostasy which later developed into the papacy began with the leaders of the church, just as Paul had predicted. There were many occasions when the churches had need to counsel together concerning their general work. Thus great union meetings, or conferences, became necessary; and the natural place to hold them was the great city where the mother church was located. And when all the representatives of the various companies and churches had gathered together, and the conference was about to begin, the courteous thing for the elders of the smaller churches to do was to request the elder of the large church, the mother church, to preside over the meeting.

It was not long before this privilege of presiding over and directing the affairs of the churches in a province, which had been granted as a courtesy, came to be demanded as a right—a right pertaining to the office of elder, or bishop, of the large church. Satan, who himself had fallen through self-exaltation, now caused the fall of the leaders of the church through the same sin. Seeking their own glory instead of the glory of Christ, the bishops of the larger churches began to claim the right, by virtue of their office, to exercise a controlling influence over the affairs of the churches in their territory, to select their officers and ministers for them, and to be recognized as the ranking officer of the church in that territory.

When a larger gathering of the churches was held, and all the churches in one of the great provinces of the Roman empire came together in conference, this meeting would naturally be held in the capital city of that province, and the bishop of the church in that capital city would be asked to preside. He soon began to demand this as a right pertain-

ing to his office, and to claim that his authority extended even over the bishops of the larger churches, who were in their turn extending their authority over the bishops, or elders, of the smaller churches.

Thus the system of the episcopacy grew, fashioning itself after the model furnished by the organization of the Roman empire. Bishops exalted themselves above the elders and the deacons; archbishops above the bishops; and finally the bishop of Rome claimed that as he was the head of the church established by the two great apostles, Peter and Paul, and the church which was at the capital city of the empire, therefore his authority extended over all other churches in the world.

The beginning of this great apostasy from the truth of the gospel is covered by the second seal. The perversions which came into the church during that time, and the ambitions which were characteristic of the leaders, caused strife, dissension, turmoil, and even bloodshed, in the church. Factions arose behind each ambitious bishop, and fought out his claims. Thus the horse seen under this seal is red, and a great sword is given to its rider.

The time of this seal is from 100 A.D. to about 323 A.D., covering the professed conversion of Constantine, the emperor of Rome.

THE THIRD SEAL

"And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Revelation 6:5, 6.

A black horse—just the opposite of the white horse! During the period covered by the third seal, there was a complete perversion of the truth of the gospel. This seal contains God's photograph of Roman Catholicism. It is the reverse of the gospel. The church was completely corrupted.

During the period succeeding the professed conversion of Constantine, the claims of the bishop of Rome to universal authority were finally yielded. He demanded the right to appoint the archbishops and the bishops, and to exalt certain of these archbishops and bishops to be cardinals to compose a great council for his extensive kingdom. Gradually these demands were yielded, though not without much strife and bloodshed; and thus grew the Roman Catholic Church, until all its power had been gathered into the hands of its leaders, whose sole purpose was to gain supreme power for themselves.

PERVERSION OF THE TRUTH

Then, having secured all the power of the church to themselves, they reached out for the power of the state, in order to enforce their will upon all the people of the earth. They succeeded far beyond their own expectations; and as their power gradually grew through the centuries, the time came when Catholicism became supreme over the bodies, minds, and souls of men.

While all this perversion of the simplicity of the gospel in the matter of organization was taking place, there was going on also a fearful perversion in doctrine. Superstition was taking the place of faith. The customs of the heathen were being transformed into ceremonies of the church. An elaborate ritualism was taking the place of the simplicity of the gospel, and the people were being drawn far away from Christ and His truth.

RELIC AND SAINT WORSHIP

Pilgrimages were made to Jerusalem and other places in Palestine, and the dust of the streets in these cities was swept up, carried to Rome and other places in Europe, and sold at immense prices. Purported bones of the apostles began to make their appearance, and were worshiped as relics. Pieces of the manger in which Christ was laid at His birth were discovered—at least, so it was claimed—and were sold in Rome and adored. Pieces of the true cross, enough to make many crosses, were found and sold at prices that tax our credulity. The very nails that pierced the hands and feet of Christ were found and sold by the hundred. Two skulls of St. Peter were found, and were worshiped at special shrines.

Good men were made into saints after their death, and prayers were said to them. But as these saints soon became so numerous that it was difficult to pray to them all in one day, a string of beads was supplied, each bead standing for a prayer to a saint. The first day of the week, Sunday, the great festival day of the sun worshipers, was exalted to take the place of the Sabbath of Jehovah, the seventh day. Magnificent temples were built; and in them, not the worship of God, but the worship of a little wafer god, was carried forward. This wafer was said to be the actual body of Jesus Christ, and was sacrificed by the priest in the bloodless sacrifice of the mass, a purely idolatrous service.

Images of the saints began to make their appearance, and they were worshiped just as the heathen worship their idols. The bishop of Rome was exalted to be supreme pontiff, until he took the place of God on earth. The priests claimed the power to forgive sins. A decree was passed making it wrong for priests to marry, and this resulted in great immorality and scandal. A place of departed spirits was found, and called purgatory; and in the same connection, it was discovered that the souls of the departed might be got out of this place of punishment by the payment of money to the priests for saying masses.

COMMERCIALISM IN THE CHURCH

The revelator says he heard a voice saying, "A measure of wheat for a penny, and three measures of barley for a penny." A spirit of commercialism came into the church. The good things of the church were sold. Everything had its price. When a child was born, the priest had to be paid. When the child was sprinkled, the priest was paid. When the child went to catechism, the priest was paid. When the child was confirmed, the priest was paid. When the child went to confession, the priest was paid. When the child grew up and

was married, the priest was paid. When his children were born, the priest was paid. When he died, and extreme unction was given, the priest was paid. And even after death, the priest was paid to get him out of purgatory.

So, living or dead, it was all the same—money flowed into the hands of the priests.

And in addition to this, the offices of the church were sold. A priest could be made a bishop if he had the price. A bishop could buy the office of archbishop, an archbishop the office of cardinal; and with money enough in hand, any one could buy the office of pope. Everything had its price.

Thus the sunlight of the gospel of Christ was blotted out by the thick pall of the blackness of unmixed heathenism. It is not to be wondered at that the horse was black which represented all this under the third seal. And all this came about so gradually that only a few saw its real character. The vast multitude was deceived into believing that this was still the true church.

The time covered by this seal is from 323 to 538 A. D., when the papal supremacy was established.

THE FOURTH SEAL

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [or the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Revelation 6: 7, 8.

The pale color does not indicate that the church was returning to its first condition of purity, indicated by white. This color is the sickly, deathly, blighted color of a dying plant. It is worse than black.

Under this seal, the people of God were persecuted and put to death. When the papacy became fully established, it began to persecute those who had remained faithful to the truth of the gospel. They were driven out from among men, to find a home in the rocks and caves of the mountains. They were hunted like wild beasts, and were put to death wherever they were found. For more than a thousand years, the apostate church did its utmost to blot out true Christianity from the earth. Tens of millions of the people of God, through these long, weary ages, suffered martyrdom for their faith. Their blood flowed like water.

But the blood of the saints was the seed of the church; and as they died, others were won by their constancy, and took their places, and carried forward the torch of truth. In the mountain regions of Europe, a remnant was preserved of the people of God. They kept the light of truth brightly burning through the awful years, and handed on to posterity that liberty of conscience for which they contended, and which is the great boon of Christianity to the world to-day.

This seal covers the time known as the Dark Ages, the time of great tribulation for the church of Christ. It was the very height of the power and glory of the papacy, but it was the darkest

period of the earth's history. The time of the seal is from 538 to the beginning of the sixteenth century, the opening of the Protestant Reformation.

THE FIFTH SEAL

"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Revelation 6: 9-11.

This seal covers the time of the Protestant Reformation. We must not understand that John saw the disembodied spirits of the dead. What he saw was that the death of the martyrs under the preceding seal demanded retribution; and just as Abel's blood is said to have cried from the ground, so the death of the martyrs demanded vengeance. They were seen under the altar; that is, under the place where they were sacrificed, the earth; in their graves. Their death was not to go unpunished.

It is said that "white robes were given to every one of them." This means that under the Protestant Reformation, their characters were cleared. When they were put to death, they were regarded as worse than the vilest criminals, unfit to live, the very worst people of the earth. But when the light of the Reformation blazed across the sky, and the world began to be lightened with its glory, the martyrs were seen to be not at all what they had been charged with being, but, on the contrary, the true, loyal people of God. Old truths, long hidden under papal error, were rediscovered by the Reformers. The blessed Bible, which the Romish church had done its utmost to destroy and keep from the people, was printed in the language of the people, and it shed its glorious light wherever it was read. Thousands and tens of thousands shook off the intolerable yoke of Rome, gave up its degrading idolatry, and became Protestants. The night of error was passing away, and the day of truth and liberty was about to break over the world. And in the light of this new day, the martyrs were seen in their true light. Thus "white robes were given unto every one of them."

The fifth seal covers the time from the beginning of the sixteenth to about the middle of the eighteenth century, the time of the Protestant Reformation.

THE SIXTH SEAL

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief cap-

tains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 12-17.

The event which opens the sixth seal is a great earthquake. Undoubtedly this was the great earthquake of Lisbon, which took place on November 1, 1755. In Sears' "Wonders of the World," pages 50, 58, 381, we are told that this earthquake extended over at least 4,000,000 square miles, and destroyed considerably over 100,000 lives. This was the greatest earthquake in the history of the world.

"And the sun became black as sackcloth of hair, and the moon became as blood." This is the second sign under the sixth seal, and it was fulfilled on May 19, 1780, in the remarkable dark day of that date. About ten o'clock in the morning, a darkness began to shut out the light of the sun. The chickens went to roost, as if it were night, and the cows came in from the pastures. It was necessary to light candles in the homes in order to see common print. All felt that this was a sign of the approaching end of the world.

"And the stars of heaven fell unto the earth." This is the third sign of the sixth seal. It was fulfilled in the great meteoric shower of November 13, 1833. On that day, the most wonderful falling of stars the world has ever witnessed took place. An eyewitness of this scene, a Mr. Clarkson, the agricultural editor of the *Iowa State Register*, after reading a statement that modern fireworks surpass even the glory of falling stars, wrote in his paper the following:

"The writer of that sentence did not witness the glorious meteoric shower of November, 1833, when the display was so much superior to any artistic display of fireworks, that neither language nor any element in nature can furnish comparisons. The comparison of the sheet-iron thunder of the theaters to the electric display of Providence when the heavens are all on fire, and the earth trembles, would be tolerable. But the awful grandeur of the display on the night of the thirteenth of November, 1833, which made the stoutest heart stand in awe, and the most defiant infidel quake with fear, is never to be compared with the most brilliant fireworks. Those who witnessed the meteoric shower named saw the greatest display that men ever will see until the day that Peter speaks of when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. The agricultural editor of the *Register* was out alone with a team and load of lumber all night on that never-to-be-forgotten night. And he cannot now consent to hear of human fireworks being superior to that most grand and sublime spectacle ever before or since beheld by man. Patent fireworks are no nearer this wonderful phenomenon than a lightning bug is equal to the sun."—*Iowa State Register*, July 12, 1889.

"And the heaven departed as a scroll when it is rolled together." This event takes us into the future. It has not yet

occurred, and will not until the breaking up of the earth in connection with the coming of Christ. This seal closes with the lost of the earth realizing and acknowledging that the great day of the wrath of God has come. The sixth seal brings us to the coming of Christ, but does not include that coming.

Let the reader note well that at the present time, we are living between the thirteenth and the fourteenth verse of the sixth chapter of Revelation. The great earthquake of Lisbon is past; the dark day of 1780 is past; the falling of the stars in 1833 is past. We are now facing the next event in this line of prophecy, the departing of the heaven as a scroll. We are facing the end of all things. Are we ready for that day, and prepared to meet the Lord in peace? or will we stand among that throng who call for the rocks and the mountains to fall on them, and hide them from the face of Him whom they have rejected?

THE SEVENTH SEAL

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." Revelation 8:1.

The close of the sixth seal is the close of the sixth chapter of Revelation. The seventh seal is not opened until the first verse of the eighth chapter. Thus between the close of the sixth seal and the opening of the seventh seal, the entire seventh chapter of Revelation comes in. This chapter contains a prophecy of certain additional events which are to take place in connection with the sixth seal, and before the seventh seal is opened.

Under the seventh seal, there is "silence in heaven about the space of half an hour." As this is prophetic time, in which a day represents a year, and thus half an hour is a forty-eighth part of a day, the actual time represented here would be a forty-eighth part of a 360-day year, or seven and a half days.

Silence in heaven for seven and a half days! What is the fulfillment of this? About the only way silence can be secured in heaven is to empty heaven of all its inhabitants. But is there ever a time when the angels of heaven leave there?—Yes; just this occurs when Christ comes the second time. We read, "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.

Hence at the second coming of Christ, there will be silence in heaven, for all the angels will come with Him. They come with Christ to gather His people together (Matthew 24:31), and then they all return to heaven together to spend the thousand years of the millennium.

Evidently from the time when Christ leaves heaven with His angels to come the second time to the earth, to the time when He returns with His people, a period of seven and a half days elapses.

THOSE who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow. They are the poor in spirit, whom He declares to be blessed.

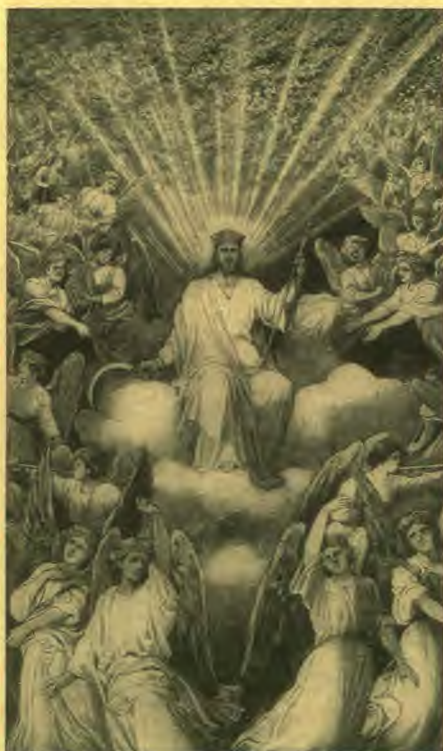
MRS. E. G. WHITE.

The Future Unrolled

XIII—The Seventh Seal and the Silence in Heaven

BY JEAN VUILLEUMIER

A NEW vision—Revelation 7—is intercalated between the sixth and the seventh seal. In fact, its exact place is the very middle of the sixth seal, between verses 13 and 14 of Revelation 6, after the signs of the end, and before the great scenes of the second advent. Had this vision been placed where it belongs in point of time, it would have broken the symmetry of the sixth seal,



"When the Son of man 'comes in His glory,' He takes all His angels with Him."

introducing as it does an episode of an entirely different character, since it refers, as we shall see, to the last reformation of the church.

HOLDING THE WINDS

The special time at which this spiritual work is to be carried on is unmistakably pointed out by the political situation of the world at the time of its appearance. This situation is thus described by the revelator:

"After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree." Revelation 7:1.

"The four winds of the earth," called in Daniel 7:2 "the four winds of heaven," brought about the rise and fall of the four great universal empires of ancient and modern history. In Jeremiah's day, "the four winds from the four quarters of heaven," which were to blow on Elam, meant the onrush of

the Babylonians and later of the Greeks against that doomed monarchy.

In this vision, "the four winds of the earth" must refer to the elements of strife, war, and destruction in the nations situated in the four corners of the globe,—Europe, Asia, Africa, Australia, and America. But these elements are placed by God under the control of four mighty angels, whose duty it is to "hold" them from breaking loose on the world. A time of comparative peace is necessary for the completion of the work of God on earth. The vision continues:

"And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel." Revelation 7:2-4.

WORLD WAR HELD BACK

In other words, the spirit of strife, the preparations for war, national ambitions, and international jealousies, all over the world, seemed to be ready for a great conflict. The moment came when it seemed impossible to hold them from breaking loose. But the work of God was not ready; and it would suffer serious loss if a great war should take place. Hence a special envoy was sent from heaven to the four angels, and he cried to them "with a great voice," urging them to hold in check the winds of war.

That such has been the political situation of Europe in the last forty years before the present great war, is no secret for anybody. Said Mr. Winston Churchill before the British Parliament in 1912, "The system of ruinous armaments which has been followed for the last twenty years is one of the most stupid chapters of European civilization." He added that no one could measure the consequences of a general war; no one could tell whether at its close a single institution in Europe would be standing.

In 1910, Sir Edward Grey declared in the English Commons that unless a stop was put to these gigantic armaments, the common people would arise and cause such a political upheaval as would shake civilization to its very foundations. Two great peace conferences were convened at The Hague to remedy a situation which all Europe considered as supremely alarming, with the only result that armaments increased by hundreds of millions of dollars a year.

Although expected a score of times within the last twenty-five years, this general war did not break out until 1914.

The secret of this prolonged peace was attributed in turn to the fascinating influence of various rulers and diplomats, such as Bismarck, William II, and Edward VII. But the true secret lay in the fact that the four angels were holding the four winds.

"Till we [this is spoken by another angel, having charge of the work of final reformation in the church] shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel." Verses 3, 4.

A SEALING WORK

This comparatively small company are those who finally make up the perfect and holy church which Christ shall find living on the earth at His coming in majesty and power. They are not literal Jews. "The Jewish people having been for a time God's elect people," says a commentator, "it is easy to explain how, in a symbolic vision, typical Israel may be used to mark the place of true Israel." See Romans 2: 27, 28; 9: 6; James 1: 1.

The Bible often speaks of the perfection of the church living on the earth at the second coming of her Lord. Paul calls her a "glorious," holy church, not having "spot," "wrinkle," "blemish," "or any such thing" (Ephesians 5: 27), a church—

"Fair as the moon,
Clear as the sun,
Terrible as an army with banners."
Song of Solomon 6: 10.

But in order that this splendid result may be attained, a special work needs to be done. This work calls for a message, a reformation, a revival, and a gathering. The true children of God, scattered as they are among all Christian denominations, and outside of them, will need to be gathered out. This reunion of scattered members into one body can only be brought about by a powerful message calling them together. And to bring them to the perfect unity of the faith, and into an unspotted, unblamable spiritual condition, there will have to be such a deep revival and such a thorough reformation as have never occurred before in the history of the church. This is the work pointed out in the sealing of God's people with "the seal of God" in their foreheads.

WHAT IS THE SEAL?

"The seal of the living God" placed on the forehead of His people refers to the faithful observance of the Sabbath institution, which becomes the visible standard around which the last reformation will rally. This emblem of a "sign" on the forehead was used (Exodus 13: 16) to designate the feast of the Passover. But the "seal" or "sign" of the living God is plainly declared to be the Sabbath institution (Exodus 31: 16, 17; Ezekiel 20: 12, 20), "sign" and "seal" being interchangeable words. Romans 4: 11.

Thus a great reformation on the Sabbath question was to take place at the end of the nineteenth century and onward. This vexed question, which has placed Protestantism in an awkward position ever since the Reformation, and over which preachers, commentators, and reformers have groped about in a maze of

contradictions, will be heroically and simply solved by a return to the ancient Sabbath of the fourth commandment. Thus will the Lord "set His hand again the second time to recover the remnant of His people. . . . And He will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11: 11, 12.

The inserted vision ends with the grand anticipated reception accorded in heaven to this triumphant company, saved without passing through death, as also to the innumerable number of those who shall arise from their graves at the first resurrection, both of which companies ascend with Christ and His angels to the heavenly mansions.

SILENCE IN HEAVEN

The close of the foregoing vision anticipates somewhat the seventh seal, to which we now turn: "And when He opened the seventh seal, there followed a silence in heaven about the space of half an hour." Revelation 8: 1.

The sixth seal as studied in previous articles left us at the awful moment when the multitudes composing the human race are expecting to behold with their mortal eyes the exceeding glory of the King of kings coming on the clouds of heaven, and when "He shall send forth His angels" to "gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 30, 31.

But "when the Son of man shall come in His glory," He will take "all the angels with Him." Matthew 25: 31. Why is this? The answer seems easy. The angels are the guardians and protectors of God's children. Matthew 18: 10; Hebrews 1: 14. They follow them closely and constantly every hour and every minute of their lives. They witness all their struggles, tribulations, defeats, and victories. It is therefore natural to think that each and every angel will wish to accompany the Son of God to this earth, and participate in the pleasure of clasping the awakened saints in a loving embrace when they come forth triumphant from "the gates of hades."

But if all the angels take part in this joyous reunion of God's people of all ages, then obviously heaven will remain for a while not only solitary, but "silent." With the departure of the angels, the strains of melodious music have ceased in the abode of eternal joy.

Twice before in the history of the plan of redemption, every voice and every harp in the heavenly palace had been hushed into silence. The first time was when the news of Adam's fall reached heaven. The second time was when the only-begotten Son of God agonized in Gethsemane and expired on the cross. The powers of darkness had then reached the climax of their rebellion.

VICTORY COMPLETE

But at the time of which we are studying, the situation is reversed. The work of redemption is finished, and the victory over sin and death is complete. The infinite love of God has conquered. Henceforth the eternal ages and the eternal worlds will sing His glory. The

sorrows of God and the sorrows of man are ended. The nightmare of sin is passed. Again the universe is at peace, and it will remain so forever.

But between the past ages, in which the awful drama centering on Golgotha has been in preparation, and the future ages, during which its blessed results will be the song of the redeemed, a moment of mysterious "silence" intervenes, a single point between two eternities. During one prophetic half hour, heaven's glittering courts are both vacant and unspeakably silent. The throne of the Almighty is shrouded in impenetrable, blissful stillness. The great heart of the Eternal One is thrilled with emotions unfathomable, which no voice is allowed to disturb, and no being, created or uncreated, is permitted to witness.

The prophetic half hour is the forty-eighth part of a year-day, or the fourth part of a month, which would be about a week. This period includes the time covered by the angels in coming down from heaven, the time of the resurrection of the sleeping saints, and the return to heaven of saints and angels.

FLIGHT THROUGH SPACE

And now all the redeemed host, accompanied by the great throng of angels, are homeward bound. And how inconceivable the velocity of their flight through space! If we may suppose that the journey to the earth took three days, and the gathering of the saints one entire day, three days would be left for the journey back to heaven. The distance from earth to the third heaven is immeasurable. Should the shining company travel no faster than a ray of light, 186,000 miles a second, they would take at least thirty-three thousand years to reach, not the third heaven, but one of the farthest known stars, a star of the sixteenth magnitude. Their flight to that point, therefore, to be completed in three days, must have at least a speed four million times as great as the speed of light.

Imagination recoils before such devouring velocity. Every second of time, seven hundred billion miles are left behind, and the glorious, happy, wondering throng sweep on and on and on through the infinitudes of space.

And as they go, their admiring eyes gaze upon myriads of orbs, suns, satellites, comets, and nebulae of marvelous sizes and forms, colors, and brilliancy. The teeming worlds seem to be rushing toward the radiant multitude, to greet them as they pass, soon to be lost in space, and replaced by others. But at last, the church of the redeemed reaches the evergreen shores of Beulah land, and beholds the jasper walls and the pearly gates of the new Jerusalem.

Thus closes the human drama of the Christian dispensation, as portrayed by the divine brush of inspiration in the seven seals of the Apocalypse. Well might all heaven weep at the thought of being deprived of this thrilling revelation! Well may every reverent student of the prophecies of John "fall down and worship," and join in anticipation with the happy multitude who shall one day ascribe "unto Him that sitteth on the throne, and unto the Lamb," "the blessing, and the honor, and the glory, and the dominion, forever and ever!"

Services in the Typical Sanctuary

By O. A. JOHNSON

INTRODUCTION

THERE was a continual service carried on in the sanctuary of Israel, besides special services at their annual feasts and annual rest days. The special object of all these services was to teach the people continually their duties to God, and how penitent sinners might by grace be reconciled to God through faith in a coming Saviour. The whole system was most admirably adapted as a means of true religious education and training to Israel, and to all others who wished to serve the only true and living God.

CONTINUAL DAILY SERVICES

1. *What were the daily offerings, and when were they offered?*

"This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. . . . And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savor unto the Lord." Numbers 28: 3-8.

2. *What additional offering was made every Sabbath?*

"And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering." Verses 9, 10.

NOTE.—The offering of this lamb, with its meat and drink offering, morning and evening, symbolized the daily consecration of the nation to Jehovah, and their continual dependence upon the atoning blood of Christ. As in the typical service the priest thus worshiped God morning and evening, so should the people of God now worship Him morning and evening at the family altar.

SPECIAL OFFERINGS

3. *What other special offerings were ordained of God?*

Ans.—First, burnt offerings of cattle, sheep, and fowls. Leviticus 1. Second, meat offerings and drink offerings. Leviticus 2 and 3. Third, peace offerings. Leviticus 4 and 5. The meat and drink offerings were without blood. The others were with blood, because they consisted of various kinds of beasts and birds, which were killed. In the first seven chapters of Leviticus, we find the laws relating to various kinds of offerings.

4. *What may be learned from the various kinds of offerings required by the Lord?*

Ans.—God's claims upon His people; and by complying with these ordinances, the people acknowledged His claims upon them, and their obligations to serve Him.

SIN OFFERINGS

5. *Into how many classes was Israel divided with respect to sin offerings?*

Ans.—Four classes. First, the sin offering for a sin committed by the priest was a bullock. Leviticus 4: 1-12. Second, the sin offering for a sin committed by the whole congregation was also a bullock. Verses 13-21. Third, the sin offering for the ruler was to be a kid of the goats. Verses 22-26. And fourth, the sin offering for one of the common people was to be either a kid or a lamb. Verses 27-35. In each case, the beast must be a clean beast and without blemish—a

For Such a Time as This

By WORTHIE HARRIS HOLDEN

For such a time as this have saints been praying
That they might see the signs on every hand
Proclaiming God no longer is delaying,
But comes to call His own from sea and land.

For such a time has Heaven long been waiting
To end the controversy staged on earth,
Fulfill God's cherished purpose in creating,
And claim our world for souls of sacred birth.

For its deliverance creation groaneth—
The thorn-cursed earth, pain-throbbeth, invokes
The day
When health shall bloom where sorrow now be-
moaneth,
And sin and dross fore'er be purged away.

The hour has struck for judgment and for trial:
The time reveals a final awful scene.
Here let us voice His truth without denial,
Then view His beauty with no veil between.

type of Christ, who was pure and without a stain of sin.

6. *What was the sinner to do with his sin offering?*

Ans.—He must bring his sin offering to the door of the tabernacle, and "lay his hand upon the head of the goat" or the lamb, and thereafter kill it. Verses 24, 32, 33.

7. *What was the meaning of this?*

Ans.—Since the sinner had transgressed the law that was in the ark, he had thereby forfeited his right to live; but God provided a plan whereby this sin might be forgiven. Hence the penitent sinner brought a beast as a substitute for himself; and while his hands were upon the head of the sin offering, he confessed his sin, and thus his guilt was transferred in type to the beast, which he must kill. By killing the sin offering, he acknowledged the claims of God's law upon him, and that he was worthy of death,—a forcible way of teaching the sinfulness of sin and its penalty.

8. *When was his sin forgiven him?*

Ans.—At the time the sin offering was made, the sin was "forgiven him." Verses 20, 26, 31.

9. *But who made the atonement for him, and when?*

"The priest shall make an atonement for him, and it [the sin] shall be forgiven him." Verses 20, 26, 31. We must not overlook the fact that the priest made an atonement for the sinner after he had killed the sin offering, and that the sin was then forgiven him.

10. *What was done with the blood of the sin offering for the priests and the congregation?*

"The priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation." Verses 6, 7, 17, 18. The rest of this sin offering was burned. Verses 8-12, 19, 21.

11. *What was done with the blood of the sin offerings for the ruler and for one of the common people?*

"The priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offerings, and shall pour out his blood at the bottom of the altar of burnt offering." Verses 25, 30.

12. *Why was the priest required to eat a portion of the sin offerings for the ruler and the common people in the holy place?*

"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded." Leviticus 10: 17, 18; 6: 26, 30.

NOTE.—When the sinner laid his hand upon the sin offering, and confessed his sin, his guilt was thereby transferred to the sin offering. The sin was then, in type, transferred to the sanctuary, either through the blood sprinkled before the veil and upon the altar of incense, or through the eating of the sin offering by the priest in the holy place. The sins thus transferred to the sanctuary were finally disposed of on the day of atonement, when the sanctuary was cleansed from all sin thus transferred to it.

DAY OF ATONEMENT

13. *What day was appointed to make an atonement?*

"On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. 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.

14. *How did Aaron as high priest first make an atonement for himself?*

"Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. . . . And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house, . . . and shall kill the bullock of the sin offering which is for himself. . . . And he shall take of the blood of the bullock, and sprinkle it with

(Continued on page 15)



A. O. TAIT

EDITORIAL

EDITORS



L. E. FROOM

"HIM THAT THINKETH HE
STANDETH"

HE mistakes of ancient Israel are identical with the mistakes that humanity generally makes. Speaking of the failures and sins of that people, the apostle Paul says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Corinthians 10: 6. Then, continuing the story of their idolatries, of their lewdness, of their faultfinding and other sins, the apostle states further, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Verse 11.

The principles set forth by the apostle Paul in the foregoing, should receive careful heed. We need to sense such admonitions, as well as the following: "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Verses 12, 13.

God sent the prophet Jeremiah to ancient Israel to tell them of the wars that were coming upon them because of their sins. He foretold the Babylonish captivity, warning them that Nebuchadnezzar with his hosts would invade their fair land, to overthrow their government and carry them away captives, and all because of the sins that they were committing against God.

Ezekiel and others of the prophets entered into these warnings of Jeremiah, to assist in giving the warning message to the apostate Israel of their day. But while Jeremiah and Ezekiel were presenting to the people the messages that Jehovah had bidden them utter, there were other men who claimed to have the word of God, who were prophesying the exact opposite of what Jeremiah and his associates were saying; for we read in the words of Jeremiah:

"Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in My name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them." Jeremiah 14: 13-16.

Jeremiah had said to the people that they would see the sword because of their sins; but these false prophets were saying, "Ye shall not see the sword, neither shall ye have famine." And they offered them the assurances of peace. But the Lord told Jeremiah to say: "The prophets prophesy lies

in My name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart." Then follows the denunciation of the prophets themselves,—that because they had falsified the Lord's message, therefore the sword and the famine will be visited upon them.

Now, according to the words of the apostle Paul, already quoted, "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The world to-day is insanely mad with the furies of war. True, many men are fighting for the high ideals of liberty and democracy, with no thought of oppression or cruelty. Indeed, they are seeking to rid the world of these very undesirable things. But, regardless of these noble purposes that well up in the breasts of many, there is still the great war madness of the age; and God has given prophecies for this time that as clearly apply as did those that were given by Jeremiah for the days of ancient Israel. And the practical question for us now, just

as much as it was for Israel in Jeremiah's time, is, Will we heed the warnings of the prophecies that God has so clearly given, or will we listen to the voice of men who are telling us that out of this medley of strife there can be constructed a lasting world peace?

God's word should be closely studied, God's warnings should be carefully heeded, for ultimately it will be seen that His words will stand the test. God's Spirit accompanies His word, to impress upon the heart and the conscience its true interpretation; and the true interpretation of God will come upon the soul as a deep, profound conviction.

At the same time, we will hear the voices of popular sentiment. Satan will delegate many agencies

to turn our ears away from the voice of God speaking through His word into our very souls. God's word was "written for our admonition, upon whom the ends of the world are come;" and if we will but allow it, God will send both His word and His Spirit into the heart, to teach us the right way. Will we repeat the mistake so common to humanity, or will we allow the light of life to guide us?

WHICH IS OUR CONFIDENCE?

PREACHING a strange doctrine was one of the most prominent charges brought against the early disciples. But those disciples preached the written word of God as the highest authority; and nothing pleased them better than for an individual to turn to that Word and diligently study it to ascertain whether or not their teachings were in harmony with the utterances of divine inspiration.

For instance, it is affirmed that when the apostle Paul was preaching in Berea, "these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17: 11.

As the result of Paul's teaching, and the careful study of the Bible by the Bereans, it is stated that "therefore many of them believed; also of honorable women which were Greeks,



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and of men, not a few." Verse 12. If we follow the example of the Bereans, we will search the Bible daily to ascertain its truths. Every doctrine must be brought to the test of the written Word.

What is our personal attitude toward this important question? Are we taking the sayings of men merely, and believing that because these men are educated and talented, therefore the doc-

trines they teach must be true? If such is the case, we have the divine warning: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

To trust in mighty men is not faith, even though they be a multitude; but to trust in God and to lean upon His word means everlasting security.

The End Foretold

By ALBERT MARION DART

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel; . . . and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." Daniel 10:1.

The prophet understood the vision, as at other times, through the interpretation of the angel. The dazzling brightness of the angel, as he appeared to Daniel after the prophet had for "three full weeks" humbled himself before God with prayer and partial fasting, frightened the people who were with Daniel, and "they fled to hide themselves." And said Daniel: "My comeliness was turned in me into corruption. . . . Yet heard I the voice of his words." See verses 5-9.

"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." Verse 12.

That the vision has to do with the end of this world's history is seen from the fourteenth verse, which says, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."

THE RESTRAINING HAND

The restraining hand of God over the kings of the earth, by the hand of angels, is seen by the twentieth verse: "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come."

Upon Christ rests the responsibility of holding things together in this world of discordant elements. After alluding to Christ as the one by whom all things were created, the apostle Paul, in his epistle to the Colossians, says, "And He is before all, and they all in Him hold together." Colossians 1:17, Rotherham's translation.

Sin is disintegrating, and but for the work of Christ in redemption, would have long ago accomplished the destruction of the world and its inhabitants. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24:5, 6.

It cannot be too strongly emphasized that sin is the cause of all unpleasant-

ness; and since Christ is the remedy for sin, He is the one ever to be kept prominent in Bible exegesis. He Himself set the example. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

MICHAEL YOUR PRINCE

The angel that revealed to Daniel the events of this world's history in its closing scenes, as recorded in the eleventh chapter of Daniel, was acquainted with this great fact. He said, "I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things [these world affairs], but Michael your Prince." Daniel 10:21.

That Michael is Christ may be seen from the fact that He is spoken of as the "Archangel" in Jude 9, and it is at the voice of the Archangel that "the dead in Christ shall rise" (1 Thessalonians 4:16); and "the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25.

Now the angel reveals the order of events in the world from the days of "Cyrus king of Persia" to "a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." See Daniel 10:1 and 12:1. Literal history is thus sketched:

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Daniel 11:1, 2.

The three kings following Cyrus were Cambyses, Smerdis, and Darius. The fourth was Xerxes, the noted king of vast wealth who moved such unnumbered hosts against Grecia. Though he failed, the Greeks awaited the opportunity to retaliate. This the angel alludes to in the third verse.

ALEXANDER IN PROPHECY

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his pos-

terity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

The conquests of Alexander the Great fulfill this prophecy. Daniel had seen before, in the vision of chapter 8, the work of this king, under the symbol of a goat with a notable horn between his eyes. The horn was broken off, and four others took its place. In this manner, the division of Alexander's empire after his death is pointed out. The historian Rawlinson thus speaks of such division:

"A quadripartite division of Alexander's dominion was recognized, Macedonia (west), Egypt (south), Asia Minor (north), and Syria (stretching eastward beyond the Euphrates)."—"Sixth Monarchy," chapter 3.

The division was made "not to his [Alexander's] posterity"; but four of his leading generals took the empire,—Lysimachus the north, Seleucus the east, Ptolemy the south, and Cassander the west.

Seleucus of Syria conquered the northern kingdom, and eventually the whole dominion came under what the angel speaks of as "the king of the north" and "the king of the south."

"And the king of the south shall be strong, and one of his princes; and he [Seleucus] shall be strong above him; . . . his dominion shall be a great dominion." Daniel 11:5.

Of these warring kings, the "Encyclopædia Britannica" says: "Palestine was as of old the battle field for the king of the north and the king of the south. . . . The history of these times is lost in its details."—Ninth edition, article "Macedonian Empire."

KINGS OF THE NORTH AND SOUTH

Since the angel speaks of "the king of the south" and "the king of the north" "at the time of the end" (see verse 40), it is evident that what determines who is king of the north and who is king of the south is what kings occupy the territory controlled by the power called by the angel "the king of the north" and "the king of the south" after the division of Alexander's empire.

While Lysimachus first occupied the northern portion, Seleucus, who had Syria and the east, extended his conquests northward, and came into possession of the larger portion of Asia Minor and a large portion of Europe, including Thrace and Turkey's present possessions. Thus the Syrian power was king of the north; and as before stated, since these terms, "the king of the north" and "the king of the south," are used by the angel to designate earthly powers in the end of this world's history, it is evident that territorial lines point out the kings.

That the Ottoman empire occupies the northern territory now, and has for centuries, needs only to be alluded to. Thus Turkey is the king of the north "at the time of the end."

"But tidings out of the east and out of the north shall trouble him [Turkey]: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace [seat of government] between the seas [the Dead Sea and the Mediterranean] in the glorious holy mountain [Jerusalem]; yet he shall come to his end, and none shall help him." Verses 44, 45.

It is a well-known fact that Turkey has maintained her strategic position at Constantinople only because of help rendered her by the powers of Europe. England, Russia, Austria, Prussia, and France have intervened, in times of crises, in behalf of Turkey. But the Turk is destined to be driven from Europe. He has been troubled with "tidings out of the east"—Persia—and "out of the north."

It has been the studied policy of Russia (the north) to gain possession of Constantinople, since the days of Peter the Great. Hear the words of that noted monarch:

"Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia."

Shortly after the present awful war broke out in Europe, a Russian paper, the *Bourse Gazette*, November 2, 1915, said: "It is Russia's opportunity. There is no general combination of powers such as several times saved Turkey from final destruction. . . . Russia accepts the challenge thrown down, and marches to the fulfillment of her destiny."

All the world has expected that Turkey would be driven from Europe in this present struggle. She herself expected it, for her valuable things were packed and shipped out of Constantinople to a place of supposed safety. While she still holds, by a slender thread, everybody knows that that thread is likely to snap at any time. The Turk comes to his end in the Holy Land, "and none shall help him." "And at that time shall Michael [Christ] stand up; the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12: 1.

IN THE BOOK

Surely "the end foretold"! Solemn words of warning from Him who has declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46: 10.

It is His pleasure, dear reader, that your name shall be "written in the book." This is the only source of deliverance. The lifeblood of the Son of God was shed to insure a place of refuge for all who will make an intelligent choice; and these great prophetic truths are given that we may choose intelligently.

Said President Wilson recently, in addressing a vast audience on world problems: "The world never before in the history of mankind has seen the sweep of destruction comparable to that which is now devastating Europe. . . . I would not draw a passionate breath for fear I might disturb the equipoise of the peace of this part of the world."

Yet with every effort for peace, we are on the verge of "a time of trouble, such as never was since there was a nation."

"O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

No Gale Could Swamp His Ship

Letter from a city business man to his father

MY DEAR DAD:

You say that some men become so wrapped up in the business they are engaged in, that nothing else interests them. You remind me of old Captain Olson, a Swedish shipbuilder, a rough looking old fellow who knows ships from keel to topmast, a designer and builder of wooden sailing vessels second to none.

His knowledge of men and how to handle them is almost uncanny. His answers to any questions asked by his yard superintendent, or any foreman of a gang of workmen around a ship, were quick as a flash. He was "quick on the trigger," so to speak, to resent interference in anything pertaining to a ship; an expert in ships, but a baby in finance; a devout worshiper of a good ship, and unyielding in his refusal to sign a contract to build what he called "a bogus ship." His ships always passed inspection, and his name signed to a ship contract always insured the delivery of a staunch, fast, good sea boat.

His desire to launch a ship on time amounted to a fetish worship. His love and tenderness for each ship, and his pride, his rejoicing, when she took the water and became a real thing, were an inspiration.

His honesty was a byword in our town. He refused to cheapen a ship, though he admitted that the inferiority would not be known for at least ten years, until the ship began to go to pieces. When a syndicate bought his yard, he would only sell with the understanding that he could stay and finish the ships under construction. The contracts had Captain Olson's signature, and he would not allow anybody else to launch them. His delight and satisfaction were unbounded when he found that a ship would carry a few tons more freight than the contract called for. How eagerly he watched the marine news to see if it made a fast trip!

The great Master Builder watches over us in very much the same way. He watches with great interest and tender solicitude the building of our characters. He wants us to weather every gale, to carry a heavy cargo of the responsibilities of life, to be strong and trustworthy. He wants no frail nor unsound timbers to go into the construction of our character. He wants to know that underneath the paint, there is a heavy keel, a strong frame, and good planking, well calked and water-tight.

If we are built right, we will pass inspection by the great board of underwriters for the trial trip and each succeeding trip. When we go to sea, we sail under a Captain who has never lost a ship, nor even run aground in a narrow, crooked channel. He is a good navigator, and is never mistaken in His observations. He knows all the weather signs, and knows where to shorten sail. He never overloads a craft and expects it to weather a stormy sea. He sails His ship with a skillful hand, and drops anchor in a safe harbor at last.

He has loved us from our earliest moments. He never loses sight of us, nor leaves us to make mistakes in our ignorance, but says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." He is a kind, loving Father, who wants us to live forever in the mansions He has built. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Remedy for Sorrow

MANY claim that the religion of Christ often causes insanity and unbalanced minds. Where is the case in which the gospel truth, lived out in daily life, has produced insanity? Insanity is chargeable to sin only. The gospel of Christ "is the power of God unto salvation" to every believer. If the divine instructions are carried out, they bring health to the body and strength to the soul, and result in the eternal salvation of the individual. See Romans 1: 16. The only cure for hopeless cases of sickness is in Christ Jesus, no matter what the cause.

Some of excitable temperament, professedly followers of Christ, have indulged in fanaticism until they have become mentally unbalanced. Others have practiced sin under the cloak of religion until they became maniacs. Satan, through his agents, charges all such work upon Christ. But let it be published far and wide, that sin and its hideous results are to be credited to Satan, the originator of sin, disease, and death. The gospel of Christ is the only remedy for all the sorrowing, bleeding, aching hearts of the fallen race.

In the days of our Saviour's first advent, there were many who had passed beyond the skill of the ablest physicians. Their cases were hopeless as far as earthly help was concerned. The leper, the palsied, and the demoniac were beyond the reach of human aid. Some of the worst cases started on the downward road with healthy bodies and sound minds. Without a thought of the sorrow and misery that transgression brings, they expected to enjoy the pleasures of sin.

The maniac, with matted hair, blood-stained face, and wild, glaring eyes, was a sample of Satan's diabolical work in opposition to the gospel of Christ. Christ and His bitterest enemy met in controversy over these ruined souls. In every contest, Satan retired defeated and chagrined. The insane were made sane, and a new lease of life was granted them.

Our compassionate Saviour is just the same to-day as when He healed the maniacs of Gadara. He still invites the helpless, hopeless ones to come to Him. He has faithfully promised, "Him that cometh to Me I will in no wise cast out." John 6: 37.

E. HILLIARD.



"Health is really 'as free as the air you breathe, and the water you drink.'"

The Low Cost of Health

BY L. A. HANSEN

H EALTH is really "as free as the air you breathe, and the water you drink." That is because of the liberality of the Giver of health. When man deals in health, the prices go up faster and higher than any other modern scale of prices we know of. Therefore there is a striking contrast between God's way and man's way of dealing in health.

Says the message of God to His creatures, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The blessing of health is as free as salvation, so far as God is concerned. There is absolutely no tax on it. The only condition of its possession is our acceptance of it.

From a financial standpoint, the cost of healthful living is comparatively low. High living comes high, but that is not the best living. An examination of any price list of everyday commodities will reveal the fact that most of the actual necessities of health are not affected by the late advances.

NOT SUBJECT TO SPECULATION

Fortunate it is that the market manipulation does not affect quotations on health necessities. Speculators cannot control the stock of health, and it cannot be cornered. The fluctuations of any market quotations do not affect many of our health requisites.

Take for example pure air. It ranks among the prime requisites of health. It is provided in unlimited quantity; and as yet, it is not metered. No company is able to charge us so much a cubic foot. We are also each provided with a breathing apparatus for using the air for ourselves. There are those who cut off their supply of fresh air by improper ventilation or improper dress; but that is not the fault of the air or of its Giver. The air is here for our use, and its free use goes a long way toward insuring health.

Another health necessity is pure water. In very few places in city or country is any one unable to get pure water. Public sanitation has reached the stage where the need of pure water is recognized. While the cost of building reservoirs, pumping stations, and pipe lines has to be added, the fact still remains that the amount of water we actually need for health purposes does not cost us much.

Another fundamental factor for health is exercise. You can go about as high as you wish in the outlay for mechanical gymnasium apparatus, or means of securing exercise that is more or less artificial; but good exercise can be obtained without pay. Walking is cheap, even at the present price of shoe leather, and the returns more than compensate for the cost of the leather. Various other forms of exercise may be taken without expense.

WORKING HARD FOR A LOSS

An important element of health building is sleep. The day of every man is twenty-four hours long, and provides for a period of sleep. Few people are situated so that they cannot get their full allotment. All it costs is the effort to break away from the work of the day or from play. Pushing one's work into the night hours for the purpose of more gain is simply working hard for a loss. Stealing time for pleasure or dissipation from the hours that belong to rest and sleep will bring the opposite of pleasure.

It is true that clothing, another health necessity, has a price tag; but good clothing properly made and properly worn does not cost more than the other kind in the long run. That is, the healthfulness of clothing adds no extra cost.

INEXPENSIVE AND BEST FOODS

The price of foodstuffs shows a large percentage of increase within the past few years. Fortunately, however, there

are features even of the food question having a direct bearing on the health question, that modify the cost. Simple living is after all the best living, and many foods suitable to a wholesome diet are not greatly affected by the advanced prices.

The preparation of food means much in its bearing on health. The more elaborate style of cooking is the costliest and far from the wholesomest. The best way of cooking foods is usually the cheapest way. The statement will not always bear reversing, however. For actual outlay in cash, there is a big saving in good cooking.

The intelligent preparation of food does cost an outlay of effort to learn, but the tuition for this is a small item. Good recipes and plenty of information are available at a minimum figure. Almost every good magazine of the day presents with every issue a liberal supply of instruction. The housewife needs but to apply herself to the task of mastering the art. Her time and devotion to the subject are the chief outlay.

Rest and recreation belong to the health program. If people just will, they can, with very few exceptions, get it in some form or another, and that without great expense.

Many people could effect an economy by dispensing with patent medicines, which are not only nonessential to health, but worse than useless. In fact, the attainment of good health demands their elimination. What is your share of the nearly \$500,000,000 spent annually in this country for patent medicines and drugs, and used without the prescription of a physician? Save your part of it.

SAVE DOCTOR BILLS

Then, too, there is the possibility of reducing the outlay for doctor bills. Following a program that makes a liberal use of the different health elements will minimize the necessity of creating doctor bills. Paying more heed to the doctor's advice on what we ought to do will allow us to pay less for having done things that we should not do.

Cleanliness, sanitation, and hygiene are not nearly so expensive as are their opposites. People may be poor, but it costs them no more to be clean than to be dirty; and think of the difference in the returns! Dirt and disease go together. Hygiene and health are companions.

We must not omit mentioning that a happy, sensible, sound Christian experience belongs to a normal health régime. Rational health principles and rational religion go together. The Giver of one is the Giver of the other, and the spirit of large liberality is embodied in the gift of both.

When we come to man's relation to health commodities, the thing most in evidence is usually the price. A health idea occurs to a man, and it is put into a mechanical device, a health appliance, a physical culture movement, a patent medicine, a food product, or something else, and is put on the market as so much per. Nothing that is really essential to health has been produced, in which use has not been made of some God-given principle.

Let us go to the original source of health. There are legitimate business enterprises that deal with health prod-

ucts. With these we have no quarrel, but we do most emphatically speak against profiteering. We do protest against fake medicines, even though their exploiters so often lay large claims to big benevolence. All credit to food manufacturers who have spent money, means, and effort to devise new methods for the production of wholesome foods, with the addition of but a fair profit. No credit, however, to those who trade upon the very staff of life and take money out of people's blood.

A MISSIONARY OPPORTUNITY

The essentials of health are largely untouched. It is possible to avoid almost all go-betweens, or the middlemen. The way is open to every one to use the things that make most for health.

There is a loud call for health mis-

sionaries. Doctors are needed who, without thought of the loss of fees, will freely tell people how to stay well. Men are needed who will write, whether or not they get royalties. Investigators are needed who will impart freely that which they discover. Food growers, food manufacturers, food packers, can join the service of highest need, doing all they can do in their line, and taking only a legitimate margin.

Then there are the men and women who know the blessings of health and how to get it, who should be ready and willing to help their less fortunate neighbors. Housewives who know how to cook for health can assist in a practical way by teaching others. Preachers, teachers, and lecturers can do a large work by making plain the natural laws, and urging people to obey them.

The Gospel Across the Garden Fence

By MARY ALICE HARE LOPER

"GOOD afternoon, Mrs. Brown!" "Why, good afternoon, Mrs. Temple! Working in your flower garden again, I see."

"Well, yes; it seems so hard to keep ahead of the weeds."

"Very much like the minister has it about keeping the weeds of sin out of the heart, Mrs. Temple."

"Well, now that your remark brings it to my mind, what do you think of so many churches anyhow? I've about decided none of them know what is right, although they all claim they do."

"Mrs. Temple, I'll just tell you: I have been looking for perfection in other people all my life, while I have been far from perfect myself. I have lived all my life without joining a church, and I have come to the conclusion this is not the way a person should live. Christ meant His church to be composed of redeemed sinners, and that such an organization should continue till the end of time."

"Yes; but there are so many hypocrites in the church now, that people outside are just as good as people inside, so far as I can see."

"It is true that there are hypocrites in the church. Judas was surely the worst type of which we have any record, although he was one of the little group who associated most closely with Christ Himself when He was upon earth."

"Well, if I were looking for a church, Mrs. Brown, that follows what I believe the Bible to teach, I do not know where I should find one. I'm sure if the great reformers should wake up now, they would have a hard time to find such a church as they dreamed of and sought to establish."

"It is true that it is difficult to find perfection on the part of all the members of any church. We cannot hope to find that standard until the church becomes purified."

"The fact is, Mrs. Brown, the churches do not follow the Bible religion. I know church members who do not have a thing to do with the Red Cross. They have so

much church work and so many church socials to look after, they think they have no time for the direful needs of suffering humanity. I think all the extra food should be conserved for those who are hungry and looking to us for help, and that all such socials should be dispensed with."

"You are surely right in regard to food conservation. Every one should sign the pledge, and then live up to it. And every one who possesses one spark of the Christ sympathy for human need will show that fact in a practical way by helping the Red Cross work, whether he is a member of a church or not. But the fact that church members are far from being what they should be, does not excuse me from joining the church."

"You really think of joining a church, do you, Mrs. Brown?"

"Yes, I am thinking seriously of it."

"Pray tell me where you have discovered a church that you think is right."

"I do not think all its members are perfect, Mrs. Temple; but I believe I have found a church that takes the Bible just as it reads, and teaches its simple truths just as they are, minus 'higher criticism' and 'new thought.' I believe that every word of the Bible is true, and I have been looking for a church that teaches and practices just what the Bible says, Sabbath and all."

"You do not mean to say you are going to join the Seventh-day Adventists?"

"Yes, Mrs. Temple, I am thinking of doing that very thing."

"Why, Mrs. Brown, they keep Saturday for Sunday!"

"No; I think other churches keep Sunday for Saturday."

"And they are so unpopular, Mrs. Brown! You surely do not mean it!"

"Yes, I mean every word of it. I am sure heaven cannot be gained through popularity."

"What ever brought you to such a conclusion as to join the Adventists?"

"I have been studying my Bible for a long time, Mrs. Temple, and have been comparing what I know of the Adventist

belief with what I have found in my Bible; and I believe that their teachings are in harmony with just what the Word says. I could not quiet my conscience by joining any other church."

"I do not see how you can bear to keep Saturday!"

"I am sure that what I find in my Bible will not let me show any reverence to Sunday, Mrs. Temple."

"But Adventists are all out of joint with the rest of the world, Mrs. Brown."

"Yes; so was Christ. He was surely very unpopular and out of harmony with the world, or He would not have been crucified. Unpopularity usually accompanies the true followers of the Bible. Christ says, 'In the world ye shall have tribulation.'"

"I think a person can go to heaven whether he joins the church or not."

"I do not think I could, Mrs. Temple, if I should not now follow in the path of duty. It is very plain to me that I should join the church."

"Don't you think there will be people in heaven who have never joined a church, Mrs. Brown?"

"I certainly do, but not people who have received the light which has come to me through the study of God's word. There will be nobody in heaven who willfully rejects light."

"Well, what about me, Mrs. Brown? I have always hoped to go to heaven, but I confess that your talk makes me feel a little uneasy."

"I cannot judge of your case. That is between you and your Saviour, Mrs. Temple. But I do hope you will study your Bible for yourself, and see if you do not come to the conclusion that you ought to join the church for your own sake and for the sake of your influence upon those who look to you for an example."

"I never could be an Adventist, Mrs. Brown."

"Just study your Bible, Mrs. Temple, without any prejudice in your heart, and God will lead you to do the right thing. I used to feel just as you feel now, and it took earnest prayer to get myself into the place where I could drop prejudice and truthfully tell my Saviour that I was willing to follow Him wherever He might lead me. Since then, I have been sure of heaven; and my next step is to join the people who I believe are the nearest in harmony with the Bible. So I wish you would study your Bible, Mrs. Temple, and pray earnestly for divine guidance; and I am sure you will find the same peace of mind which has come to me."

SEVENTH-DAY ADVENTISTS have no creed but the Bible. They believe in its plenary inspiration; they believe that it is verbally correct in so far as the translations are in accord with the original text. The Scriptures are complete and self-explanatory. All those portions that can be taken or understood literally, are accepted as literal. That which is figurative or symbolic is studied in the light of those portions which are plain and literal. In this way, the Spirit of God will lead His people into all truth, instruct and strengthen them in this life, and fit them for the glorious future that is in store for them.

GEORGE TEASDALE.

"As the Scripture Hath Said"

MULTITUDES of professed followers of Christ possess a very superficial idea of what constitutes a genuine belief in Him. The thought seems to prevail that all that is required of a person is merely to assert that he believes in Jesus.

Careful study of the question will demonstrate that such a conception of believing in Christ is foreign to the teachings of the Bible. Without doubt, the reader has heard people who profess to believe in Christ, exclaim, when urged to obey a command of God that cut across some idol in their life, "It is unnecessary for me to obey, for I believe in Jesus." It is evident, from this and similar expressions, that such persons do not comprehend what is involved in a genuine belief in Christ. The words of the Saviour which were spoken at the Feast of Tabernacles, and recorded in John 7:38,—"He that believeth on Me, as the Scripture hath said,"—will ever continue as an everlasting rebuke to the superficial idea which many hold to-day concerning a belief in Christ.

To believe in Christ "as the Scripture hath said" is to recognize Christ in every command and every word He has spoken. In John 1:14, we are plainly taught that Christ is the Word; for this scripture says that "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." In Revelation 19:13, Christ's name is called "The Word of God."

So to believe on Christ "as the Scripture hath said" is to recognize Him in His word. Therefore to disbelieve and fail in any particular to obey the word of God, is to disbelieve in Christ.

This truth is emphasized again in Romans 10:6-8: "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." From this language, it can be clearly seen that when we have access to the word of God, we have access to Christ. Let all who believe on Christ, believe on Him "as the Scripture hath said."

K. C. RUSSELL.

Recognition of Real Values

BY E. K. SLADE

THE limitations of human judgment become apparent from many instances in the life of our Master as He mingled among men. Martha thought her own course praiseworthy, and that of her sister, Mary, very unbecoming, on the occasion of His enjoying the hospitality of the humble home of these sisters. On hearing the complaint and disapproval of Martha, "Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

At Simon's house, a supper was given in honor of the Saviour. Lazarus, Mary,

and Martha were present, as well as the twelve disciples. Of a sudden, the room was filled with the delightful fragrance coming from Mary's broken alabaster box of one pound of spikenard. A burst of disapproval came from Judas and the other disciples, and Mary cringed beneath their condemnation. "Let her alone," the Master said; for He understood the hidden motives and the real merit in all that had taken place.

The admirers of Jesus flocked about Him to hear His blessed words, and to find healing for both body and soul. Mothers brought their little children and placed them in His arms. In the judgment of some who looked on, this was out of place; for they thought that the time and attention of the Master should not be taken up in this way. As another revelation of man's blindness and Christ's recognition of that which is of



"Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

real worth, we hear Him say to those hopeful mothers, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Christ and His disciples had passed out of the magnificent temple, and one of the disciples called His attention to the beauty and magnitude of the structure that was counted so vital and valuable by the Jewish people. Jesus knew its worth, but He knew that it was numbered with the temporal things of the earth, and He told His hearers that it would soon be thrown down in complete ruin.

While His disciples were admiring the temple, He was taking notice of the love and loyalty of the poor widow who gave her all for the cause she loved. With Him, the vital and the eternal found recognition and approval. How important it is that we yield our judgment and submit our wills to that extent that we may recognize and love that which is vital, and valuable, and eternal!

End of the World and Its Problems

(Continued from page 13)

or at least shortly before the coming of the Lord. The apostle says:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

Comment is unnecessary. The time to which the scripture applies, and the meaning of the apostle's words, are too evident to require explanation. But the subject will well repay a comparison of the verses quoted from James with Habakkuk 2:1-12 and Hebrews 10:31-39.

SPOILING OF POSSESSIONS

It is well to observe, in this connection, the American Revised rendering of Hebrews 10:34: "For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one." The apostle was not writing of his own time nor of his own experience, but of our day and of modern experiences.

In Habakkuk 2, the figure is that of the watchman of a walled city, whose duty it was to give warning of coming danger. In this case, the prophet is the watchman; and what he sees, he is commanded to write, or depict upon tables or charts, that every one may comprehend it at a glance. Verse 3 shows that the vision is for the same time referred to by the writer of the letter to the Hebrews.

Verse 5 seems to be parallel in thought with James 5:5; or in other words, it refers to that class who live selfishly and at ease, not caring in the least for the want and suffering around them. But the same judgments that are described by James will overtake them. And let it not be forgotten that all this comes in the last days, when the coming of the Lord is near, and that the conditions described in these several scriptures are in themselves a most unmistakable and significant sign of the times.

How long a time these things will occupy, we have no means of knowing; but we certainly make no mistake in saying that they must come soon after the war, and will culminate in that

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The Vaunted but Powerless Prince

HIS triumph over Satan is spoken of by the Master in these words: "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31. And again the Lord says, "The prince of this world cometh, and hath nothing in Me." John 14:30.

In connection with the promise of the descent of the Holy Spirit, or the Comforter, the Lord also states, "The prince of this world is judged." John 16:11. In his letter to the Ephesians, the apostle Paul speaks of Satan as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Ephesians 2:2.

Christ and the apostle Paul both recognized Satan's claim that he was "the prince of this world"; but a prince is nothing more than one who is aspiring to the throne, or who expects, through the death or the overthrow of another, finally to reign. The prince is not actually in possession.

As is suggested by the quotation from Paul, this "prince of the power of the air" can only work through "the children of disobedience." And regardless of all the exalted claims of "the prince of this world," he is a conquered foe; for, says the apostle, "Resist the devil, and he will flee from you." James 4:7. We may resist the temptations of Satan, then, and find the vaunted prince fleeing before the humblest subject of Jesus Christ, the great Prince of life. We should learn how to have the manhood power of Christ asserted through us, so that Satan's temptations may have no evil influence in our lives, and so that the prince of this world may be made to recognize that he is a conquered foe, that he is a mere usurper, and that the rightful Prince, who reigns in righteousness, is the blessed Lord Himself.

Religious Liberty in Chile

THE congressional elections in Chile, held the first part of March, have given a decided victory to the anticlerical party, which stood for a separation of church and state. A dispatch announcing this great victory for liberty in the Chilean election contains the following sentence: "The entire conservative Catholic element is pro-German because of its animus toward France's policy of separation of church and state."

While other countries are declaring for a separation of church and state, and thus opening the way for the widest liberty, yet in our own country there are rapidly developing forces which, should their plans carry, would turn this great nation back into the darkness and oppressions of the church and state policy.

The men and the women in this nation

who are so loudly clamoring for the uniting of all our church forces, so as to bring pressure to bear upon our legislatures, in dealing with moral questions, do not realize what they are about to do. It is a very easy thing, when the churches begin to unite upon certain questions that may be very proper in themselves, to pass rapidly to questions that involve religious dogma, and entail the persecutions that invariably accompany their enforcement by law. It would be well if men would carefully study the abuses, the superstitions, and the miseries that were brought into the world in the early part of the fourth century in the name of the church of the Lord Jesus Christ. Influences are silently working to repeat those dark experiences, and we should think and pray as well as watch.

would end in 1918, and that the allies would win.

There are probably very few who would deny the statement that spiritualism is attracting more attention and more widespread interest in these days than ever in all the recorded history of the world. And the fact must be kept before the minds of men continuously that the apostle Paul has foretold that Satan would work with mighty, miraculous power just before the second coming of Christ.

It must also be emphasized and re-emphasized that through John, the Lord Jesus Christ has forewarned us that the spirits of demons, working miracles, will gather the kings of the earth to the war of the great day of Armageddon. It must also be emphasized, and be re-emphasized, that in the thirteenth chapter of Revelation, as well as in many other scriptures, it is foretold that Satan will work mighty miracles at the close of time, to deceive those who can be drawn into his snares.

We need to know God's word. We need to know, from the teaching of that Word, that no one who goes down in death can ever come back to this earth until after the resurrection, which takes place when Jesus comes. We need to know and place unbounded confidence in such inspired words as the following, if we would avoid the snares that the enemy has laid for our feet in these last days:

"The living know that they shall die: but the dead know not anything,

neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6.

Guns To-Day and Yesterday

THE new Browning rifle, as well as the Browning heavy machine gun, after a recent test before a Senate committee, was pronounced "the finest gun in the world." These guns are now being manufactured in quantity, and as rapidly as possible, will take the place of all other such guns in the American army. At least, so the reports indicate.

The destructive weapons of yesterday must be replaced by the more destructive weapons of to-day. And so the gods of war are not only destroying the men of the world, but are eating up its resources. From such a seed sowing of death and destruction, how can men hope to reap a harvest of peace? Why can they not see that these conditions in the world to-day are a manifest and literal fulfillment of the predictions of the prophets, that the days just preceding Christ's coming would be swept by hurricanes of war?



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ANTI-TANK GUN, LATEST GERMAN CONTRIVANCE TO STOP TANKS

The British tanks have the Germans on the jump trying to create a force or contrivance to stop them. The latest thing produced is this heavily armored turret, which appears as a small blockhouse on the battle field.

What Lies Ahead?

WHAT will be the result of the German drive into Russia? What will come if the suggestion is carried out that Japan invade Siberia in order to protect the military stores along the Siberian railway and at Vladivostok? What complications will follow if China is drawn into the strife? What if the threatened invasion of North India becomes a reality?

The war storm has been raging now for nearly four years. Its lowering clouds and tornado furies grow more ominous and uncertain. Why do men refuse to see the meaning of the things before us, since God has taken the pains to disclose so clearly the significance of these war portents?

Study these things in the light of the Book, and do not allow the sophistries or the theories of men to mislead you.

Is It Jack London's Spirit?

A RECENT New York Sun tells the story of a manuscript that had been rejected, which was purported to have been prepared by the spirit of the late Jack London, under the caption, "The Saviour of the World." The story was about the great war, and claimed that it