

# Signs of the Times

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## Vagaries of the Futurist

By GEORGE MCCREADY PRICE

**J**UST recently, nearly a dozen prominent people in England, including the vicar of St. Paul's Cathedral and members of Parliament, together with such world-renowned nonconformists as the Rev. F. B. Meyer and the Rev. A. C. Dixon, the latter pastor of Spurgeon's Tabernacle, issued a manifesto declaring that the present world affairs clearly indicate the approaching end of "the times of the gentiles" and the second coming of Christ. In this country also, these same subjects are discussed almost universally.

The religious forces throughout England and America may be roughly divided into two main groups, which for convenience we might designate here as the Liberals and the Conservatives, according to their attitude toward Biblical inspiration and interpretation.

The Liberals in theology include many ministers here and there who are more or less inclined to follow the teachings and conclusions of the so-called "critics" regarding what "scholarship" is said to have established concerning various parts of the Old Testament and religious matters in general. These men have so far eliminated the miraculous and the supernatural from their theology that, as might be expected, they have little place in their thinking for such radical departures from the ordinary, such entirely supernatural events, as the physical resurrection of the dead and the literal and visible coming of Christ. But while these followers of the "critics" are numerous and noisy, they really constitute only a fraction, a small fraction, of the great Protestant world.

We have already mentioned some of the Conservative religious leaders in England. In America, they comprise such men as Dr. James M. Gray, dean of the Moody Institute in Chicago; Dr. R. A. Torrey, of the Bible Institute, Los Angeles; the Rev. A. C. Gaebelien, of New York; and a host of others, with such journals as the *Sunday School Times* and the *Christian Herald*.

These Conservatives cling tenaciously to the Bible and to the old-fashioned doctrines taught by Moody, Wesley, and the Reformers; and among other doctrines which they have revived and which they are now proclaiming with much vigor and earnestness, is this of the imminent second coming of Christ and the end of the world.

We wish to consider briefly some aspects of this doctrine, as it is now taught by these leading men, who may well be regarded as representing practically the entire body of Protestants who have retained a strong and militant faith in the Bible, through refusing to surrender to the popular false criticism and false science. (This is not to ignore the fact that the great mass of the people, both in England and in America, occupy what may be called a middle ground between these two extreme parties, having received much of the skepticism of the one party, and little of the enthusiastic faith of the other—being, in fact, little better than heathens or agnostics.)

The particular form of the doctrine regarding the second coming of Christ which is taught by the men mentioned above, the real leaders of what is regarded as orthodox Protestantism, both through a (Continued on page 13)



"The present world affairs clearly indicate the approaching end of 'the times of the gentiles' and the second coming of Christ."



## Said in Few Words

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

**SUNDAY.**—John 18:34.—Every individual is held responsible for his thought of Jesus.

**MONDAY.**—Galatians 6:7.—“That”—the same in kind, not some other kind.

**TUESDAY.**—Mark 1:41, 42.—Immediate cleansing. Are you cleansed?

**WEDNESDAY.**—Galatians 3:28.—“Three lines of cleavage that were a curse to society in Paul’s day, and are still where Christ Jesus is not known—race, liberty, sex.”

**THURSDAY.**—1 Corinthians 3:4.—We may have our preferences among preachers, but not animosities and divisions.

**FRIDAY.**—Psalm 103:10.—A comforting affirmation; but what if He had!

**SABBATH.**—Psalm 139:23, 24.—“Have I such a sense of rightness before God that I dare say these words?”

ERNEST LLOYD.

### Sanctimonious Camouflaging

WE hear a great deal, these days, about camouflaging. It is a very necessary part of modern warfare since the aeroplane has come into such common use. Guns, trenches, fortifications, and even the soldiers are camouflaged, to eliminate, as far as possible, detection and identification from the enemies’ eyes, or seers, the aeroplane scout.

This device doubtless has its merits in warfare; but in one place where it is practiced, it should be unhesitatingly condemned. When men use the religion of Jesus Christ as a camouflage to cover their miserable sins, it is time to “cry aloud,” and “spare not.” This sort of camouflage is practiced in many instances. Religion is used as a leverage in business, because people have more confidence in a church member, on first acquaintance, than in a person who is not a church member. The politician camouflages behind religion to gain political support and office. It is used by the suitor to gain the maid.

Camouflaging is not a new thing. The devil used the serpent as his camouflage to deceive our first parents, and brought untold misery upon the world. David used insanity. In the time of Christ, camouflaging brought forth one of the most scathing rebukes that our loving-hearted Master had to administer, but it showed His utter hatred for this abominable thing. He said: “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”

Peter did just the opposite; he used

an oath and denial to camouflage his pure speech and the heavenly training and influence of the Saviour’s life.

If you are a sinner, do not camouflage behind religion; because “be sure your sin will find you out.”

If you are a Christian, do not camouflage to escape ridicule or persecution; because a look from the crucified Man of Calvary will break your heart. Show your colors. “Be strong, and quit yourselves like men.”

A. E. HAGEN.

### Jewish Nation No More

“I WILL overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.” Here we find the period of God’s indignation against His covenant people—literal Israel. Babylon subjugated the Israelites, then they were overturned to the Medo-Persians, again to the Grecians, and again to the Romans. Since then, they have been scattered all over the earth, despised of all nations. This is their punishment for disobeying God’s holy law.

“And it shall be no more.” That is, they shall never be under one government again. The remainder of the text shows forth Christ’s second coming, and then God will give Him the kingdom. The kingdom of spiritual Israel is Christ’s, because He died for it.

God was long-suffering in the time of the children of Israel, and He is to-day. But as He prophesied against literal Israel in times past, He now prophesies against all those who do not regard His precepts; and as He punished them then, so will He punish these when their cup of iniquity is full.

W. E. BELLEAU.

### Takes the Wrong Medicine

REMOVE the cause of any disease, and the symptoms will disappear. This method of treating disease is the only rational one, but too many practitioners in these times do not follow it. Persons who are afflicted with pain are anxious to obtain immediate relief; and a large per cent of them will therefore resort to the use of opiates, or anything that will bring speedy relief from suffering. If they are afflicted with headache, they take headache tablets or bromo-seltzer to remove the pain, while instead, they should seek to remove the cause of the headache, and then the pain would disappear of itself.

The foregoing serves to illustrate the wrong methods that are employed in treating soul sickness. Often a minister observes professed Christians who are lax in their duties toward God, as is shown in love of the world, disregard of the Sabbath, pride, impatience, criticism, and in numerous other tendencies, which are but the symptoms giving unmistakable evidence of a diseased soul.

The minister, in seeking to treat these diseases of the soul, too often adopts the same methods as does the physician; that is, he seeks to have the symptoms of soul sickness put away without having

the cause of the disease removed. The cause that lies at the foundation of all these symptoms, and of many others that might be mentioned, is a lack of genuine conversion, of a change of heart.

In James 3:11, 12, we read: “Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.”

What the soul needs is to have the fountain cleansed, and then there will flow forth pure, life-giving streams. All should seek to remove the cause of the sin-sickness, instead of seeking only to have the symptoms removed by making some resolution to be carried out in human strength.

K. C. RUSSELL.

### Sounds Like a Million

“WHY is it that you Seventh-day Adventists are so very sure about everything you preach, when you don’t number much more than a million?” was the question that was put to a representative of that body of people. The reply was: “Do you think that we sound like a million? We are really only about a tenth of that, just a bit over one hundred thousand.”

This same thought is no doubt held by many people, who, on account of continually coming in contact with not only the adherents of this faith, but their literature, think that numbers is the reason that makes such propaganda possible. It does not require large numbers of people to make a message certain. The greatest reformations in the history of the world have been championed by a very few; and so in the last days, “a remnant shall be saved.” “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.”

The great King is coming, and the joyful news of His approach must be heralded far and near; and just as John the Baptist was sure of his message, and that the time had been fulfilled when the Deliverer was to make His first appearance, so we, by a study of the Word, may be sure that very soon “the kingdoms of this world” are to “become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.”

J. R. DIEFFENBACHER.

TRULY the plan of salvation, which to Paul was “the mystery of godliness,” is beyond our comprehension. Who can know the depths of that love which “passeth knowledge”? Through endless ages, immortal minds, seeking to comprehend the mysteries of that incomprehensible love, will wonder and adore.

J. E. WHITE.

“NARROW,” “strait-laced,” are scornful epithets often thrown at those who seek to please the Master. Let it be remembered that the Lord Himself informed us that the way to heaven is “narrow” and the gate “strait.”

V. E. A.





*"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us."*

## The Unseen Watcher

BY THE LATE MRS. E. G. WHITE

EVERY nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires,—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed.

While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages. It was this that the prophet Ezekiel saw in the wonderful representation given him during his exile in the land of the Chaldeans, when before his astonished gaze were portrayed the symbols that revealed an overruling Power that has to do with the affairs of earthly rulers.

### ORDER IN APPARENT CONFUSION

Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, "a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber." A number of wheels intersecting one another were moved by four living beings. High above all these "was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." "And there appeared in the cherubims the form of a man's hand under their wings." Ezekiel 1: 4, 26; 10: 8.

The wheels were so complicated in arrangement, that at first sight they appeared to be in confusion; yet they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them, upon the sapphire throne, was the Eternal One; and around about the throne was a rainbow, the emblem of divine mercy.

As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under

divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of this earth.

The history of nations speaks to us to-day. To every nation and to every individual God has assigned a place in His great plan. To-day men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

### THRESHOLD OF GREAT EVENTS

The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are to-day in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

To-day the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24: 6, 7.

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.

### SCENES REVEALED BEFOREHAND

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already

are casting their shadows before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad 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: 1-6.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men." Joel 1: 15-18, 12.

"I am pained at my very heart; . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled." Jeremiah 4: 19, 20.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30: 7.

"Because thou hast made the Lord, which is my refuge,  
Even the Most High, thy habitation;  
There shall no evil befall thee,  
Neither shall any plague come nigh thy dwelling."  
Psalms 91: 9, 10.

"O daughter of Zion, . . . the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they His counsel." Micah 4: 10-12. God will not fail His church in the hour of her greatest peril. He has promised deliverance. "I will bring again the captivity of Jacob's tents," He has declared, "and have mercy on his dwelling places." Jeremiah 30: 18.

Then will the purpose of God be fulfilled; the principles of His kingdom will be honored by all beneath the sun.

### A Sheep and a Goat as Servants

We drove up to a ranchman's cabin in Wyoming a little before sunset, and soon made arrangements to stop overnight. Putting the team up, we went with our new friend to view his dairy herd. After the cows had been milked, and the old farmer passed into the yard, toward the milk house, we observed a sheep and a goat standing at the gate. As soon as the gate was opened, they made a rush through. We thought they ought to be put outside again, but the farmer said not.

Immediately we became interested. To our further surprise, as soon as the door of the milk house was opened, they quickly went inside, and seemed to wait nervously for something. Looking about for an explanation, we saw that the old farmer had arranged the separator so



that it could be operated by treadmill power.

When he had emptied the warm milk into the machine, and opened a little gate on the treadmill table, the goat and the sheep, without a word from their owner, climbed quickly on, and began their tedious work. Then we thought we understood why they had been so anxious to get inside.

Surely they would be well fed as a reward for their faithful service, so we asked what would be given them. Their owner informed us that not only would he not feed them at all, but he had not even done so in teaching them to labor for him. For weeks, those two faithful animals had been leaving the rest of the herd out on the grassy hillside, and standing at the yard gate

sometimes for an hour before they were let in to do their appointed task. During warm weather, they would often become so exhausted that they would have to be taken out, watered, and allowed to rest before finishing.

As we stood in amazement and watched these dumb animals faithfully doing their work, with absolutely no hope of reward, we thought of the many youth about us who are not half as willing as they to serve. These animals would wait anxiously for the gate to be opened for them, and then enter without even an invitation. Yet many young men and women to-day stand idle before the gate of opportunity, with duty loudly calling for their service, and refuse to bear their share of the world's work.

C. G. BELLAH.

## The Powerful Guardians of Men

BY TYLER E. BOWEN

COULD our eyes be opened as were the eyes of Elisha's servant of old, we should behold angels of God alive with interest and activity as they go about swiftly on errands of loving ministry, fulfilling the commissions given them by the Son of God. We little comprehend the wonderful work they perform. Like everything else, the angels were created for a definite place and work. And the Scriptures make plain what is their sphere and service.

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Psalm 103: 20. "Who maketh His angels spirits; His ministers a flaming fire." Psalm 104: 4. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 14. "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands." Hebrews 2: 6, 7.

### ANGELS ARE POWERFUL AGENCIES

These texts make plain that all the angels in heaven are powerful agencies for carrying out the purpose of Jehovah. They wait upon His word. They are eager to fulfill His commands, and are especially commissioned to minister to those on earth who are heirs with Christ to that glorious inheritance awaiting the saints in the everlasting kingdom of His Father.

Angels have bodies. They eat, walk, talk, and can manifest themselves as men. Many instances in the Scriptures can be cited in proof of this. Their visits to Abraham, to Manoah and his wife, to Gideon and others, are examples. While their bodies are in form like men, they have wings, and can fly very swiftly. They are spoken of as being made spirits.

He "maketh His angels spirits." We cannot understand all that this means; but one thing it does not mean, and that is, angels are not made into ghosts, or phantoms, without flesh and bones. "There is a natural body, and there is a spiritual body." 1 Corinthians 15: 44. Angels are spiritual beings, with power to manifest themselves to human vision when this is necessary, or withhold themselves from being seen of men. Most of their work is performed unseen of men, yet their presence in the affairs of this life is none the less real. Because we do not see them, the danger is that we shall not count on their help and presence as we should.

That God, in the government of His vast universe, depends upon these mighty angels to work out His designs, is a

truth clearly revealed throughout the Scriptures, and one we do well to study carefully. God does not do all His work Himself. He commissions angels to the oversight of great enterprises, and the angels address themselves to the accomplishment of the tasks assigned them. They form the connecting link between the Godhead and the order of created beings peopling the shining worlds throughout the vast expanse of infinite space—God's created universe.

They have not power to coerce men; but under God's Holy Spirit, they in some manner come into close touch with the mind, seeking to influence men to love, trust, and obey God. And when the mind is yielded to God, these holy angels of power draw near, to open to the intellect the word of God, and to lead the soul into closer union with Heaven.

This association and companionship may become very close and intimate. The Bible speaks of individuals as being possessed by evil spirits—fallen angels. And it is equally true that men and women may so give themselves to God that holy angels shall to a great extent control them through the consent of the mind, in God's appointed ways.

### THE WORK OF ANGELS

Not all angels have the same office and work. There are degrees of power among them. While there is perfect order and harmony among them, some were given, or may have acquired, greater intellects than others, and consequently more responsibility attaches to their work, and they receive higher or lower commands. To prove that they are marshaled in perfect order, we have to cite but one text. In the garden, Jesus said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matthew 26: 53. A legion in those Roman army days formed "the principal unit of the army," and varied "in number from 3,000 foot soldiers and 300 knights, or cavalrymen, in early times, to 5,000-6,000 foot soldiers under the Roman empire."—Webster. Twelve legions, therefore, would be at least 60,000 angels subject to the prayer of Christ to deliver Him, had this been the will of His heavenly Father.

### GOD AND HIS ANGELS

The apostle Paul speaks of the angels in this language: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Corinthians 15: 40. The prophet Isaiah describes another scene, a view given him of God's living, glorious throne of power. He says: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." Isaiah 6: 1-3.

## Recounting His Praise

ALL hail, Immanuel! To Thee we bring  
Love's willing meed, an offering of praise,  
Recount Thy deeds as Saviour and as King,—  
Extol Thy gracious name, Ancient of days.  
Thy power has formed the sea, the sky, the land;  
Thy word has stayed the ocean's proud domain;  
Revolving orbs obey Thy guiding hand,  
And write Thy glory on the azure plain.

Out of Thy bounty are all creatures fed;  
Thou 'rt touched with the earth's sorrow and its woe;  
The hungry Thou dost satisfy with bread,  
And makest in the desert streams to flow.  
When judgments fall upon the sea and land,  
As was foretold by ancient holy seers,  
Remember still Thy faithful, trusting band,  
And lead their hosts as in the former years.

Give yet again that faith of ancient days  
Which nerved Thy saints with dauntless courage bold,  
Inspiring them to fervent songs of praise,  
And prompted tongue and pen of prophets old.  
Let hoary age, like sheaves of ripened grain,  
And glowing manhood, bend the rev'rent knee,  
While infant lips shall catch the old refrain,  
And yield their richest gifts of praise to Thee.

W. R. PATTERSON.



Thus it is shown that God has surrounded Himself with powerful angels; and as John in vision saw them, he wrote, "The number of them was ten thousand times ten thousand, and thousands of thousands,"—really an unnumbered throng. These all wait upon Jehovah of hosts, and bow low at His feet in reverent worship. "All the angels stood round about the throne, . . . and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." Revelation 7: 11, 12.

#### UNDER THE ALMIGHTY SHADOW

With these thoughts in mind of the office work of the angels of God, a beautiful truth stands forth in that very comforting scripture given us by the psalm-

ist in Psalm 91: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."

The man who makes God's truth—the Word—his shield and buckler, will have for a covering the angels of heaven. God's angels are given us in protection when we abide in the secret place of the Most High through faith and prayer; "for He shall give His angels charge over thee, to keep thee in all thy ways," "because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Comforting assurances indeed, in a time like this, when so much trouble and violence are rife in all the world!

death is an eternal or everlasting death. From its fixed embrace there is no promise of a resurrection. Those on the left hand go away into the everlasting punishment of *death*. They have no hope, but will remain eternally or everlastingly dead. They receive as a reward the very opposite of the righteous. The righteous receive *everlasting life*; the wicked, *everlasting death*. The punishment is everlasting, because they are everlastingly dead.

This view of the text brings it into complete harmony with the teachings of the Bible as a whole.

#### HOW THE WICKED BURN

Death is set forth in the Scriptures as the reward of sin. The prophet Nahum says, "They shall be devoured as *stubble fully dry*." Nahum 1: 10.

Another prophet says, "The soul that sinneth, it shall die." Ezekiel 18: 20.

The psalmist says, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37: 20.

How plain and positive is this language! "The wicked shall not be" (Psalm 37: 10), shall not exist, and no place for their existence will be found. The earth, where they have lived, will become the saints' eternal abode. If such language does not denote the complete destruction of all who have refused to lay hold on eternal life, we cannot conceive of any language that could have been used to convey this thought.

Many other figures used concerning the wicked, indicate that they will not live forever, but will be completely destroyed from off the earth. They are compared to thorns and briers (Hebrews 6: 8); to wax, which "melteth before the fire" (Psalm 68: 2); to tares (Matthew 13: 30); and to dry branches (John 15: 6). "They shall soon be cut down like the grass, and wither as the green herb." Psalm 37: 2. If the wicked are indestructible, and are to live eternally, all these comparisons, and many others that might be given, are deceptive; but if, as the Scriptures everywhere affirm, the wicked are finally to be destroyed, and cease to exist, and the curse is to be forever eradicated from the earth, the figures used are forceful, and teach that man apart from Christ cannot live forever.

#### FIRE IS THE PURIFIER

The agent by which sinners are to be destroyed, and by which the earth is to be cleansed from sin, is fire. There are some things that only fire can make clean. Once the Lord cleansed the earth from the putrid effects of sin by water; the second and final purification will be by fire. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4: 1-3.

The wicked are "without Christ," "having no hope, and without God in the world." Ephesians 2: 11, 12. They are therefore *without life*; for the Word



## Will Sinners Eternally Burn?

BY GEORGE B. THOMPSON

THOSE who teach that the dead are conscious and the lost are eternally tortured in the flames of hell, profess to find proof for this belief in Matthew 25: 46: "These shall go away into everlasting punishment: but the righteous into life eternal."

The endless torture of the lost is an awful doctrine; and before reaching a conclusion which involves so much, we should be very sure of our ground.

#### EVERLASTING AND ETERNAL

The words from which "everlasting" and "eternal" are translated in the text are the same, so the text could be correctly translated, "These shall go away into *punishment eternal*, and the righteous into *life eternal*." On this point, one English writer makes the following observation:

"The English adjective 'everlasting' is a good deal stronger in many cases than the word 'eternal.' That which is eternal is not always an everlasting process. Eternal judgment is not everlasting judging, but the eternal effect of a judgment. Eternal redemption is not everlasting redeeming, but an eternal effect of an act of redemption. So an eternal punishment *may* be not everlasting punishing, but the eternal effect of an act of punishment, and we have no right to prejudice this question by an over-forcible rendering of the adjective."—"Life in Christ," page 397.

Evidently, unless the absolute eternity of misery of the wicked can be proved from extrinsic reasons, such as the immortality of the soul, or from the nature of the doom threatened, involving con-

sciousness, we cannot prove it at all. When we build our faith on the Bible as a whole, rather than on one word with a theological definition, we find this text to be quite clear, and in perfect harmony with the teaching of Holy Scripture. God's word is always harmonious. Only when it is perverted by human reasoning, and obscured by theological definitions, do discrepancies seem to appear. To understand the text itself is often much easier than to understand men's notes on the text. The comment, or explanation, often obscures the meaning.

#### WHAT IS THE PUNISHMENT?

The Saviour tells us, in the text quoted, that those on the left hand will go at last into "everlasting punishment." Now the question arises, *What is the punishment?* Is it eternal torture, a life of endless misery and wretchedness in the lake of fire and brimstone? Theologically we are told, Yes. But the Bible does not so declare. It says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

Notice what the punishment promised for sin is. It is not torture, a life of misery in the fires of hell, but "death," the *second* death. The Lord says that those who overcome "shall not be hurt of the second death." Revelation 2: 11. The "hurt," or punishment for sin, is the second death. "And death and hell were cast into the lake of fire. This is the second death." Revelation 20: 14.

The wicked are "alienated from the life of God" (Ephesians 4: 18), and, unless they repent, must die. The second



tells us very clearly that "he that hath not the Son of God hath not life." 1 John 5: 12. The wicked, therefore, being without life, and under the sentence of death, can have no second probation, neither can they have a conscious existence in a place of torment throughout eternity. To suffer in the lake of fire forever, the lost would need to have eternal life. This is not only unscriptural, but destroys the foundation of the gospel, which promises life to believers only.

#### SOURCE OF LIFE

The great central truth of Christianity is life only through Christ. It was that those who were "dead in tres-

passes and sin" "might have life, and that they might have it more abundantly" (John 10: 10), that Christ was manifested in the flesh. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10: 27, 28. By this, we see that eternal life is the gift of God, bestowed only upon the little flock.

How beautiful is the harmony that is seen in the Bible! All the figures and illustrations used, if rightly understood, make a beautiful harmony, and lead us to admire and exalt the love and justice of our God.

## Divine Prophecies Strikingly Fulfilled

BY CHARLES S. LONGACRE



"Babylon, . . . the habitation of wild beasts."

WE are living in the days when divine prophecies are being fulfilled with unerring precision. The prescience of the divine Being is infinite and infallible. He has foreseen and foretold many national events of the greatest importance to the people concerned, in ancient and modern times. The most distant contingencies do not perplex the Almighty, though futurity for even a single day is hidden from the wisdom of the wisest and the foreknowledge of the most sagacious of men. Man may make shrewd conjectures concerning future events, based upon past experiences and observations; but the whole is a guess, which may or may not come to pass.

God alone possesses the faculty of prescience or foreknowledge. He claims that neither the wisest human being, nor any of the gods which man has made, can foretell with accuracy what shall happen on the morrow. Through Isaiah, the Almighty challenges all the gods of the nations to predict future events: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41: 21-23.

#### THE ALMIGHTY ALONE

To be able to foretell future events with unfailling precision is the province

of the Almighty alone. It is one of the tests which God gives of His divinity. "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46: 9, 10.

The moral perfections and attributes of the Deity forbid Him to set His seal to a lie. It is "impossible for God to lie." Hebrews 6: 18. And Christ affirmed that "the Scripture cannot be broken." John 10: 35. While God spoke through men, yet Peter declared that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

#### ALONE IN FOREKNOWLEDGE

Since God alone exercises the distinctive prerogative of foreknowledge, and predicts future events with infallible certainty; and since the holy Scriptures alone, of all writings in the world, contain many divine revelations and prophetic declarations of the greatest gravity (very many of which have already been fulfilled, others of which are now being fulfilled before the eyes of all the nations in the world, and the remainder of which are of such a nature that they may be fulfilled without much delay in due order of divine Providence), concerning notable personages, cities, and nations, it should appeal with strong conviction to every rational and considerate mind, that the Book which contains these predictions must be of more than human origin.

Man may well pause at the great

mysteries of God as they are unfolded before his vision in the current events of his day, and consider that he is standing on sacred ground and in divine presence. The history of the past is but a running commentary on the divine revelations of the Almighty. The prophecies of the Bible are history written in advance of time. The Bible and accurate history are parallel accounts by God and man, one before, and the other after, the event.

Most of the great events of providence were foretold long before they came to pass. In fact, the prophetic Scriptures gave in advance a very copious history of the leading transactions and changes which were to take place among men and nations to the end of time and the setting up of the everlasting kingdom of God.

In proof that the Bible is more than a human composition, that God has left an unimpeachable record of the past, and that we may trust His word in the future, the writer purposes to set forth some of the fulfilled and fulfilling prophecies of the past and the present time.

#### ACCURATE FULFILLMENTS

Moses predicted the overthrow of Israel in Palestine before they entered Canaan, saying: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance; . . . and he shall besiege thee in all thy gates throughout all the land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deuteronomy 28: 49-64. All these judgments were inflicted upon the Israelites by the Romans in A. D. 70, after their rejection of the Messiah.

The prophet Isaiah pronounced a judgment against the great Babylonian kingdom 174 years before it was fulfilled, saying: "Behold, I will stir up the Medes against them. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation." The Lord even revealed the name of the king of the Medes and Persians who was to conquer the city of Babylon; and the prophet recorded his name 114 years before he was born, and 174 years before he took the city of Babylon. "Thus saith the Lord to His anointed, to Cyrus, . . . I, the Lord, which call thee by thy name, am the God of Israel. . . . I have surnamed thee, though thou hast not known Me." Isaiah 13: 17, 19, 20; 45: 1-4.

These prophecies of Isaiah were fulfilled with surprising exactness, at the very time when Babylon was the first city of the world, and had reached the climax of its splendor and glory. For ages, it has been the habitation of wild beasts, and uninhabited by men. Its ruins are a mute witness that the words of the Almighty are confirmed in truth-



fulness, and that the Scripture cannot be broken.

The prophet Daniel predicted that the Persian empire would be subverted by the Grecian monarchy. See Daniel 8. Alexander the Great, with a mere handful of men, conquered the Persian empire in a comparatively short period. The prophet Daniel also predicted that the empire of Alexander was to be divided into four parts after his death. Nothing is clearer in history than the remarkable fulfillment of this prophecy.

It is well to remember that Daniel uttered this prophecy "in the third year of

the reign of the king Belshazzar" of Babylon, more than two hundred years before its fulfillment. All these predictions were made in the name of Jehovah. The priority of the divine records to the events admits of no question. The fulfillment of these predictions stamps the Bible with the seal of heaven, and leaves the skeptic without excuse. Surely the prophet is warranted in saying, "Behold, ye despisers, and wonder, and perish."

Our next article will contain more of these prophecies that have been so strikingly fulfilled.

leges of the sanctuary will be forever put away, and Christ will come the second time *without sin* for their salvation. Hebrews 9: 27, 28.

Referring, then, to Leviticus 16, we find that two kids of the goats were taken for a sin offering. Two goats were required to constitute the sin offering, for the reason that before sin is finally eliminated from the universe, there will be two atonements, each final in its sphere. One will be in mercy, by Christ, the antitype of the priest and the slain goat; the other in judgment, with Satan, the antitype of the scapegoat, and all his followers. The first will be made in the sanctuary in heaven, at its cleansing; the last will be made in the lake of fire. Malachi 4: 1.

One goat of this double sin offering was chosen to be the Lord's, and is called the sin offering for the people. The priest slew it, and with its blood, made atonement for the sanctuary and the people, making both it and them clean from all their sins before the Lord. The priest was a type of Christ, our Advocate, who "ever liveth to make intercession" for us and take away our sins; and the service with the blood of the slain goat was a type of the final atonement which Christ is soon to proclaim for the sins of His people. This atonement in the type was final; for the record says that the priest with the blood of the slain goat, representing Christ, who died for us, *made an end* of making the atonement for the people, or cleansing them from all their sins. Leviticus 16: 17, 20, 30. Thus we are in the day of final atonement, after which there will be no salvation for guilty man.

#### AN END OF SIN

This final atonement of Christ makes an end of the sins for which it is made. The prophecy of Jeremiah 50: 20 will then be fulfilled: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Then will the sins of the converted ones "be blotted out." Acts 3: 19. Then will God, according to His new covenant promise, remember their sins no more. Hebrews 10: 16, 17.

Before Christ comes the second time, "without sin unto salvation," the final atonement will have been made for Israel's sins. They will be blotted out, non-existent, forgotten. In other words, the sins of God's people, before the return of Christ, will be fully and finally disposed of by Christ Himself through the all-sufficient virtue of His own blood. Revelation 1: 5. This ought to be sufficient to correct an opinion widely held, that the sacrifice and atonement of Christ do not make a full end and disposition of Israel's sins, but merely suffice to shift the guilt from Christ and the sanctuary to Satan, who will make the final, the complete and acceptable atonement for them by his own death. No words could more fittingly describe such an idea than "doctrine of devils."

#### SIN BLOTTED OUT

Once more let it be emphasized that, in the typical service, the sins of Israel were blotted out, and they were clean

## Hope amid Destruction

BY S. PARKER SMITH

WE are living in a day of destruction.

Civilization itself seems on the verge of ruin. The great world war, with its accompaniment of devastation, is, however, only a foretaste of the great battle of Armageddon soon to come. This battle, foretold in Revelation 16: 14-16, is also called "the battle of that great day of God Almighty." Of this same time and battle, the prophet Joel says: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears. . . . Assemble yourselves, and come, all ye heathen. . . . Come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9-12. He further states that it is the time of the ripened harvest, which Christ says is the end of the world (Matthew 13: 39); a time of great wickedness, when the day of the Lord is near (Joel 3: 13, 14).

#### TIME OF HOPE

But this day is to some a time of hope and gladness. "The Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 16. We are in the sublime period of earth's history when the kingdom of the Prince of peace, represented by the stone of Nebuchadnezzar's dream, is to destroy and supersede all other powers (Daniel 2: 36-45); when the kingdom and the dominion are to be given to the saints of the Most High (Daniel 7: 27 and Revelation 11: 15). The fulfillment of the predicted signs in the sun, the moon, and the stars, and in the present distress of nations, with perplexity, tells God's waiting ones to look up and lift up their heads, for their redemption draws nigh. Luke 21: 25-28. It is the day of deliverance for "every one that shall be found written in the book."

#### DELIVERANCE AND DESTRUCTION

This day of destruction and deliverance is the antitype of the great day of atonement in ancient Israel. It is the day of *final* atonement for the forgiven sins of God's people, the time of which was foretold by Daniel the prophet centuries ago, as recorded in Daniel 8: 14. A careful study of the eighth and ninth chapters of this book shows that the two thousand three hundred days of the

text referred to, are a period of so many literal years, which, beginning in the autumn of 457 B. C., ended in 1844 A. D. The prediction was given in answer to a question regarding the continuance of certain satanic powers that should "cast down the truth to the ground," and trample underfoot "the sanctuary and the host," or the truth and the people of God. Daniel 8: 12, 13. The answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Without a knowledge of the sanctuary and its cleansing, this answer may not seem to have any clear connection with the question; but the appropriateness of the answer becomes very evident when the sixteenth and twenty-third chapters of Leviticus are carefully studied, where an account is given of the cleansing of the earthly or typical sanctuary on the day called the day of atonement. Leviticus 16: 5-34; 23: 27-32.

The two leading characteristics of this day were deliverance and destruction, under the figure of two goats and the service connected with them. The real day of atonement, then, will have the same characteristics,—deliverance of God's people from sin and death, and the destruction of their oppressors. This being so, it shows the perfect harmony between the question and answer in Daniel 8: 13, 14, and reveals the complete fulfillment of the two great purposes of the gospel, namely, the destruction of him who has the power of death, that is, the devil, and the deliverance of them who through fear of death are "all their lifetime subject to bondage." Revelation 2: 14, 15.

#### THE PATTERN IN HEAVEN

The apostle Paul tells us that the priests of the Old Testament served "unto the example and shadow of heavenly things," in a typical sanctuary, or tabernacle, which was made after the pattern of the true tabernacle in heaven, "which the Lord pitched, and not man." Hebrews 8: 1-5. In Hebrews 9: 23-28, we learn that the patterns of things in the heavens were purified, or purged from sin, by the blood of sacrificial animals, but that the heavenly things themselves would be purified, or purged from sin, by the blood of Christ. Thus the sins of those who avail themselves of the privi-



from all their sins, before the scapegoat, or live goat, was brought. So in the anti-type, the sins of those who have repented and been converted, and have remained faithful to the end, will receive their final atonement before sentence is pronounced upon the antitypical scapegoat, Satan. Their sins will be blotted out; no one will be able to find them, for they will *not exist*; and God Himself will have forgotten them. These are the sins that, by confession, go before to judgment. Psalm 32: 5; 1 Timothy 5: 24. These are the sins, and the only ones, with which the heavenly sanctuary is concerned. And these are blotted out, nonexistent, and forgotten by God Himself, before anything is done with Satan, before he receives his final condemnation and is declared guilty of all the evil he has tempted the people of God to commit.

From the foregoing, it is evident that nothing that is ever in the sanctuary will be placed upon Satan. To speak of putting on Satan that which is blotted out, destroyed, nonexistent, and forgotten, is merely to use empty words, and robs the statements in Leviticus 16: 21, 22 of any seriousness or significance.

Moreover, there cannot be two final atonements for the same thing, neither can the same identical thing be blotted out twice. Therefore we conclude that the sins which will be blotted out in the lake of fire, and for which Satan will suffer the final penalty, or make the final atonement (Leviticus 16: 10), are not the sins which Christ will blot out, and for which He will make the final atonement, just before His second advent. And it is also clear that the atonement with Satan has no connection whatever with the cleansing of the heavenly sanctuary, or the disposition or removal of the guilt from which that sanctuary is cleansed.

#### SATAN THE CULPRIT

This may appear to conflict with the statement found in Leviticus 16: 21, 22, that the high priest was to put the iniquities of the children of Israel on the head of the scapegoat and he was to bear them away. But all difficulty on this point is removed when we consider that Satan is the originator and instigator of sin, the father of lies, and so is a partner with men in the sins they commit. The act of putting the sins of Israel on the scapegoat simply means that, in the words of another, "he [Satan] will be declared guilty of all the evil which he has caused them to commit." ("Great Controversy," page 658.) This will be merely the legal pronouncement, by the supreme Judge, of Satan's sentence, a statement of fact, and will not at all change the actual status or condition of Satan. Nothing will be put on his head that is not already there. And if already on Satan's head, it certainly is not in the sanctuary, from the privilege of which Satan is forever debarred. Satan will be declared guilty of the sins of God's people not in their place, but because he is actually guilty, and no atonement could be made for him.

#### SERVICE WITH THE SCAPEGOAT

The service with the scapegoat is of great significance, however, to the people of God. In it we see the beginning of the last act in the cleansing of the universe from sin. Malachi 4: 1. It signi-

fies the final rebuke of Satan, when the reproach of sin will be forever transferred from Christ and His people to Satan, and he will bear it alone. No longer will he be able, when that time comes, to act as the accuser of God's people, or stand at their right hand to resist them, casting over them his dark shadow. Zechariah 3: 1, 2. No longer will he be able to inspire earthly governments, and use them as agents to oppress and destroy the truth and people of God. No longer will "the sanctuary and the host" "be trodden underfoot."

Thus the prophecy of the two thousand three hundred years of Daniel 8: 14, and the event to take place at the close of the period, are seen to be a clear and glorious answer to the question, "How long?" And that period of time, beginning in 457 B. C., carries us down to the year 1844 A. D., to the great antitypical day of atonement, when God's faithful ones are to receive their final and complete deliverance from sin, from Satan, and from all their oppressors. And Satan will be bound in "the bottomless pit,"

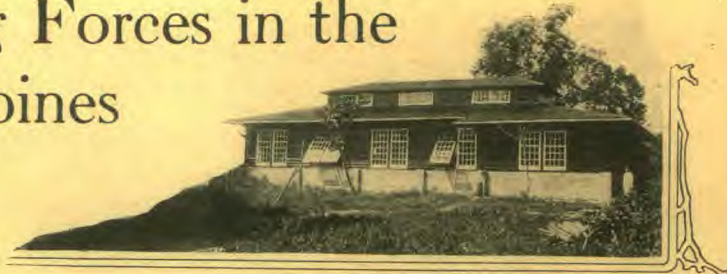
or this desolated earth, to await his final destruction in the lake of fire. Leviticus 16: 22; Revelation 20: 1-3, 9.

And the apostle John, looking down through the centuries, adds his testimony to that of the prophet Daniel in characterizing our times as a day of destruction for sin and sinners, and deliverance for the righteous. In Revelation 11: 18, he says, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

Now indeed are "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The best informed statesmen see nothing but darkness and destruction in the brightest outlook that earth affords. But those who are loyal to God and His word may now look up and lift up their heads, for their redemption "draweth nigh." Luke 21: 28.

## Uplifting Forces in the Philippines

BY  
R. F. COTTRELL



Manila Publishing House

**N**EARLY twenty years have now elapsed since that memorable May day in 1898, when the thrill of a new era, like an electric current, pulsed throughout the Philippine Archipelago. The resultant transformations have been truly marvelous. The rule of the Roman Catholic Church was ended, and properly constituted civil government was set up. A public school system, somewhat after the American model, was established; railways were constructed; and Manila rapidly became the center of a thriving inter-island commerce, and a leading port of call along the great transpacific trade route.

But the greatest of all transformations in the Philippine Islands is that seen in the lives of those who have emerged from moral darkness and superstition into the light of the gospel. With the entrance of Christ into the heart, comes victory over every evil and injurious habit.

#### TWICE BORN

During the conference and Bible institute held in Manila December 13-30, 1917, it was my privilege to meet about four hundred of these twice-born men, women, and young people of the Philippine Islands. Eight years ago, this company were practically all Roman Catholics. At that time, Pastor L. V. Finster entered these islands and began mission work. Heaven smiled upon his efforts, and soon brought to him several well educated young Filipinos who have since developed into capable translators and evangelists.

By the close of 1916, the work in and about Manila had grown to such an extent that a conference was organized, taking the name of the Central-Southern Luzon Conference of Seventh-day Adventists. Pastor Finster was chosen as its president; and at the first annual session, held at the close of 1917, he reported twelve churches, with a membership of 921. From these, during the eleven months ending November 30, 7,491.97 pesos had been received in tithes and offerings, an eloquent testimony to the nature of the work wrought in their hearts. (One peso equals half a dollar in United States money.) The writer saw the treasurer of a church in the interior that was composed wholly of native believers raised up within the past two years, count out and turn over 332 pesos as the regular tithe and offering receipts for one quarter.

During the past year, the little mission publishing house, under the management of C. N. Woodward, produced about 40,000 pesos worth of Christian literature. This was sold throughout the islands by the faithful corps of colporteurs, at a price that enabled them to be self-supporting in their work, and the publishing house approximately so.

#### EDUCATION AND PROGRESS

The Philippine Union Academy, established less than a year ago in a suburb of Manila, is giving to about seventy young people a Christian education in preparation for the various lines of gos-

(Continued on page 15)





# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROM

## CHURCH DOMINANCE AND WHAT IT MAY MEAN



THE New York *World* devotes considerable space to Cardinal Farley's article in *America*, giving particular attention to the point he makes "that thirty-five per cent of the army are Catholics." He further says that "well informed authorities have stated that fifty-five per cent of the men in the navy, and sixty-five per cent in the marine corps, are Catholics."

The *Osservatore Romano*, the Vatican organ, had extensive comments on President Wilson's and Premier George's utterances, in which reference was made to the peace proposals of Pope Benedict. This article in the *Osservatore*, according to the *Standard and Times*, had the following interesting sentences:

"Certainly the holy see must have noticed with legitimate satisfaction that in their two recent speeches, both the one and the other have taken as a base for possible peace negotiations and for a new settlement of Europe those very points which, in his appeal of the first of August, the holy father, Benedict XV, pointed out to the heads of the belligerent nations, not indeed as articles of a concrete treaty of peace, but as the landmarks and starting points from which action ought and could be taken."

Later dispatches from Rome quote the *Osservatore Romano* as being "fully satisfied with the imperial German chancellor's speech," because "Chancellor von Hertling accepts the principal points in the pope's proposal." It should be observed that not only has considerable attention been given by leading rulers to the pope's peace proposals, but these things have been carefully noted by the Catholic powers, and are wholly pleasing to them.

And it is not surprising to hear Cardinal Gibbons speaking through a late issue of the *Standard and Times* concerning Benedict XV's peace proposals, saying, "His work culminated in his peace note of August 1 to the heads of the many nations at war, a document which in spite of its critics is a monument to the universal affection, the prudent diplomacy, and the strict impartiality of the vicar of Christ." And in the same article, the cardinal furthermore gives utterance to the following very significant language: "Unless I am much mistaken, when the peace congress assembles the final verdict of the nations will be based on the general principles pointed out by the holy father."

We may cite as another significant point in connection with the attention the nations are giving to Rome, the incident of the secret agreement which is alleged to have been made between England, France, Russia, and Italy, that if Italy would enter the war, the other powers would agree to oppose the pope's being allowed to have representatives at the peace table. When the Romanovs were dethroned in Russia, this secret treaty was brought to the light; and numerous explanations are now made, all of which indicate that in view of the latest developments, the papal power will not be denied the privilege of being one of the leading factors in the councils of peace.

When the British army entered Jerusalem, the *Standard and Times* informs us, "the proclamation of General Allenby was read in four languages, and a photograph of the momentous oc-

casion shows a Franciscan father reading the proclamation as he stands beside the allied staff at the entrance to the citadel."

Things of the character noted in the foregoing paragraphs are more than mere straws which show the influence that the papal power is gaining in government circles throughout the world. And not because it is the papacy that is gaining such an influence, should a warning voice be sounded; for Protestantism, where it has sought to influence the state and gain political control, has shown itself just as undesirable as the papacy.

Religious dominance in state affairs always works evil, and one religion is just as bad as another in that respect, and all are alike undesirable when it comes to ecclesiasticism controlling in the affairs of nations. Primarily religion pertains to another world, to a man's life beyond the grave. It has reference to his fealty to the almighty God; and to think of assuming to stand between the individual and his God by attempting to direct and control his religious thought and observance by

the strong arm of the state, is a rather serious matter.

There is positively no question but that the prophecies call for a religious despotism to be one of the last links in the great chain of unfolding prophecies. If you have any doubt in regard to this, give careful study to the predictions made concerning it in the divine Book.

Christ Himself made no attempt whatever to control the state. He who could have summoned more than twelve legions of angels to relieve Him from the crucifixion scenes, refused to do it. As told in the graphic language of Isaiah, Christ was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53: 7.

These are days in which Catholic and Protestant alike need to study as never before the characteristics of the Christ, so

that we may not join in fulfilling the prophecies by becoming a part of the last great religious despotism, which, without any question, is now in process of formation. For we know that in the dominant church power that is so soon to cast its shadows over the world, Protestantism apostatized from its great principles will join the papal power, and even heathen nations will come into it.

Surely the thoughtful of all persuasions will carefully consider these developments and their possible outcome and significance.

## SPIRITS OF THE DEAD

If the spirits that are brought up through Spiritualism were what they pretend to be, would they seek to play such fantastic tricks on humanity? They make the claim of being the departed spirits of our buried friends. They claim to have gone on to a higher sphere, and that they enjoy greater freedom than while upon this earth. Yet they make their visits to humanity in such a way as to leave the constant doubt as to who they are and where they come from.

If these spirits should be investigated through the word of God instead of through some of the uncertain channels of hu-



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### REAL DOGS OF WAR ON DUTY IN THE TRENCHES

People often talk of the "dogs of war," but the dogs they think of then are far different from these real war dogs in the trenches. The releasing of these dogs is not the sign of conflict, but of succor for those who have fallen. This photograph shows the dogs in a portion of trench on the Marne front. The poilus are holding them in leash until there is opportunity for searching the wastes of No Man's Land for the wounded and the dying.



man perceptions, there would be no difficulty in arriving at a correct conclusion. That Word tells us most explicitly that the spirits of demons working signs will go not only to "the kings of the earth," but to "the whole world," to work their deceptions, just before the coming of Christ.

If the spirit of your dead father or mother or brother or sister or any other true friend actually could come back to you,

it would come in an open, frank way, so that you would not have the creepy, uncanny doubts that come through the visitation of these séance spirits.

We should reverence God's words which tell us that the dead are quietly and unconsciously sleeping, awaiting the call of Christ in the resurrection at His coming, in no distant day. Believe and trust the infallible Book.

## The Peace of the Dead

By L. D. SANTEE

I HAVE just returned from beautiful Mountain View Cemetery. The quiet forms resting under the marbles, naturally drew my mind to their present condition. I do not wish to believe that the dead are conscious between death and the resurrection. That theory brings in so many unhappy features, that I, with all my heart, thank Him who said, "The dead know not anything." Ecclesiastes 9:5.

He has assured us, in His word, of their unconsciousness. Those who find comfort in the belief that the dead are conscious and retain their faculties, have not considered all that is involved. Ever since my earliest memory, friends have been dropping out of my life. Like broken urns, they strew the pathway of the years. "God's acre" holds them, and I mourn their loss.

Some died Christians, but far the greater number died unconverted. I do not wish to think that they are now in unutterable pain; that their nerves are quivering in untold agony; that while life is sweet to me, their condition is one of horror. That would drive to suffering such as language cannot tell or heart imagine.

The larger part of my friends were not Christians. Is not your experience the same? Go out into the graveyard and visit the familiar mounds. Affection has chiseled the names of our dead in marble. Love calls them up one by one. But while fond memory repeats the loved name, unless you know that they are now peacefully sleeping and unconscious, you think that they are in torment. While you hope that your friends are in heaven, you think only of those who are saved, and forget the condition of the rest. Would you not rather that Christ should say of them, as He said of Lazarus, "Our friend . . . sleepeth"? John 11:11.

Have you thought of the real condition of those even who you hope are in heaven? There joy is supreme. "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16:11. But my imagination shows me the battlements of heaven lined with the blessed, their beautiful eyes dark with the shadow of an infinite sorrow, as they look earthward.

The mother who has toiled for her children until the vital cord is broken, sees from on high her lessons forgotten, while neglect, degradation, and evil influences are ruining those for whom she gave her life. Other little ones suffer

from cruelty while the mother is in heaven seeing it all.

Such a condition cannot be. The woes of earth would darken heaven if the dead were conscious and knew what was taking place on the earth. Thank God this picture will never be realized.

I think that I have drawn these two pictures fairly,—the unsaved wild with anguish now, the saved with hearts aching in anxious solicitude.

How much better is God's way! "He giveth His beloved sleep." Psalm 127:2. Job says of those who are in their graves, "There the wicked cease from troubling; and there the weary be at rest." Job 3:17.

Inspiration generally speaks of death as a sleep. Job is supposed to be the



Christ said of Lazarus, "Our friend . . . sleepeth."

first book written by inspiration, and it speaks of death in these words: "They shall not awake, nor be raised out of their sleep." Job 14:12. The Lord said to Moses, "Behold, thou shalt sleep with thy fathers." Deuteronomy 31:16. "And Solomon slept with his fathers." 1 Kings 11:43. "And Rehoboam slept with his fathers." 1 Kings 14:31. Daniel uses the same expression in chapter 12, verse 2: "And many of them that sleep in the dust of the earth shall awake."

Read the New Testament account of the death of Stephen: "And when he had said this, he fell asleep." Acts 7:60. We repeat the words of our Saviour, "Our friend . . . sleepeth." The fifteenth chapter of 1 Corinthians says much about the sleep of the dead and the resurrection. "Some are fallen asleep." Verse 6. "Then they also which are fallen asleep in Christ are perished." Verse 18. "But now is Christ risen from the dead, and become the first fruits of them that slept." Verse 20. In verse 51, Paul speaks of the translation of the righteous: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed."

Further proof is unnecessary. If the truth is not already plain, language cannot teach it.

At death, we, like Stephen, fall asleep. What becomes of the mind or intelligence? "In that very day his thoughts perish." Psalm 146:4. "Their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:6. The preceding verse declares that "the dead know not anything."

When I walk in the quiet cemetery, I think: Of all that are buried here, not one is suffering. They are sleeping until God shall awaken them in the resurrection. The psalmist says, "I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

### Perplexity

THESE are days of unparalleled perplexity the world around, "that shatter every standard of comparison."

That they are a subject of prophecy, and have a deep, solemn meaning to earth's inhabitants, is clearly discerned by the careful student of God's word.

The Saviour, looking to these days, said that there would be "upon the earth distress of nations, with perplexity." And He declared that men's hearts would fail them "for fear, and for looking after those things which are coming on the earth."

It is not enough, however, to know that these things are subjects of prophecy. We may know this, and still be perplexed, even as the world is. If our knowledge of the fact that God has given us the history in advance does not lead us to a saving knowledge of Jesus Christ, our knowledge will serve only for added stripes in the day of reckoning.

The future is not dark to the man of faith. He may be "troubled on every side, yet not distressed; . . . perplexed, but not in despair." 2 Corinthians 4:8. His goal is beyond earth's perplexities, and he staggers not at the roughness of



the way. Though there be war, famine, pestilence, fire, and flood, his feet are in the path "that shineth more and more unto the perfect day." He knows that the gates of the city in which there is no perplexity will open for the faithful in God's time, and that that time is forecast by the "distress of nations" and "perplexity" of this hour.

How restful and assuring are the

promises of God in these times! Let us press onward with added faith and courage. Our work will be rewarded.

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32: 17, 18.

A. M. DART.

## Reaping What We Sow

By G. W. WHITE

**"B**E not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6: 7, 8.

We reap what we sow. This is a well-known law of nature. Sow oats, reap oats; sow wheat, reap wheat; sow tares, reap tares.

The same law holds good in the spiritual realm. Sow to the flesh—follow the natural inclinations, cater to the desires of the natural, unregenerate heart and the demands of the flesh—and you will reap a bountiful harvest—in the text, termed "corruption"—eternal death. Sow to the Spirit—keep your body under, "mortify your members," deny self—and you "shall of the Spirit reap life everlasting." "Whatsoever a man soweth, that shall he also reap."

### WHERE WILL WE REAP?

We will reap where we sow. If you sow wheat, you will reap the harvest where you sowed. If you sow to the flesh, you will of the flesh reap corruption—death; and you will reap where you sow—here on earth. If you sow to the Spirit, you "shall of the Spirit reap life everlasting;" and you will reap it where you sow—here on earth. Note how accurately the Scriptures support this principle. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11: 31.

The final recompense of the wicked is briefly told in Revelation 20: 9: "They [the wicked] went up on the breadth of the earth, . . . and fire came down from God out of heaven, and devoured them." Note that they are to be *on the earth* when they are devoured. They will be ashes under the soles of the feet of the righteous (Malachi 4: 3), "and they shall be as though they had not been" (Obadiah 16).

The righteous also will be recompensed "in the earth." "Blessed are the meek: for they shall inherit the earth." Matthew 5: 5. "Those that wait upon the Lord, they shall inherit the earth." Psalm 37: 9. "The righteous shall inherit the land, and dwell therein forever." Psalm 37: 29. See also Revelation 21: 1-4. "We shall reign on the earth." Revelation 5: 10.

### WHEN SHALL WE REAP?

We shall reap some of the first fruits of the harvest when Jesus comes. "And, behold, I come quickly; and My reward

is with Me, to give every man according as his work shall be." Revelation 22: 12. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1: 7, 8. See also Isaiah 11: 4; and 13: 9. Later they will be resurrected, and will reap the full harvest of sin, "everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1: 9.

The righteous also will reap some of the first fruits of their harvest when Jesus comes. See Hebrews 9: 28 and 1 Thessalonians 4: 16, 17.

When the wicked are destroyed, and the earth is renewed by the power of God (see Isaiah 65: 17; 2 Peter 3: 10, 13; and Revelation 21: 1), the redeemed will enter into their full reward, and "inherit the earth" and "dwell therein forever."

Thus all will reap *what* they have sown and *where* they have sown.

The coming of the Lord "draweth nigh" and "hasteth greatly." Are you prepared for it? What are you sowing? "Whatsoever a man soweth, that shall he also reap." "Prepare to meet thy God."

### Has the Church a Monopoly?

THE following item of news appeared in the *Minneapolis Journal* of February 5, 1918:

"SUNDAY THEATER CLOSING, INSTEAD OF CHURCHES, DEMANDED BY MINISTERS.

"Cedar Rapids, Iowa, Feb. 5.—Alleging that theaters of this city are operating on Sundays in violation of the blue laws of the state, ministers asked the local fuel administration to-day that the order closing churches on Sunday nights be rescinded, and that an order be issued closing theaters instead. They assert that two theaters consumed more coal on Sunday nights than all of the churches combined."

It is clear, from the demand of these ministers, that they think they have a monopoly on both Sunday amusements and the coal supply. We concede the right of the ministers to ask that the order closing churches be rescinded; but when they ask the civil authorities to close the theaters in order that their churches may be opened, they are asking civil law to recognize religionists in preference to other citizens.

From the standpoint of civil government, one has as much right to go to a theater as another has to go to church; and both, if they behave themselves properly, are equal in citizenship. It is not the province of civil government to enforce the will of majorities or religious creeds, for it exists wholly to protect men in the exercise of their God-given rights. If one person desires to go to church, and another to a theater, each has an equal right to do as he chooses in the matter; and to see that neither infringes upon the liberty of the other is the purpose of civil government, and not to deprive one of his liberty at the request of the other.

If the civil authorities of Cedar Rapids, Iowa, have overstepped their legitimate sphere in closing churches on Sunday nights, the churches have a right to petition for redress, and ask that the order be rescinded; but when they ask that places of amusement be closed in order that the churches may open, they at once assume a priority, and ask civil government to recognize and enforce their assumption.

While we do not wish to champion theatergoing, we do wish to stand for the proper principles of civil government; for we hold that the history of the past will bear us out in the belief that religion enforced by civil enactments has done more to curse humanity than has theatergoing.

We would wish that all men would recognize the admonition of the illustrious American, Gen. U. S. Grant, who said, "Keep the church and the state forever separate."

CHARLES THOMPSON.

### Do Not Come Down

WHEN Sanballat and Geshem sought to hinder the work of Nehemiah by urging him to meet them in one of the villages on the plains of Ono, where they could counsel together, or, in other words, where they could debate about his commission and work, Nehemiah "sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

GEORGE TEASDALE.

### "Kill the Rat"

By spreading fatal diseases, the rat has killed more people than bullets have. He is just as filthy and dangerous as ever. While America is trying to feed the allies, this pest annually destroys foodstuffs in the United States worth \$200,000,000.—*United States Department of Agriculture.*

CONFIDENCE in God, in His love, in His power, in His promise, in His hope, coupled with rejoicing that is the out-blooming of trust, makes the heart indeed the dwelling place of Christ, the house of God, His sweetest habitation. "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3: 6.

ALBERT CAREY.



# Stalwart Abner—

## *The Faithful Watchman*

By B. M. GRANDY

THE ponderous gates of the city had long since been closed for the night. The market place, where, from dawn till darkness, noise, stir, and confusion had reigned, was still and quiet. The heavy breathing of the giant camels, strange ships of the desert, that had but the day before arrived in great caravans from the far east, broke the stillness of the night, but did not arouse their keepers, who, a little distance removed, wrapped in musty smelling goat-skins, lay soundly sleeping.

The wealthy owners of these same camels, as well as of the rich stores of oils, perfumes, fine draperies, and rare metals that had comprised their loads, had also fallen into uneasy sleep, which was broken by dreams of their golden gains, as they tossed on their rich couches in their lavishly furnished houses on yonder sightly hill.

Lying between the imposing houses on the hill and the market place below, and even beyond to the walls of the city, stood the more humble cottages and huts of the thousands of soldiers, clerks, farmers, small tradesmen, and slaves, who constituted the larger part of the inhabitants of the city.

### TEN THOUSAND IN HIS CARE

The third watch of the night had passed. Abner, the stalwart watchman, paced faithfully to and fro from tower to tower on the eastern wall of the city. His keen eyes turned from a brief survey of the distant planets, whose position told him the hour of the night, to the sleeping city. For a moment, he lingers on his march, as his gaze rests on a little shadow, which is a part of a larger one made by a row of cottages, just at the edge of the hill. Hardened soldier though he is, a warm light shines in his eye, and a warm glow fills his being, as he thinks of the woman that rests there, holding in her warm embrace a curly-headed, trusting child—Leah, his wife, and Alvan, her first-born.

Ten thousand souls are wrapped in slumber, their safety intrusted to the watchman. Stout of heart, strong-limbed, and clear-eyed, the hero of a score of battles, Abner, the son of Abijah, had been chosen from among his fellows to act as watchman, and assigned to the most dangerous post of duty. Occasionally some light sleeper, impatient for the morning, would cry out, "Watchman, what of the night?" As his keen eye swept the heavens, the face of nature's



great clock, he would answer loud and clear, "The first watch," or mayhap, "The second watch," or it might be the welcome message, "The morning cometh!"

The importance of his position had been impressed upon Abner when he was chosen to act as watchman; for the priest at the synagogue had read to him the solemn words: "When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

### OPPRESSIVE STILLNESS

The very stillness of the night oppressed Abner. A strange premonition filled his being; but as hour after hour passed, and the third watch came, he grew more calm and composed. A winning smile overspread his handsome features as he thought of the approaching dawn and the hours of rest. He could, in fancy, see the proud smile that would illumine Leah's sweet face as she greeted him and held up to him the little Alvan, who with outstretched arms would welcome him home.

He suddenly realized that a dull gray mist had overspread the sky and hid the

stars from view. It soon passed away, but then his keen ear perceived a strange sound. Hark! Could it be the hitherto unobserved roar of the distant river as it plunged down the rocky precipice, or the echoing cry of some wild beast that roamed in yonder broken plain? As the trained ear of the soldier watchman listened intently, he distinguished the tread of an approaching army. His keen eye, alert for danger, seemed to penetrate through the dark gray of the approaching dawn, and detected the distant gleam of metal as a glimmering shaft of light from yonder star fell aslant upon a shield or a helmet, polished bright by the impact of steel in many battles.

### SOUNDED THE TRUMPET

Raising his trumpet to his lips, he sounded once and again the call to arms. The silent city was quickly astir. An aroused populace rushed to arms. The male inhabitants were soon in battle array; and as the morning broke, it brought to the view of the anxious watchers the approaching ranks of an attacking army. When the enemy attacked, instead of surprising the city, as they had hoped, they met with a determined resistance. Hours of fighting dragged by; but at last, the enemies' ranks began to waver. As they broke in retreat, the great gates of the city were swung open, and the victory-flushed defenders, led by their intrepid officers, rushed forth, and falling upon the broken ranks of the besiegers, drove them toward the distant river.

The day was saved. Soon the shouts of the returning victors could be heard ringing through the streets of the city. However, sadness reigned in many homes that night,—bitter mourning over fathers and sons, who had not returned triumphant, but had been carried home sorely wounded or pale in death.

In yonder little cottage, the faithful Leah had watched and prayed all through the day. Time and again little Alvan had looked expectantly toward the door, for the familiar face of his soldier sire. The great orb of day was sinking from view beyond the western horizon, when, for the hundredth time, the anxious eyes of Leah searched the narrow street that stretched from her home to the market place. In the distance, she sees a group of men approaching. Onward they come—yes, they are coming toward her. They are opposite the entrance to the little courtyard. She recognizes Philip, the captain of the watch; and a group of dusty, battle-scarred men are with him, bearing a burden in their midst. A strange faintness comes over her; but with a prayer to Jehovah for strength, she calmly walks down the path to meet the on-coming group.

There in their midst, tenderly borne by blood-stained but loving hands, is the broken body of her beloved. As she comes near and gazes into his face, a smile lightens for a moment his pale and pain-drawn features. Ah, there is life and hope! With a feeling in her heart like the song of a bird, she leads the way into the humble room. They told her how he had fallen in the thick of the fray. He had lain unconscious for hours; and as the returning soldiers were gathering up the wounded and the dead, they had discovered Abner, the



watchman. They had thought him dead, but found that he still lived. Since the victory was due to his faithfulness, a grateful populace would have cared for Leah and little Alvan if Abner had been slain; but how much better to have him back alive!

Under the tender care of loving Leah, the watchman soon regained his strength; and once again his clear voice could be heard through the stillness of the night, in clarion tones announcing, "The second watch, and all is well;" or mayhap at the earliest signs of dawn, "The night is far spent; behold, the morning cometh!"

#### "HAVE SET THEE A WATCHMAN"

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33: 7-11.

And so the watchman on Zion's walls must "cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." He warns the world of the awful nature and terrible results of willful sin. He warns the church of the danger of the approaching and encroaching worldliness, pride, infidelity, and impending doom. Faithfully at his post he must do this, or the blood of souls will rest upon him.

#### MUST KNOW THE TIME

As the watchman on the walls of the ancient city searched the heavens, God's great natural clock, that he might tell to an inquiring voice the time of night, so will the faithful watchman on Zion's wall study God's word, the accurate clock of prophecy, which to the humble searcher tells the time of the night. So must the watchman not only know the danger and terribleness of sin, but he must know how to tell time.

Over and over again has the great hand on the dial of the prophet's clock marked the approach of some momentous event in the history of God's dealing with humanity; and only those who knew how to tell the time were prepared for that event. To-day that great hand is pointing to the hour just before the dawn of God's eternal day.

And here and there, from among the lethargy-bound dwellers of Zion, some are being aroused. Some soul, tired of the long night of sin, and restless for the breaking of a better day, is heard crying to the lonely watcher, "Watchman, what

of the night?" Close upon the cry of inquiry comes the answering shout in tones of triumphant joy: "The night is far spent, the day is at hand." "Behold, the morning cometh." "Awake, awake; put on thy strength, O Zion." Eternity's day is soon to break.

"Oh, it must be the breaking of the day!  
Oh, it must be the breaking of the day!  
The night is almost gone,  
The day is coming on.  
Oh, it must be the breaking of the day."

## Vagaries of the Futurist

(Continued from page 1)

flood of books and magazine articles and from thousands of pulpits, is what is called *Futurism*—a term that can best be defined by an explanation. And as we study briefly what is taught under this system, I would have the reader distinctly remember that these views are held with so little mutual disagreement that they may be said to be the unanimous belief of the people.

#### WHAT FUTURISM IS

Futurism is a method of interpreting such prophetic books of the Bible as Daniel and the Revelation.

There are many good things about it. Futurists teach that this is an evil age; that, so far from the world's being gradually converted, the world is rapidly becoming worse and worse; and that soon, very soon, we know not how soon, Christ will come and take His faithful people to Himself. They have no faith in the widely popular "social gospel," and they have no confidence in the religious-political efforts to make the world better which occupy so large a part of the life of "liberal" clergymen. Futurists also, as might be expected of people who are watching and waiting for their Lord to return at any time, lay great emphasis on the new birth and all that goes with genuine heart religion.

But the features of their system that differ from ordinary purely Bible Adventist doctrine must now be considered. Futurists teach that when Christ comes for His people, the wicked will still be left here on the earth alive; and that following this event, being thus abandoned by the people of God and even by the Holy Spirit, the wicked race of mankind will rapidly develop the climax of iniquity and blasphemy, as portrayed (they think) in the "man of sin" (2 Thessalonians 2), the blasphemous "little horn" of Daniel, and the leopard beast and the two-horned beast of Revelation 13.

#### MANKIND ABANDONED

This climax of apostasy, as they teach, will cover about seven literal years, included in which are the 1,260 days (literal) that are mentioned so many times in the prophecies. The second beast of Revelation 13 is declared to be the final and personal antichrist; and thus the enforced worship of the beast and of his image takes place in this future period of time, after the church has been caught away from the earth, and the whole race of mankind have been abandoned to their own evil ways, forsaken of the Holy Spirit and of what Christ called "the salt of the earth." Following this climax of apostasy, Christ will again come to the earth, this time to take vengeance on them that have rebelled against Him

and have persecuted and slain His people. Thus the name "Futurism" comes from the interpretation which puts all the larger part of the book of Revelation, with much of the book of Daniel, not in the past, as Adventists teach and most of the older commentators taught, but over in the future, these prophecies clustering around a real man, a personal antichrist, who is yet to appear on the earth after the "rapture," or the taking away of the church at the second coming of Christ.

I would not thus specify these erroneous views regarding such solemn matters, were it not that many of my readers are wholly unaware how widespread is this teaching, and how generally these main points are agreed upon by those who are now aggressively teaching the imminent second personal coming of Christ.

#### HOW HE WENT TO ROME

But the history of this doctrine, or of this method of prophetic interpretation, is very much against it.

Luther and the other Reformers all taught that Rome is the power spoken of as the "man of sin," and the beast of Revelation 13, and the scarlet woman of Revelation 17, and the "little horn" of Daniel 7. Indeed, it was only after he became convinced that Rome is the antichrist of prophecy, that Luther was emboldened to break entirely from Rome.

Conversely, it may be noted that when the Tractarian (or Oxford) movement began, in the fourth decade of the nineteenth century, great concern was shown by these pro-Romanists in getting rid of what was then known as the "Protestant" interpretation of prophecy, practically identical with the interpretation adopted by the SIGNS OF THE TIMES.

As Cardinal Newman informs us in his autobiography, he was long held back from accepting peculiar Romish views, by the notion which he had earlier in life received that the pope is the antichrist. "When that opinion was once demolished to his satisfaction," says Dr. C. H. H. Wright, "he proceeded comfortably on the way toward Rome." ("Daniel and His Prophecies," introduction, page 14.)

#### ORIGINATED BY A JESUIT

And many another person before and since has been started "comfortably on the way toward Rome" by the same means; namely, a false interpretation of prophecy, which tones down or entirely silences its tremendous indictment against that power which occupies so large a place in the books of Daniel and the Revelation, according to the "Protestant" interpretation.

For it needs to be distinctly understood that the Futurist method of prophetic interpretation originated with Ribera, a celebrated Jesuit expositor, about 1585, and was soon taught by all the Romanists of that day in their controversies with the Reformers. Hence, as this method is manifestly in the interests of the Romish church, as it originated in the work of a Jesuit, and as the opposite method has for generations been known as the "Protestant" method of prophetic interpretation, the reader will probably not need any other facts to decide in his own mind which of these methods to prefer. Indeed, it seems amazing that intelligent men—men who manifestly



have no sympathy with Rome or her doctrines or methods—should in this instance, at least, be found distinctly on Romish ground.

But when we look a little more deeply into the matter, this does not seem so strange after all; for a consistent application of the "Protestant" method of interpretation soon discloses the fact that Rome is the one that has sought to change the "times" and the "law" of God (Daniel 7: 25), and that it is as a reform against this change that the third angel's message of Revelation 14 is directed. Hence the conclusion is inevitable that the movement represented by the SIGNS OF THE TIMES is a distinct fulfillment of this prophecy; that this warning against the beast and his image is now due, and is in reality now being given to the world; and that as soon as it has been fully given to "every nation, and kindred, and tongue, and people," the opening heavens will disclose the white cloud and the form of our returning Lord. Our Lord Himself declared that "this generation" which hears this proclamation, "shall not pass, till all these things be fulfilled."

#### WAS THE CHURCH IN DARKNESS?

And how strange, how absurd, to say, as the Futurists do, that the long interval of more than eighteen hundred years from the time of Christ's first coming to His second, is a total blank, so far as the chief prophecies of Daniel and the Revelation are concerned!

The great God of heaven gave the Jewish church a minute and accurate foreview of the events leading up to the crucifixion of Christ; and we are asked to believe that in the prophecies of Daniel and the Revelation, He has also given a minute and accurate portrayal of the seven years following the second coming of Christ, for the benefit of the Jews when restored to Palestine after the "rapture" of the Christian church, but that of the long period of eighteen centuries between these two events, the Christian church has been left in utter darkness, so far as these prophecies are concerned.

During this long period of nearly two thousand years, the papacy persecutes the people of God; but according to Futurism, the God of heaven did not think it worth while to say anything in prophecy about these matters or these times. Instead, we are asked to believe that practically the whole of these elaborate prophecies are focused on the short period of some seven years after the coming of Christ, and after the Christian church has been caught away to glory.

#### IS IT SO ABSURD?

But the Futurists also teach that when the church is removed from the world, the Holy Spirit is also withdrawn, and the apostate world utterly abandoned to Satan and his representative, the antichrist. The people of God, who are called "the light of the world," are removed; and the Holy Spirit no longer acts as a reprover of sin, no longer calls men to repentance, no longer operates to regenerate and convert souls, or to beget in them the new life of God.

Yet, at that horrible time, under these anomalous conditions, men and women all over the earth are warned not to worship the beast and his image, though

threatened with death for such refusal. Though they have no Holy Spirit to prompt them, no Comforter to strengthen them, the men and women of that time are expected to develop the old-time martyr's faith, and to sacrifice their lives willingly for their religion. They are even expected to sound fearlessly a world-wide warning against this false worship of the beast and his image (a literal image, to be set up in a literal temple at Jerusalem); and they are supposed to develop "the testimony of Jesus" (Revelation 12: 17), or "the spirit of prophecy" (Revelation 19: 10), among them, without the slightest assistance from the Spirit of God. And in this awful conflict with Satan and the antichrist, who work "with all power and signs and lying wonders," the Holy Spirit utterly abandons the few who desire to remain faithful to God, and they must get along as best they can all alone.

To such absurdities are we driven by this strange Futurist method of interpretation. But how thankful we should be that there is a better way, a way not only in harmony with the general principles of interpretation taught by the Reformers and by the best scholars of past generations, but also in full consistency with the rest of the Bible, as to the great principles of the plan of redemption!

The prophecies of Daniel and the Revelation are of the utmost importance to our age and our generation, and a correct understanding of them is assuredly the key to a right understanding, not only of world conditions, but also of the rest of the Bible. Let us resolve to study these divinely inspired writings, that we may be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.



*"Do not regard it as self-denial to let the men in the trenches have the meats, the grease, and the sugar; for all that these foods contain is found in the cereals, the nuts, and the fruits, in a much purer form."*

## Parched Corn and Fruit

BY DANIEL H. KRESS, M. D.

**"THEY** did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but *they did eat of the fruit of the land of Canaan that year.*" Joshua 5: 11, 12.

For forty years, God had miraculously provided manna for the children of Israel in the wilderness. Now that they had reached the land of promise, the manna ceased, and they ate of "the old corn of the land" and "the fruit of the land." This included all the cereals and the nuts and the fruits.

It was an ideal diet, one that contained all the elements of nutrition, and in their purest and most desirable form.

Fruits and nuts make a complete food. The elements lacking or deficient in the one are supplied by the other. Nuts are rich in protein and fat. They are therefore both meat and butter. Fruits contain the sugar and the acids. On such a

diet, it is possible to live and enjoy good health indefinitely.

The cereals are in themselves almost complete foods. They contain practically all the elements of nutrition, and in about the right proportions to meet the demands of the body. Bread may therefore fitly be termed "the staff of life." Cereals, with fruits—which include olives, nuts, figs, raisins, persimmons, etc.—make the most wholesome and the most nutritious of meals.

The old corn, they parched before it was made into bread. Parching aids greatly in the digestion of the starch.

Invalids can eat the crust of bread, when the inside of the loaf would cause serious digestive trouble.

In parching, the digestive process is carried forward to the point where only a four-minute exposure to the ptyalin of the saliva is sufficient to convert it into sugar. Starch indigestion is due to the use of unparched or raw starch.

To those who have a small hand mill for grinding their grains, I would recommend that they parch the wheat or



other cereals they may use in making bread. The parched grain is easier to grind, and it grinds much finer. It also makes a more palatable bread, and is much easier to digest.

Do not regard it as self-denial to let the men in the trenches have the meats, the grease, and the sugar; for all that these foods contain is found in the cereals, the nuts, and the fruits, in a much purer form.

#### CAPABLE AT NINETY

This was the food of Daniel's choice. Instead of the meats and the wine, he said, "Let them give us pulse to eat, and water to drink." Daniel 1:12. Upon this food, he was able to keep in health and do his work faithfully and well. When ninety years of age, he was still capable, as prime minister of the Medo-Persian empire, of conducting the affairs of the nation so satisfactorily that his enemies had to admit, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Daniel 6:5.

With such a testimonial on record, the arguments favoring a meat, grease, and sugar diet should not have much weight. The demands made by the government for meatless days, greaseless days, and sweetless days, are not unreasonable. If carried out cheerfully and intelligently, they will result in improved health. We are merely being led back to the original bill of fare, the food given to man at the beginning. Genesis 1:29; 2:15, 16.

### Should Interpret Itself

BY ALBERT E. PLACE

ONE of the many evidences that the Bible is the word of God, is the fact that in all the wars waged against it, it has faced the foe without flinching, stood the test, and vindicated its assertions to be of God.

Among the worst enemies of the Bible are the men and women who say: "The Bible does not mean what it says. The literal rendering is of minor value, but I will tell you what it means."

This is equivalent to saying that God does not mean what He says, but I can tell you what He means. Such a view debases God to a position below a mortal man.

The best proofs of the inspiration of the Scriptures, hence the best evidences as to what the Bible means, are to be found, not in man-made comments about the Bible, but in what the Bible says.

Therefore the best commentary on the Bible is the Bible. The best way to understand the Bible is to study the Bible. Jesus Christ said, "Search the Scriptures." He never told any one to search what men said about the Scriptures.

If His advice were followed, all students would be held to one authority. By any other process, we are liable to have as many authorities as students.

We do not in any sense condemn, neither would we belittle such men as Liddell, Scott, Clarke, Barnes, Kitto, or their commentaries. They have done a great work, and have helped many to a better understanding of God's word. But the success of any or all these men has been proportionate to their success in

helping the people to understand what God says, rather than what they think about what He says.

#### EIGHT INTERPRETATIONS

Origen's system demanded eight different interpretations of each scripture. His words were, "The Scriptures are of little use to those who understand them as they are written."

None but the highly educated could understand all these meanings, hence none but the educated had the right to read or teach the Scriptures. This principle kept the Bible chained in the monasteries for centuries.

This principle led the Jewish priests to write the Talmud. The Talmud was a book which told the people what the Scriptures meant. Later they had to have a book to instruct the people what the Talmud meant, in what it said about what God meant by what He said.

Present-day priests—yea, "Protestant" priests—are not satisfied to chain the Bible to the pulpit, or to tell the people what God means by what He says; but some are going a step further, declaring that this verse, that chapter, this book, and that book, are not Scripture at all. "Civic righteousness," "social service," "Christian Science," "the fatherhood of God and the brotherhood of man," are taking the place of the voice of God from Sinai's top, and the Sermon on the Mount.

If ever there was need for a mighty call to "Bereans," if ever there was need for the men who tremble at God's word, if ever there was a time when preachers were needed who were "determined not to know anything . . . save Jesus Christ, and Him crucified," if ever there was need for a coming back to the old family Bible, that we may bear its saving truths to a wounded, bleeding, dying world, that time is now.

### Uplifting Forces in the Philippines

(Continued from page 8)

pel service. Professor I. A. Steinel, principal of the academy, and his associate teachers are enthusiastically pushing their work; and to all, it seems that the possibilities and prospects of the educational work are excellent.

Outside of Manila and the surrounding provinces, three missions have been established. From Northern Luzon came Pastor Roy Hay and his native staff of evangelists, bringing tidings of a goodly number of baptisms during the recent months, and of the doors of opportunity that are now open before them. Pastor E. M. Adams and Dr. Carlos Fattebert from the southern islands told of the providential experiences that have come to them in the establishment and progress of the gospel message in their respective fields.

Certainly we have great reason to praise the Father above for the good hand of our God that has been with these missionaries, and that has in these few brief years given them such phenomenal results. That which inspires them in their labors is the confidence that this gospel of the kingdom will be carried to all the world in this generation, and that the labors of this generation will be ter-

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minated and crowned by the Lord Jesus Himself coming in power and glory.

Dear reader, could you have been present at this recent gathering, to witness personally the results of sacrificing labor and divine grace, you would with us be constrained to send out anew the appeal:

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## They Are Not Melancholy

A LINE on the editorial page of a certain influential paper says, "Sects proclaiming the end of all things need only to glance at the papers to have their melancholy faith accentuated."

If the writer has reference to those who are looking for the Lord to come, he should understand that they are not proclaiming "the end of all things"; neither are they "melancholy"; nor is their faith a melancholy one.

They are only proclaiming the end of all things sinful. They are merely proclaiming the end of all the misery and suffering there is in this world, occasioned by the reign of sin.

But while they are proclaiming the end of these things, it should be heralded everywhere that they are also announcing that the end of sin, which takes place at the second coming of Christ, will be the beginning of everlasting joy for every righteous soul that has lived upon this earth from the days of Adam until now.

The Lord's coming is almost here. The great resurrection day is right before us; and those who may be prepared to participate in the splendid realities of that great day will soon be shaking hands with Abraham, Isaac, and Jacob, in the kingdom of the eternal God. They will soon be joyfully conversing with Moses and the prophets amid all the splendors of eternity. Yea, more glorious and more desirable still, they will soon be thrilled with the ineffable joys of standing in the presence of Him who gave His life in order that we might reap the blessings of eternity.

Oh, let it be known in all the world, that this faith is not a "melancholy" one. It is the "blessed hope" which cheers and thrills the soul with inexpressible joys, even amid these scenes which are filling the hearts of the men of the world with untold perplexities and horrors.

## The Age of Enlightenment and of War

SOME one has recently made the statement that there are some fifty-one million men under arms on the various battle fronts in the Old World. The different nations, for obvious reasons, are not giving out the exact number of men they have on the battle field, and the gentleman's guess is probably fully two and a half times more than the facts would warrant. But no one would be likely to dispute the suggestion that in all probability there are on the hundreds of miles of battle fronts at least twenty million men in the fighting forces.

And Colonel A. D. Kniskern, of the quartermaster's department of the United States army, is reported to have

stated, in a recent speech in Chicago before the members of the Association of Commerce, "that for every man carrying a rifle, there must be forty men supplying him with food and munitions."

If the colonel's figures are approximately correct, a little computation would readily show that fully three quarters of the inhabitants of earth are engaged in the war business. That is, they are either in the trenches fighting, or else they are in the homeland working night and day to support those who are on the fields of combat.

This awful strife that is absorbing fully three fourths of the energies of the world came as a mighty explosion into the very midst of our most boasted age of civilization and enlightenment. Yet why should we be surprised?

The prophecy of Daniel points to the time of the end as a period when "many

not only of this nation, but of the world, also demand a like representation? And will not these things be a great step toward the formation of the religious despotism called for in the prophecy of the Apocalypse? The developments along this line will be interesting to watch.

## Growing Contempt for Authority

A LATE issue of the *Catholic Standard and Times* has the following significant sentence: "It is enough to cause a shudder in the mind of any parent of either sex who reflects seriously on the value of human life and its meaning and its responsibilities, when they see around them and hear what is daily transpiring to illustrate the want of reverence for the things of God and of the family, the contempt for parents and all others in authority, when the question at issue is whether it is the children are to rule the domestic circle or their elders."

These well recognized conditions should have a very definite meaning to us. There is indeed a great "want of reverence for the things of God and of the family." There is also "contempt for parents"; and it is most literally true that in many homes, the children, rather than their fathers and mothers, "rule the domestic circle."

Men have been teaching that the world would become better and better, and finally all be converted before the Lord Jesus Christ comes. But the Master Himself, when here, asked the earnest question, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

While disobedience to parents and the mere "form of godliness" without the power are among the things that the apostle Paul tells us would make "the last days perilous," he also speaks of those who would be "trucebreakers, false accusers," those who would be lacking in self-control, and who would be fierce; also of the prevalence of disrespect "to parents"; and such characteristics would naturally develop men who would treat all authority with contempt.

The conditions of this time should be no surprise or perplexity to the individual who is carefully studying and closely following the divine Book.

MINISTER OF MUNITIONS WINSTON CHURCHILL, at the American Luncheon Club in London, is reported to have said, "Probably the worst Armageddon is yet to be encountered, but we do not lack confidence in the final result." Yes, the real Armageddon lies on ahead. All the war that we have had so far is but preliminary to it.



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## "WHEN A MAN'S DOWN," THEN ENMITY ENDS

This photograph, taken after the great attack on Potsdam farm in the battle of Menin Road, is not unusual. A British doctor in his white operating robe is a true "angel of mercy" to the German wounded. The fact that the wounded are the men whom they are fighting does not enter into their treatment, and the enemy wounded are cared for just as tenderly and carefully as a Tommy would be.

shall run to and fro, and knowledge shall be increased." Daniel 12:4. The time of the end, then, according to this prophecy, was to be a period of great enlightenment.

The book of Revelation, as well as numerous other Bible prophecies, also points to the time of the end as a period when the nations shall be angry, and the spirits of demons will be filling the kings of the earth with the furies of destructive war.

The predictions of the ancient prophets and the conditions of to-day most accurately fit together; and each individual knows that when these stupendous facts are viewed in the light of the divine prophecy, a conviction comes into the soul to impress upon the mind the correctness and the dependableness of divine foreknowledge.

It is urged, in many quarters, that the pope must have a representative at the peace council when war shall end. Will not the federated Protestant churches,