

# Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, APRIL 16, 1918

NUMBER 16

## A Soul-Cheering Message

By MILTON CHARLES WILCOX



THE crisis of the ages is upon the world. A monstrous war, beside which all other wars of earth pale into insignificance, is devouring men. Pro, anti, or neutral, it affects us all at every vital angle. What and when will be the outcome? How and where will its wreck and ruin leave the world? The *Springfield Republican* said, when the war began, "Writers who can tell a stupefied world what this frightful portent means, who can throw light on the great feudal problems of the race, and give some hint as to its destiny, will have an attentive and even anxious audience."

Millions are asking what it means, what the end will be. Shall we follow those who see a holy brotherhood springing from this hatred of hell, generated by greed of power, and gold, and lust, stimulated by strife and bloodshed? Shall we follow some one of the delusions of the last days, like Spiritualism, Christian Science, New Thought, or Higher Criticism, which leave us with no foundation, no guide, no divine Saviour? Or shall we follow the Bible?

Has God a message and a remedy now? He had in the days of Noah, of Elijah, and of John the Baptist. Has He now?

The world was practically at peace when our Lord came, even though the darkness of heathenism was spread over

it. Still God had a message for that time. The world is at war now, war in the darkness of a world that has had Christ for nearly two thousand years; yet how few there are that even pretend to know the way out of the murk and night of sin and war that is upon us! Has God a message now? Does it bear the "hall marks" of God? Is it characteristic of His work in all ages?

If He has a message, it is certainly founded in the eternal principles of righteousness by faith, the faith that works by love, the love that keeps the commandments of God and counts them not grievous. Galatians 5:6; 1 John 5:3. It is based in the prophecies of God's word; for He has told us, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. We thus read: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19. If He has a message now, that message should be based upon the prophecies in God's word. Noah's message was so based; the messages of Moses, and John the Baptist, and Jesus were founded in the prophecies of the Word.

One of the characteristics of God's messages in the past is that they started small, in a weak (Continued on page 10)



San Francisco's Civic Center Auditorium, where the World Conference of Seventh-day Adventists convened.

## Said in Few Words

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

SUNDAY.—Luke 15: 6. "Wonderful to think of our Saviour's joy over every sinner found by grace!"

MONDAY.—Luke 3: 21, 22. "True prayer always opens heaven."

TUESDAY.—Matthew 2: 3. "No one ever troubled the wicked man as much as Christ."

WEDNESDAY.—Isaiah 26: 3, 4. Other-wise translated: "The mind that is firm Thou wilt keep in peace, peace; for in Thee he trusteth. Trust ye in Jehovah forever: for Jehovah is Jah: a rock of ages."

THURSDAY.—Zephaniah 3: 17. "Does He rejoice over me with joy? does He rest in His love? or do my life and conduct disturb His peace and quiet?"

FRIDAY.—John 1: 18. "Apart from Christ, the infinite God must always remain an infinite secret."

SABBATH.—Luke 5: 8. "Consciousness of sin produces consciousness of deserved separation from holy beings—here and hereafter."

ERNEST LLOYD.

### The Greatest Trial

ONE of the most conclusive evidences we have that God is just, is in the fact that He is going to submit the judgment of the finally impenitent to the saints, who shall inherit the kingdom.

Christ said, "I spake openly to the world; . . . and in secret have I said nothing." God's dealing with the human family always will bear the searchlight of truth and justice. He is willing that the entire world should look on and see His dealings with the human family.

As a final test of His justice, He is going to allow man to sit in judgment upon those who have refused to obey Him. This will be an everlasting guarantee to the universe that every case has received its just reward. John says, "I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." For one thousand years, the court of heaven will be in session. That will be the greatest trial ever called. God will be the presiding Judge, Christ the prosecuting attorney, the angels the witnesses, the saints the jury, and the lost will be the defendants. Here the saints, for one thousand years, will carefully weigh the evidence as case after case and name after name are brought before them. Not only the evil deeds of the defendants will be taken into account, but "every secret thing, whether it be good, or whether it be evil." Both sides will be considered; and at the end of the thousand years, after every name has passed in review, this great jury of the saints will bring in their verdict of "Guilty." Daniel says, "Judgment was given to the saints of the Most High." Paul says: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"

Doubtless each generation of the righteous will take a prominent part in judg-

ing the corresponding generation of the wicked. For instance, Adam and the saved of his generation will judge that same generation, Noah and the seven souls saved with him in the ark will judge their generation, and so on down to the remnant church, who will judge the last generation on the earth.

Psalm 87: 6 says, "The Lord shall count, when He writeth up the people, that this man was born there." He considers their opportunities and the light they have had. The people of the last day could not judge the people of Adam's day except upon circumstantial evidence, and that does not enter God's plan.

Let us send our sins beforehand to judgment, that they may be blotted out before the day of vengeance.

A. E. HAGEN.

### Nothing Ever Stopped It

THE late H. L. Hastings, speaking of the progress of the gospel in the face of opposition, said: "They [the apostles] went where the Romans told them not to go. The lions gnawed their bones; but old Rome went down with her idols, her slavery, and her abominations; and the messengers of God went on with their story." Nothing can stop the work of God.

The revelator was sent to Patmos in order that he might not preach the Word; but when man thought he had buried the message, God gave it a wonderful resurrection. "What thou seest, write," was the command of the Saviour to His servant, "and send it to the churches." John has been preaching ever since. His words are translated into hundreds of languages, and known in every clime. God may bury His workmen, but His work goes on.

G. B. THOMPSON.

### Our Personal Battles

THE warfare of our souls may be likened to the terrible warfare that has thrown its arms about the earth. The land, and the sea, and the air are given to awful scenes of battle, with no surety of peace—a grapple for life or death.

On land is the marching of millions, the thunder of mighty guns, the pits of blood, the ravaged homes. The sea, above and below, is astir with death-dealing instruments of war. Submarines move in secrecy, deep and far, to their work of destruction. The air, made for man and beast, a life-giving element, is filled with the enemy's craft, swift as the lightning, bent on another's ruin.

Every moment, we are battling for eternal life or eternal death, with the archenemy of our souls. In our lives, our deeds go marching on, bringing us to victory or defeat. We are fighting for one or for another. There is no neutral ground when the whole world is at war. Neither can there be where every child on earth is under one or the other of the only two banners in the universe,—God's or the deceiver's. By our deeds we shall

be judged. And, oh, the influence for good or for bad that must be reckoned in the account!

In the deep, fathomless under-sea of our lives, we must meet the enemy of our thoughts, hurling his torpedoes of evil. How we must keep vigil! For those unwelcome thoughts of our failures, thoughts of our brother's mistakes, thoughts of selfish gain, or thoughts of wanton pleasure, must be overcome by thoughts of our coming victory, of truth, honesty, justice, purity, love; and if there be any virtue or praise, think of these.

One blessed thing,—the enemy cannot read our thoughts, but he can see the ensign that floats above the surface; and if our words and actions speak for Christ, his designs will come to naught, and he will flee from us.

"Out of the abundance of the heart the mouth speaketh." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And who can tell how swiftly a word will fly, or when it will stop, what heart it may pierce, or what spirit born of God it may quench? But if we will, our words may fly on through eternity, shedding heavenly influences as everlasting as the throne of God.

So in the warfare of our lives, good thoughts, good words, good deeds, are our safeguards. They baffle the enemy's attack. They are our Red Cross means for saving souls. They are written in the books of heaven. They seal our salvation.

A. M. TODD.

"THE servant of the Lord must not strive; but be gentle." In other words, he should be a *gentle* man. Jesus said to His disciples, when sending them forth upon their mission, "Behold, I send you forth as lambs among wolves." A lamb is one of the most harmless and most helpless of all creatures. It is unable to protect itself. It does not pretend to do so. It needs a shepherd's care. A wolf will fight and defend itself. Those who are sent forth as missionaries are lambs, not wolves.

D. H. KRESS.

If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him!

MRS. E. G. WHITE.

To regard the accomplishment of anything that ought to be done, as impossible, is to limit the power of God. Nothing is impossible with God, as regards His power to do; and He delights to work through human agency.

J. W. LOWE.

"You say you know men who have eaten big meals all their lives and are still living; but the fact that they are able to crawl around is no evidence that they are alive."

# Heaven Is Closing Accounts

BY STEMPLE WHITE

"Our divine, Big-Brother Intercessor pleads the merits of His own shed blood before the Father in behalf of the repentant sinner."



FOR nearly six thousand years, this revolted world has been staging a most terrible tragedy. The seeds of disobedience have grown to monstrous proportions, and its baleful fruit has cursed earth's inhabitants. The thoughts of men's hearts are evil continually. Every species of crime is rampant; the earth is filled with violence; and blood has flowed like rivers. The world's tears are unable to quench the fires of hatred, envy, and passion that rage in the human heart. Resolution, education, and legislation have utterly failed to stem the tide of woe which is swiftly engulfing this sin-cursed earth, long poisoned with the deadly germs of sin.

Back in Eden, when man stood in need of a Saviour, the Son of God promised to assume man's liabilities and die in his stead. In due time, Jesus paid the price of human redemption on Calvary's cross, after having obeyed, in our flesh, the divine moral law of which He was giver. He was also resurrected to the flesh, and glorified to continue eternally the same life of righteousness.

He did not come to this world to annul the law of God and thus start another rebellion, but He came to do His Father's will,—to uphold the government of heaven, and to put down the rebellion which Satan started. So in the heavenly sanctuary to-day, our divine, Big-Brother Intercessor pleads the merits of His own shed blood before the Father in behalf of the repentant sinner, saying, in the touching words of Philemon 18, "If he hath wronged thee, or oweth thee ought, put that on mine account."

## ANGELIC ACCOUNTANTS

Heaven has entered into accounts with earth. Angelic accountants are keeping perfect records of all human action, even to every idle word and thought. Matthew 12:36. The Lord is to come as King, to take account of His servants. Matthew 18:23 with Matthew 25:14, 19. All must give account of their stewardship. Luke 16:2. Man may parcel off the earth and its treasure in exorbitant barter to his fellow man; but back of it all is the truth, that "the earth is the Lord's, and the fullness thereof." Psalm 24:1. Even we ourselves are blood-bought and are not our own. 1 Corinthians 6:20; 1 Peter 1:18, 19. To all the world, in the many strange tongues,

Heaven's direct subpoena is being delivered. Romans 14:10-12. God would not close accounts and square the books once and for all without first notifying man to that effect; and so it is written, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

The certainty of final judgment has thus been announced. Acts 17:31. None can evade it. Hebrews 4:13. The very time of the opening of its investigative sessions has long been posted. Daniel 8:14. The code standard by which every soul will be tested is not the variable mandates of earthly powers, but the unchangeable law of Him "with whom is no variableness, neither shadow of turning." James 2:10-12; 1:17. The very name of the great Judge who is presiding has also been published. Daniel 7:9.

## KNOWS ALL ABOUT YOU

How searching will be the judgment! The great Judge knows all about you, even your very thoughts. Proverbs 15:11; Psalm 139:1-5, 12; Job 42:1, 2. Every secret thing will be revealed and weighed. Ecclesiastes 12:13, 14. Man may use "hush up" money in earthly courts, but he cannot bribe that impartial Judge. Deuteronomy 10:17 with Psalm 49:1-7. You may hide your crime here, and cover up your guilt before man; but in this judgment, all unconfessed sin will be uncovered. Luke 12:2, 3. Only that which has been covered by the blood of Christ will remain covered. If your own life's record was going to be played off to-night on God's phonograph in your own home town, would you remain to hear it after the announcement? Are your sins forgiven? Do you fear to take the cross-examination stand? Now is the time to make your peace with God, before Heaven closes final accounts.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. True to Bible prophecy, in these "last days," willfully ignorant scoffers mock at the thought of coming judgment. 2 Peter 3:3-5. Over 2,400 years ago, God said that these very mockers would speak a vision out of their own hearts, and declare that the Lord had said, "No evil shall come upon you." Jeremiah 23:16, 17. In verses 19, 20, we have what God says will really take place: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart: in the latter days ye shall consider it perfectly."

Evidences on every hand are loud in their proclamation that Heaven is closing accounts. As announced by Jesus Himself, the social conditions to-day parallel on larger scale the days of Noah, just before Heaven closed accounts with those wicked antediluvians. Matthew 24:37-39. The proud, pleasure-loving cities of earth, soon to be leveled at the coming of the Lord, are like many Sodoms, as Jesus Himself foretold. Luke 17:26-30. Unprecedented fortunes are being heaped together, not only of cash in bank, but of cornered commodities; and while the few rich are getting richer, the many poor are growing poorer. James 5:1-8 has long foretold it; and this intense capital-and-labor struggle, with all its ever enlarging threats of strikes and tie-ups from coast to coast, ought to turn men's eyes and ears to the infallible word of God.

As represented in Isaiah 2:2-4 and Micah 4:1-4, popular cries of "no more war" and "permanent peace" have been doing their "bit" in prophetic fulfillment; though at present, the pacifist stars have been hustled from the wings in the world-wide preparedness drama which the prophet Joel said would be staged. Joel 3:9-16. When this war shall terminate (if it ever does), there will be such a "peace and safety" cry in connection with world peace leagues as has never been dreamed of before—yet only to be very quickly followed by that final continuing whirlwind of war which will ultimately draw all the nations to the Armageddon Waterloo. 1 Thessalonians 5:1-5; Revelation 16:12-17.

On May 19, 1780, when people witnessed that memorable dark day so long foretold by Joel, Jesus, and John (Joel 2:31; Matthew 24:29, 30; Revelation 6:12, 13), many fearfully exclaimed, "The day of Judgment is at hand."

On November 13, 1833, when the great meteoric shower took place, men distressingly cried out, "The day of Judgment is at hand."

In the midst of San Francisco's quake and fire, men of local prominence tearfully moaned that "the end of the world is come."

In the beginning of the present world war, a high Russian official exclaimed: "It is the last Judgment. Every one has handed in his account."

God is going to usher in a new order of things in this old sin-cursed earth. In harmony with His original purpose, sinless man is yet eternally to inhabit this earth renewed. But before He takes over the purchased possession, Heaven must close all accounts. So in all the world to-day the stirring notice is being posted: "Fear God, and give glory to Him; for the hour of His Judgment is come." Revelation 14:6, 7. In that most familiar of all Bible verses, John 3:16, Jesus has long plainly announced the destiny of both believer and unbeliever,—everlasting life to the believer, while the unbeliever must perish. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Reader, take a personal inventory of stock just now. If you should die to-day, would you be saved? Heaven is closing accounts. "Prepare to meet thy God."

# Religion in World Politics

BY JOHN O. CORLISS

IN a large measure, the saying is true that history repeats itself. The one reason for this is that the human mind is so constituted as to follow a common trend, from one generation to another, regardless of theoretical training. Because of this fact, religious reforms of past centuries have failed to amend moral conduct to an extent that seems proportionate to the sacrifices made in their behalf. For instance, when the sixteenth century Reformation gave birth to Protestantism, the new religion bent its energies to subdue by force the old religion which had hitherto persecuted it.

Again, as late even as the early part of the nineteenth century, according to Duruy's history, volume 3, page 470, Frederick William II, elector of Brandenburg, undertook to discipline the churches born of the Reformation, so as to oppose Protestant unity to Catholic unity, even to the Vatican throne. His stated aim was to weld together for this purpose the members of all Protestant confessions into one evangelical church.

The scheme of Frederick William failed simply because it was premature, though its political usefulness, had it succeeded, has never been lost to sight. Indeed, every such contrivance is the legitimate consequence of training which makes religion a prominent part of political endeavor. This condition of things yet prevails in parts of the Old World. The *Literary Digest* for December 15, 1917, speaking of that part of Russia having Baku as its center, says, "To disentangle religion from politics in this remote section is not easy."

The same magazine, in a "Message from Protestant France," tells of the work laid out by the "Protestant Federation of France." The announcement is made that two ministers of that body have been sent across the ocean with this message to the "American Federal Council of Churches": "We desire to enter into fellowship with you in faith . . . with a view of coöperation in solving the problems of to-morrow."

## CHURCH AND STATE CONTROL

What does such a message signify? Let us see. It is quite well known that some of the strongest men of religious thought in America are guiding the policies of the Federal Council of Churches in America, and that these men ardently favor church control of the state. Should a junction be formed of this American compact with European Protestant leagues, it will be readily seen that strong pressure could be brought, in the settlement of the present war, to make religious tests the basis of peace. Indeed, a sentiment of this character already finds favor in many places. As a sample of the opinion being freely expressed, an editorial in the *Los Angeles Tribune* of December 24, 1917, says: "This war will have utterly failed in its purpose unless it is impressed upon all nations that the code of morals which have been set up among men for their individual guidance also shall be ob-

served by nations. Right must rule the world, not might. Justice must prevail, not injustice."

Such a program would mean a league of nations united on some governing religious theory. In fact, many are coming to believe that a desirable peace can be obtained in no other way. A dispatch from London, printed in the *Los Angeles Express* of December 21, 1917, says that Lord Robert Cecil, in a speech in the House of Commons, declared that "a league of nations must be one object of any peace," and that he "would not remain a member of any government which did not make the establishment of a league one of its main objects."

## RELIGION WILL ENTER

True, this strong government officer did not specifically demand that his advocated league of nations should be a religious one; yet from generally avowed sentiment, one must see that in any settlement of the present war issues, religious notions cannot fail to be strongly represented, especially now that the United States, with its twenty or more millions of Church Federation members, has become an interested party in the claims to be made as the basis of a peace settlement.

This ought not to be thought a strange proceeding, considering the records of history. These reveal that when the thirst of Napoleon for world power was forever quenched at Waterloo, the Council of Vienna, composed of delegates from the principal nations involved in the preceding twenty years' world struggle, met and proceeded to settle matters in a way most agreeable to their several distinctive leanings. First of all, national lines were readjusted to satisfy each representative; and then, to provide against the possibility of another such war, a "Treaty of the Holy Alliance" was drawn up and signed at Paris, September 14, 1816.

This treaty asserted, "in the face of the universe, their unalterable determination to take as their rule of conduct, both in the administration of their respective states, and in their political relations with every other government, only the precepts of the Christian religion, precepts of justice, charity, and peace." They therefore bound themselves, in the first article, to regard each other as "brethren," and in the second, "to display to one another an unalterable good will," considering themselves "delegated by Providence to govern three branches of one and the same family, to wit, Austria, Prussia, and Russia," to form but one Christian nation, which should have for its sovereign "Him to whom alone power belongs as His possession."

Duruy, who, in his "General History of the World," volume 3, page 461, records the foregoing, says of this compact, "Thus was crowned, by a mystical and sentimental act, the most self-seeking work of politics." The state of affairs following the establishment of this

compact, fully justified the comment of the historian; for history reveals that by it, and under the term of "universal regeneration," the papacy undertook to dominate again over human will and conscience, as it had done prior to the Reformation. Politics and religion were everywhere in accord, even in Protestant countries, where civil authorities sought alliance with the church.

Religion therefore became the weapon which seemed most efficacious, because it was made the very tool of politics. Under it, Pius VII reestablished the order of Jesuits, which Clement XIV had declared abolished; and from Rome they quickly spread over the world, propagating the theories of papal preëminence. Everything, in fact, was done that could be done to restore the power of the papacy; but the time was not ripe for such an image to the papacy to be formed, and so liberal sentiment prevailed to tip the scale toward tolerance, and thus open the way for the proclamation of the final gospel message of Revelation 14: 6-14, which must reach every nation, kindred, tongue, and people.

But now, as in the Napoleonic régime, all Europe is again under arms to subdue one who it is thought entered the present war with the same soaring ambition which directed the policy of the first French emperor. It is now proposed, as then, to continue the conflict until the cause of the war has been removed, and a world democracy established instead. Should this be done, it would be possible for "them that dwell on the earth" to form an image to the prophetic papal beast which in former times controlled civil government. Is such an outcome of this world war possible? No one can yet say positively what will or will not be done; but in any event, it will pay to watch the trend of developments.

## One Another's Burdens

THE reason why so many people will not be Christians and obey the law of Christ is that they do not fully understand or appreciate what Christianity means. The law is a chain of perfect links. Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." What better law could you wish than this?

Instead of bearing one another's burdens, we generally add to them. If every one endeavored to obey this law, all the strife and commotion we witness from day to day would cease from the earth forever. Why not be kind, sympathetic, and considerate toward others? Isn't it an easy way to fulfill the law of our dear Saviour?

W. E. BELLEAU.

CHRISTIANS should pay but slight heed to their opponents and critics. Why should they spend their time in following the enemies of truth in all their crooks and turns, and waste their energies in efforts to expose their inconsistencies? He who endeavors to meet the aberrations of the hypercritical, or to refute their accusations, weakens the cause of Christ, by withdrawing his services from the front ranks, and using them in profitless enterprises. GEORGE TEASDALE.

# Fulfills the Prophecies and Confounds the Critics

BY CHARLES S. LONGACRE

IT is said that an ancient philosopher refused to look through one of Galileo's telescopes at the starry heavens, lest he should see something that would unsettle his faith in Aristotle's philosophy. Likewise many people fear to look into the Bible and give its teachings a close scrutiny, lest their preconceived ideas and creeds should be overthrown.

The Bible has many assailants, which indicates that it is a worthy Book. A tree that bears good fruit has many clubs and stones hurled at it. But the Bible is a Gibraltar of strength, abundantly able to resist the onslaught of the wildest billows of unbelief and the assaults of its fiercest enemies.

The Bible is its own ablest defender when permitted to speak for itself. God has put at stake His reputation as a revealer of future events, and has given abundant proof of His ability to read the future with unfailing exactness. We shall present a few of these fulfilled prophecies. These furnish some of the irrefutable proofs of the inspiration of the sacred Volume, before which infidelity must stand dumb.

## FULFILLED BY EGYPT

Egypt was one of the most ancient and powerful kingdoms in the early history of the world. Its rulers defied the moral Governor of the world. They were arrogant and haughty. The people lived in luxury and degenerated into debauchery. God inspired His prophets to portray the future judgments of Egypt.

Herodotus informs us that Egypt in her balmiest days contained eighteen thousand cities, and seven million inhabitants.

The Lord said: "The land of Egypt shall be desolate and waste. . . . It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. . . . And there shall be no more a prince of the land of Egypt." Ezekiel 29: 9, 15; 30:13.

The predictions of Jehovah concerning Egypt have all come to pass; not one has failed. Egypt was given as a reward to Nebuchadnezzar, king of Babylon, for

the hard and fruitless service he had undergone in accomplishing the overthrow of Tyre. Afterwards Egypt suffered subjugation by the hands of the Persians; then again by Alexander of Macedonia; then by the Romans; then by the Saracens; then by the Mamelukes; then by the Turks; and at last, by the British, in whose hands its dominion and authority now rest.

Egypt was once the granary of the world; its civilization, the most advanced; and its monarchs were supreme. Now it is largely a barren waste; its civilization, of the basest type; and for many centuries, Egypt has been without a native prince or ruler.

Ethiopia was once a mighty kingdom in Africa, bordering upon Egypt. Like Egypt, it degenerated through luxury, and arrogated itself against God. God, through His prophets, pronounced its doom; and all the miseries which were predicted came upon it in due order.

## PROPHECIES OF NINEVEH

Nineveh, the capital of the great Assyrian empire, whose monarchs erected the most stately palaces the world ever saw, was to be utterly destroyed, covered with filth; and finally its ruins were to become a public "gazingstock."

"Behold, I am against thee, saith the Lord of hosts. . . . I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her?" Nahum 3: 5-7.

This prophecy was uttered more than one hundred years before Nebuchadnezzar, of Babylon, Cyaxares, of Media, and Necho, of Egypt, conquered Nineveh and subjugated the Assyrian monarchs. However, this judgment was not pronounced against Nineveh until one hundred and fifty years after it had averted a former judgment in the days of Jonah, when it heeded the message of God and was granted mercy. But now its inhabitants turned to their ancient whoredoms again, and the Almighty threatened them with a second destruction.

This time, the kings of Babylon, Media, and Egypt fulfilled the judgments of God, laying the city in utter ruins, and covering it with earth and abominable filth of the bottom of the Euphrates River. They covered the mighty palaces of King Sennacherib and all the city with more than a score feet of earth, so that the city might never be rebuilt and reoccupied.

## "THE CRITICS DOUBTED"

This once mighty city was so completely hidden from view that Xenophon and his army of ten thousand Greeks, who sailed past its covered ruins on the bosom of the Euphrates two hundred years later, never discovered a trace of this former magnificent metropolis of the East. For centuries, explorers were unable to find the site where once Nineveh stood.

A little more than a hundred years ago, the critics of the Bible said: "There never was such a city as Nineveh. There is no trace in history of such a city. It is a theological fiction or myth." But when the Rosetta stone and the Behistun rock were discovered, and the key obtained to the hieroglyphics and cuneiform writings of the Orient, historic records were found which spoke of Nineveh, and its mighty monarchs who ruled Assyria.

## BECAME A GAZINGSTOCK

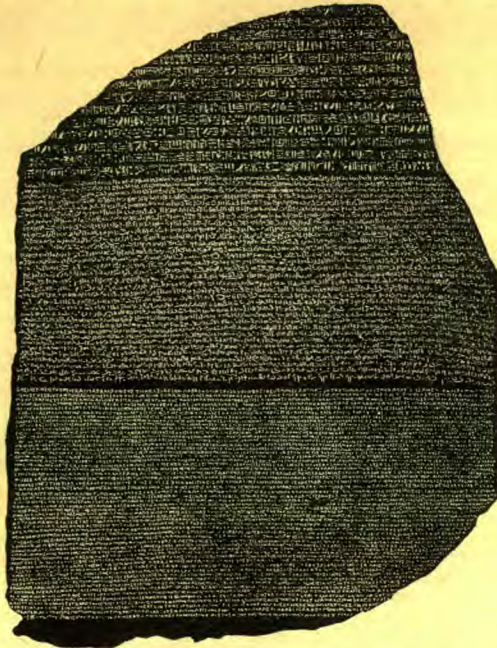
A little later an explorer observed a large mound of earth near the banks of the Euphrates River. He took his pick and shovel and dug down through some fourteen feet of earth, and came upon a wall. A little more excavating revealed carvings upon the wall. After more extensive digging and clearing away of rubbish, the great palace and library of Sennacherib, king of Assyria, were discovered. To-day Nineveh and its remains, which have been covered with abominable filth for more than two thousand five hundred years, are a public gazingstock. Hundreds of thousands of spectators are looking annually upon some of its relics and ruins now on exhibition in the large museums throughout the world.

When we comprehend that the prophets uttered these prophecies concerning the future of Nineveh even before the city had reached the height of its glory and magnificence, and then realize how long the vision tarried before its ruins became a gazingstock to the world—even down to the nineteenth century—we are forced to exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11: 33. Truly such wonderful prescience and foreknowledge is more than human—it is divine.

FOOLISH as was the man who built his house on the sand, we never read that he went right back, after his house was razed, and built it again in the same place. God forbid that we, after finding out how foolish we were, should return and build again upon the rudiments of this world. Colossians 2: 8.

ORVA LEE ICE.

IN prayer meetings, pray *for*, not *at*, one another. M.



# The Undying Worm

BY GEORGE B. THOMPSON

ONE scripture which is relied on by the believer in the eternal torture of the wicked is Mark 9:45, 46: "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

Those who believe in the consciousness of the wicked, seem to regard as an impregnable Gibraltar the words "worm dieth not." These words, they tell us, refer to the conscience. They talk about "the tooth of conscience," about "the worm of conscience that will never cease to gnaw." But this construction is wholly gratuitous and traditional. There is nothing elsewhere in the Bible, or in the text itself, to warrant any such conclusion. Besides, the conclusion, when reached, contradicts the teaching of the Scriptures as a whole, and sets forth one of the most monstrous and God-dishonoring doctrines in the whole line of Christian theology—the eternal torture of sinners.

## TAKES A RECONNOISSANCE

At the risk of being thought venturesome, I will reconnoiter about this supposed untakable Gibraltar, and subject the arguments adduced to the searching investigation of the word of God. One writer well says:

"The venerable gloss that the 'worm' here is a symbol of the sinner's conscience, like other ancient imaginations of similar value, must give way to opposing evidence. It is indeed a difficult lesson for a Roman Catholic to learn, that those words of Christ to Peter, 'Thou art Peter, and on this rock I will build My church'—inscribed in vast letters around the dome of the great papal cathedral, and used in controversy for thirteen hundred years—have no real reference to Saint Peter's supposed successors in the see of Rome; yet that and other hard lessons must be learned by students of Scripture. Here the Saviour's words are plainly a citation from the last verse in the prophecies of Isaiah—where the context proves that the 'worm' stands naturally for *putrefaction, the concomitant of death*, and in this case the death of those 'slain by Jehovah.'

"The effect of being eaten by worms, in contrast with the eternal life of the saved, as it appeared to Isaiah, may be seen in chapter 51:6-8."—"Life in Christ," page 407.

The scripture referred to, Isaiah 51:6-8, in Boothroyd's translation reads as follows:

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die like an insect; but My salvation shall be forever, and My righteousness shall not be abolished. Fear ye not the reproach of men, and be not afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall

eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation."

The scripture first quoted herein, instead of teaching the eternal misery of the lost in the flames of an ever burning hell, teaches with clearness and force, as is seen from the above, the utter destruction of the foes of the Lord. Instead of the worm's being "the tooth of conscience" which will eternally gnaw, it is an element of complete destruction. Just as the moth eats and destroys a garment, so will the worm destroy the wicked, who will "die like an insect."

## THE WORD "HELL"

It seems strange indeed that those who wish to bolster up the doctrine of the consciousness of the wicked, with its terrible conclusions, should seize upon

### Is There No God?

AH, you who doubt there is a God  
That rules the universe,  
Pause, look about, and list the while,  
As Nature's schools rehearse.  
When winds of spring their bugles blow,  
That sleeping plants may wake,  
Doubt you that Gabriel's voice will stir  
The dead till shackles break?

Who gives the tiny spider skill  
To weave its filmy lace  
Across the heights where yawning gulfs  
Seemed filled with empty space?  
Is instinct born within itself?  
Or can ungoverned air  
Serve to convey both light and heat  
To us from far-off there?

Who made the force that holds the sea  
Within its strong embrace,  
Or gives to things upon the earth  
A firm abiding place?  
Who blazed the trails that mighty worlds  
Might run quite satisfied,  
And fear no other shining orb  
Should meet them to collide?

Can you who breathe the filtered air,  
Who view the rising sun,  
Now give dependent Nature praise  
For mighty wonders done?  
Friend, He who is omnipotent  
Rules all things great and small;  
And He who formed them for Himself,  
Still guides and loves them all.  
MABEL CORINNE CRAKER THOMPSON.

this text. Its terms convey a meaning the exact opposite of this. The word from which "hell" is translated in that text is the Greek word *gehenna*, defined by Greenfield as follows:

"Gehenna, the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

This does not signify a fire in which lost souls would be kept alive and suffer forever, but rather one in which they were to be consumed. Into this fire were cast the bodies of malefactors, the carcasses of animals, and other refuse. The utter consumption of all is indicated by the "worm." That which the fire failed to consume, the worms would seize upon

and devour, and thus that which was cast into this *gehenna* was completely consumed.

## FIGURE OF DESTRUCTION

This figure of complete destruction is in harmony with those used elsewhere.

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

Here Sodom and Gomorrah are made an example to all who live ungodly. The figure is a strong one. The fire that consumed these cities was eternal, in that the consequences were eternal. But the fire is not now burning. The Dead Sea is said to cover the spot where these sinful cities once stood. But their destruction was complete and final.

Truly the hope of all is in Jesus, the Life-giver. His mission to earth was that we might have life abundantly. He alone has the words of eternal life. If we fail to come to Him and by faith receive the life which He offers, we have no hope. We can only look forward to the awful destruction that awaits sin and sinners in the lake of fire prepared for the devil and his angels.

O that all would come to Him, and lay hold of the life and immortality brought to light through the gospel!

## Standard of Perfection

SOME years ago, I was connected with an institution that advertised to sell thoroughbred fowls. Prior to that time, my experience in that line had been quite limited. To me, a chicken was a chicken; and if chanticleer was big, strong, could crow lustily, and whip all the rest of the roosters, I thought him all right. In my innocence, I expressed my opinion about some of the flock, only to learn later that my judgment in such matters was not worth much, and that some of my statements only betrayed my ignorance.

I cast about to see by what means I could inform myself, and was told that there was a book called "The Standard of Perfection," and that in this book was the description of numerous breeds of fowls. Here were set forth with great exactness the various markings and characteristics of the ideal individual in the different varieties. I learned that much was expected as to size, shape, color, action, weight, etc., and that though the color might be correct, the fowl might be excluded by reason of other things lacking.

I did not take much interest in the matter, however; and I presume that now my judgment would not be very valuable. Though I might be able to tell a white wyandotte from a Rhode Island red, I might yet select the bird with low ratings as measured by the points well known and easily recognized by an expert.

But though my stock of "chicken lore" is limited, I see in this little circumstance a good illustration of things spiritual. The reason why there is in this poor sin-burdened world of ours so much diversity

of opinion concerning moral duty, is that God's great "standard of perfection" has been lost. Men have done that which was right "in their own eyes," and have forgotten, or never have known, that a perfect God, who requires perfect characters in His creatures, has erected for them a perfect law, by which they may measure and shape their lives, and by which they are at last to be judged.

The idol worshiper in India who feels that duty demands that he prostrate himself before his god of wood or stone, has not known or has not recognized and acknowledged the great "standard of perfection" which says, "Thou shalt not bow down thyself to them, nor serve them." The Chinaman who burns incense before his ancestral tablets regards not the perfect law. The professed Christian who breaks the Sabbath day, either knowingly or unwittingly, disregards God's "standard of perfection."

Would you come into the bond of the covenant? Would you be perfect, even as your Father in heaven is perfect? Then turn your eyes to the means provided. "The law of the Lord is perfect, converting the soul." Psalm 19:7. If we look into this perfect law of liberty, and continue therein,—if we yield to the Master Workman, so that He shall be permitted to write this perfect law in our hearts,—then this manner of love will be to usward, and we shall be called the sons of God.

God's children on earth in the last generation are described as keeping the commandments of God. How reasonable! How just! He expects those who are the sons of God to be like Him. And He is perfect. And the "standard of perfection" is given for our information. It is a high standard, to be sure, but not too high. T. H. JEYS.

rael in old time? And like John the Baptist, we will be satisfied with the answer, if it indicates that these prophecies are now being fulfilled.

#### TELL US WHEN

We will take two New Testament prophecies given in answer to the disciples' question, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. And with the two answers to this question, we will place one prophecy from the Old Testament, and let these three statements of prophecy be the basis of what will be said on the subject. Bear in mind that the question is, "When?" and "What sign?"

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

First, we notice an increase of knowledge so great as to be a subject of prophecy, and a corresponding development of travel. When?—At "the time of the end."

Second, we notice a world-wide proclamation of the gospel. When?—"Then shall the end come."

#### FROM THE HUMAN STANDPOINT

Third, we would have a right, from the human standpoint, without the light of prophecy, to conclude that the sure result of the increase of knowledge, development of the means of transportation and communication, and the world-wide proclamation of the gospel of peace, would be a peaceful world, living in happy accord, with the minimum of national perplexities, men facing the future with calm confidence and bright hope. And this is precisely what the great body of the church, unmindful of prophecy, themselves prophesied in 1910 A. D. Looking back over a century of next to miraculous progress and educational advantages, as well as a century of wonderful advance in world missions and church extension, the church was already proclaiming itself near triumphant, and the future big with hope. Yet at this same time, a people who for a half century had been studying the prophetic Word, were publishing to the world their findings, using the *Signs of the Times* as one of their mouthpieces. They declared that we were on the verge of the fulfillment of Luke 21:24-27, when there would be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Now the crash has come; and all the prophesings of men in 1910, which did

## Human and Divine Forecasts

*"All the prophesings of men in 1910, which did not take in the sweep of Scripture prophecy, have fallen to the earth."*

BY F. W. STRAY



AS noted in a previous article, it was not until "the fullness of time" was come, that men could discern clearly the meaning of all the Messianic prophecy contained in the writings of the prophets, from the days of Samuel and those who followed after, such as the prophecy in Isaiah 7, of the birth of Jesus, which might seem to apply to the days of Ahaz.

In searching all the writings preserved to us, of "all the holy prophets since the world began" who have prophesied of "the times of restitution of all things," we may expect to find the gems more or less concealed, and seeming to have an application to former times, as they were at the first advent; but if we find a great deal of prophecy which is now meeting its fulfillment, and which was not fulfilled in ancient times, then we will do well to consider it, and inquire if we have not come into another "fullness of time" in God's great plan for the redemption of a ruined world and race of beings.

#### KNEW HIS MESSAGE

John the Baptist was called of God to proclaim that the Lord was coming. He was a forerunner, a messenger, of the first advent. When the religious leaders at Jerusalem sent to inquire of his work, because he was creating no small stir among the people, he declared that he was sent in fulfillment of the prophecy of Isaiah 40. See John 1:19-23. John did not base his introduction of the Messiah wholly on prophecies of the past. The great burden of prophecy had to do

with the ministry and sufferings of the Son of God, then unfulfilled; so John gave as a reason for the identification of the Son of God, a special revelation which had been given him. "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He." John 1:33.

However, when John was in prison, and his disciples' faith was sorely tried, and Jesus made no move to deliver him, he sent two of his disciples to Christ with the question, "Art Thou He that should come, or do we look for another?" Matthew 11:3. Jesus sent them back to John, with the message that the prophecies of Isaiah were being fulfilled in His ministry. Thus John was strengthened for the supreme sacrifice of faith.

In the thirty-eighth chapter of Ezekiel, there is a prophecy of an invasion of Palestine from the north, in the latter days, after the mountains and the land have been waste for many years. The prophet seems to project himself into the future, into the very time of the fulfillment of his prophecy, and looking back to the ancient writings of Israel's prophets, asks the question, like John the Baptist, "Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" Verse 17.

So we will ask the question, Is this the time spoken of by the prophets of Is-

not take in the sweep of Scripture prophecy, have fallen to the earth, relegated to the limbo of ancient superstitions and idle speculation, and have been reviewed in editorials of some of the great daily papers, in order, as the editors have said, "that we might never use them again."

Like two great pillars of an arch, there stood, during the nineteenth century, the fulfillment of the prophecies, "Many shall run to and fro, and knowledge shall be increased," and, "This gospel of the kingdom shall be preached in all the world." Never before in history had there been such a twofold movement

among the nations. But God, foreseeing that increased knowledge would be largely turned to the increase of selfish gain and power, and that the rapidly extending church would substitute external form in place of internal power over sin, foretold that the forces of evil would lay across the top of these two pillars the dreadful capstone of national perplexity and dark future that men now see and fear. But it forms also an undeniable evidence of the imminence of the end. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." 2 Timothy 3: 1, 2.

was so great that even Michael, Christ Himself, came down from heaven to join Gabriel in bringing about this royal decree.

Satan was defeated, and Cyrus issued a wonderful proclamation, permitting the Jews to return to Jerusalem, and rebuild the city and temple, and even draw upon the king's treasury as they might need. Ah, a far different history would have been written in those days but for the wonderful work, unseen and unknown by men, of Gabriel, this mighty angel of God! And this is not the only time angels have wrought upon the hearts of rulers to forestall and defeat Satan's devices for effecting the enactment of unjust and oppressive laws.

Later we find this same angel talking with Zacharias in the temple, making known to him God's purpose regarding the birth of John the Baptist, and his work of making straight a path before the Son of man when He should come. Zacharias' faith could not grasp this word brought him. That he should have a son at all seemed to him an impossibility. Then the angel said to him: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Luke 1: 19, 20.

## Gabriel and His Mighty Associates

BY TYLER E. BOWEN

THE service of angels in the carrying forward of the work of God on earth was revealed to Jacob that first night as he fled a fugitive from the wrath of Esau. "And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Genesis 28: 12.

This ladder prefigured the Christ to come, connecting humanity with divinity. The current of God's blessing through this sacrifice of the Son of God, made known in Eden, was thus turned upon the earth—the one world fallen through sin. The channel of communication would be kept open through the ministry of the angels bringing tidings of joy to earth from heaven and returning with messages of entreaty from earth's supplicants.

This working channel is revealed in another way by John. He writes, "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Revelation 1: 1.

Thus the heavenly order is revealed by which the Father communicates His will to men. He reveals His purpose to Jesus Christ, His only-begotten Son, who communicates it in turn to His angel, and that angel comes down to earth and reveals it to some servant, a prophet, and that prophet makes the word known to the church.

### COMMUNICATES THROUGH GABRIEL

This angel through whom Jesus communicates with earth is Gabriel. He made known the wonderful outline of earth's history to Daniel, again and again appearing to Daniel during his lifetime, and is mentioned in the Scriptures as having appeared to others with revelations from God.

Daniel writes: "Yea, whiles I was speaking in prayer, even the man Gabriel [appearing as a man as Daniel talked with him], whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O

Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment ["word," margin] came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9: 21-23.

Christ had made known to Gabriel in heaven the events that were to occur on earth covering a period of two thousand three hundred years, during which time the Saviour Himself was to come to earth, and live and die for the redemption of repentant sinners, that period ending with the beginning of the solemn judgment hour in 1844. All this, Gabriel made Daniel understand, and Daniel wrote it out for the church—these very truths giving to us down here at the end the light and truth needed to guide us in this time of awful world uncertainty.

### ANGELS WORK AMONG MEN

As Daniel chastened himself and prayed for understanding to comprehend the vision, Gabriel came again to him, and spoke these words: "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10: 12, 13.

The foregoing is a wonderful comment on what heavenly angels accomplish in definite results as they minister among men in answer to the prayers of God's people. The real situation was this: The seventy years' captivity for Israel was about fulfilled, and Satan was trying to get the kings of Persia not to let the Jews go back to Jerusalem and rebuild the city and temple as foretold by Jeremiah and other prophets. Daniel, by studying these prophecies, saw that the time for their fulfillment was due; and he began praying to this end.

Gabriel labored three weeks with Cyrus and his counselors at the Persian court, seeking to persuade the king to permit the Jews to return. The contest

### MIGHTY POWER OF AN ANGEL

As illustrating the power vested in angels, we find that two angels only were necessary to deliver Lot from Sodom, and bring that storm of fire and brimstone which made those cities of the plain examples of "suffering the vengeance of eternal fire."

Only one angel passed over the hosts of the Assyrians, who had encamped near Jerusalem, purposing to destroy it. The next morning, when the bugle called sounded, eighty-five thousand warriors failed to respond. Aghast, the general discovered that these valiant soldiers of his were within their tents, corpses. They had been smitten with death by an angel of God during the night watches. The plan of this mighty Assyrian general against Jerusalem was foiled, and he returned to his own land.

The same or another angel wrought like havoc in Israel when, disobedient to God, David had numbered Israel, and seventy thousand in Israel perished. "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented Him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite. And David . . . saw the angel that smote the people." 2 Samuel 24: 16, 17.

### SPECIAL WORK OF ANGELS

If we realize that an angel empowered of God can bring such disaster and death in so short a time, we gain some faint conception of what is involved in the constant ministry of that unnumbered throng of powerful angels in their connection with the affairs of earth.

Over and over, mention is made, in Revelation, of four particular angels to

(Continued on page 15)





# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROM

## THE STAGGERING WAR DEBTS

**T**HE *Wall Street Journal* of March 6 gives the following very suggestive table of the increase in indebtedness of the leading warring nations of Europe since the war broke out in 1914:

	Debt before war	Debt 1917
Great Britain	\$3,450,000,000	\$24,000,000,000
France	6,360,000,000	15,200,000,000
Russia	5,100,000,000	20,160,000,000
Italy	2,800,000,000	5,900,000,000
Germany	1,160,000,000	24,280,000,000
Austria	2,640,000,000	10,190,000,000
Hungary	1,340,000,000	3,760,000,000

It will be illuminating to study, in connection with the foregoing, the following table, taken from the same *Journal*, giving the estimated wealth as well as the income of six of those nations when the war burst upon them:

	Income	Wealth
Great Britain	\$10,500,000,000	\$80,000,000,000
France	6,000,000,000	70,000,000,000
Russia	6,500,000,000	50,000,000,000
Italy	4,000,000,000	25,000,000,000
Germany	10,500,000,000	87,000,000,000
Austria-Hungary	5,500,000,000	40,000,000,000

By a little addition, it will be seen that the debts of those nations when the war broke out was \$22,850,000,000. But during the nearly four years in which it has been in progress, these debts have increased to \$103,490,000,000, or more than four and one half times what they were in 1914.

It was common discussion, before the war, that the debts of the nations of the Old World had already become so staggering that they were one of the great problems of the time. But if the debts previous to the war were a problem, what will the present debts be? For we must consider that not only has this large amount of money been used up, but millions of men have been killed, other millions are crippled, and the war debts of these nations do not take into account the billions of dollars' worth of property that has been destroyed, neither can they take into account the utter disarrangement of the business of the world by the turning of everything and everybody into the one industry of war and destruction.

Men may try to console themselves with utopian views of the situation; they may try to make themselves believe that they can take this old war-torn world and patch it up and make something out of it when the strife has ceased. But problems have been created such as have never been presented on our planet in all of its history; and will not sensible men and women see that the one reasonable thing is to accept the teaching of the Scripture, that the world is facing the beginnings of the great and terrible day of the Lord, and the awful conditions of this time are only a foretaste of the still more awful things that will soon be upon us?

But while this condition of awfulness is the outlook for the individual who is without God and without hope in the world, yet for him who knows the Lord Jesus Christ and the power of His coming, the prospect is all glorious indeed. For He who is the Lamb of God; He who has been the joy of so many hearts throughout all the ages; He who brought consolation, comfort, and joy to the despairing in Judea some nineteen hundred years ago; even He who is our Redeemer, is about to return to bring everlasting joy, not only to this

earth, but to all the suffering universe; for the inhabitants of all the worlds that circle about all the suns in space must be suffering with us in this awful ordeal through which the world has been passing in its career of sin.

The race of wickedness is about run. The joys of eternity are soon to return to God's universe through the second coming of His Son in the clouds of heaven. The Bible makes this great and joyful truth clear beyond a possible peradventure. Stand on the divine platform, and reap the joys and the glorious reward that are gleaming in the near future.

## BEING CONSUMED BY MARS

**A** WRITER in the *Scientific American* says: "Only six years ago there were barely seven shipyards doing active work in the United States. . . . To-day the seven old yards are full up with navy orders, which will busy them to 1920; and 132 new yards, or old yards revived, are at work night and day, two and three shifts at a time, on contracts for the merchant marine of the Emergency Fleet Shipping Board."

This writer affirms that two hundred thousand men are busy on the merchant marine alone, and that as quickly as electric lights can be installed, the force will be increased to six hundred thousand.

The Winchester Arms Company's plant, at New Haven, covers eighty-one acres, and is operated twenty-two hours each day in two shifts. Seventeen thousand persons are employed in that plant alone, and the number is soon to be increased to the neighborhood of twenty-two thousand.

The war business is taking seventy-five per cent of the capacity of some of the smaller steel mills, while the larger companies are giving as high as ninety per cent of their abilities for the same purpose. Plans under consideration by the War Department call for the expenditure of one hundred twenty-five million in additional plants for the building of war materials, some forty-six million of this to be given to

aviation plants, and some thirty-seven million for the construction of gas plants.

Charles M. Schwab, in the big factories over which he presides—so he has recently affirmed—will construct, during the next fifteen to eighteen months, as many torpedo boats as there are at the present time in the combined navies of the world.

On the production of transportation equipment, the *Wall Street Journal* says: "The prospective government orders for between one hundred thousand and one hundred and fifty thousand freight cars will be the largest contract ever placed in the history of the equipment business. . . . And it is understood that there are also under consideration orders for something like two thousand locomotives to be placed when the car contracts are out of the way."

An endlessly wearisome array of facts and statistics of this character might be given. The world is absorbing itself—yes, we might say, eating itself up—in the war business. The awful facts are around us everywhere. We are made to feel it at every turn that we make; and while it is true that some nations, like our own, are not responsible for this awful cataclysm of strife, yet the facts remain that it is upon us, and despite the efforts of our peace-loving and capable president, we were drawn into the whirlpool of the furies of Mars.



Photo by Underwood

### GREAT TORNADO TEARS UP BUILDINGS OF MIDVALE STEEL COMPANY

This photograph shows the South Wilmington plant of the Midvale Steel Company a mass of debris. The tornado swept over a section of Wilmington, and caused great damage in many quarters.

The world was dreaming that it was getting better and better, when in reality it was, as the Word affirms it would be, growing worse and worse. The world was mocking at the thought that we would ever have any more wars, when at the same time men in many quarters were intense in activities that we should naturally expect would result in war. Men even in the pulpit and through the religious press were busily engaged in discounting large portions of the Bible, and particularly the prophecies. They were affirming that Revelation, Daniel, and other prophetic portions of the Word, could not be understood, that they were largely mystical and mythological.

Nevertheless those prophecies stood out in bold relief, proclaiming to all the world that these very conditions which are before us were coming. Those prophecies are still affirming, in unmistakable tones, what the outcome will be. There will

doubtless be little lulls, or times of calm, in the great tempest that is upon the world. There may even yet be the time for men to say, "Peace and safety," as they have never said it in all past history. Still there stand the prophecies, and here are before us the great world facts.

Men should turn with simple earnestness to the study of the great Book. It is the one light that discloses the meaning of these unprecedented events. It offers the one luminary of hope to the world. This war, coming as it did, and continuing as it has, until it is absorbing fully three quarters of the human energies of the globe, should be a mighty eye opener. It should cause men to discard forever their exploded theories, and to turn with singleness of purpose to the Book whose Author is the mighty Creator of the universe, and to Him whose Spirit is promised to guide in the understanding of the inspired Volume.

## A Soul-Cheering Message

(Continued from page 1)

way, almost utterly unnoticed by the world. God must necessarily start His message in that way, so small, so insignificant, as it were, that no man or set of men could be given the glory due to its success. That must be given to Christ, and Christ alone.

If God has a message now, is it laid in sacrifice and self-denial? So it has been with His other messages.

Does it bear to glorious success unpopular truth? Does it lift unpopular truth from the earth, brush away the dust of tradition, and restore it to its place in God's gospel?

Does it present an effective remedy, a remedy that saves, that cleanses, that keeps, that impels whole-hearted, consecrated service? Does it bring forth burdens for the souls of men of all tribes and colors, of all languages and conditions, bearing no hatred toward any, but devoted love to all, even one's enemies? If we can find such a message, we can embrace it in confidence, and rest upon its foundation—the true word of God as it is in Christ Jesus.

Whatever message which claims to be of God does not bear these credentials, we may eternally doubt and utterly reject.

### MESSAGE MEETS HUMANITY

There are convening at this writing in the city of San Francisco representatives of a latter-day movement claiming to be the bearers of just such a message as this. They come from all parts of the world. They recognize the crisis through which this world is passing. They sympathize with those who are bearing the burdens of this great war. They are not condemning the nation because of the part it is taking in that war, but they are looking beyond the things of this life to the life that is to come. They bear the name of Seventh-day Adventists.

They emphasize, in this name, two prominent phases of truth which they hold, two phases around which cluster all the various essentials of their message. They feel that the message bears the "hall marks" of God; that it is founded in the eternal principles of truth, as given in His holy word; that it centers in the great Master of the Word, the Lord Jesus Christ; that it demands the same transformation of character demanded by all the messages of the past, a character that is righteous before God, that would bear the test of the great

Judgment day. They believe that the character test will be that which will be measured by the eternal law of God, the transcript of His character; that faith in His word leads us to Jesus Christ, the One who saves from sin and saves to obedience.

Therefore the message they bear has the same characteristics presented by our Lord, "Repent ye, and believe the gospel;" or by His great apostle to the gentiles, "repentance toward God, and faith toward our Lord Jesus Christ." They teach, as did Christ and the apostles, that the law condemns sin, and while it cannot in itself save the sinner that it condemns, it will bring him to Christ Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

While other great churches have held to these things in principle, Seventh-day Adventists hold to them not only in principle, but in fact, and believe that they are not detracting from the truth of God in becoming singular regarding the observance of the seventh day. They are simply following the great example of Jesus Christ our Lord.

### PREDICTED IN PROPHECY

They believe, too, that their message is predicted by prophecy. This prophecy is found in various scriptures, but preëminently in the fourteenth chapter of Revelation, the sixth to the twelfth verses. First of all, the great, positive theme of that message is the everlasting gospel, the same by which souls have been saved from Abel's time to the present; but in addition to that great general salvation of the gospel, the message emphasizes the needs of the time in which it is given, the important elements in the crisis through which the world is passing at the time that it is preached. Noah, in giving the gospel in preaching righteousness by faith, emphasized the Deluge; Moses emphasized God's promises in prophecy of the deliverance from Egypt; John the Baptist, the first advent of our Lord; the apostles, the resurrection of our Lord Jesus Christ.

And the last message that shall be given holds before the world four great facts where reformation is preëminently needed. These are all expressed in the seventh verse of the great prophecy: "Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The world is suffering under the fear of men, or of combinations of men. God would take away the fear of the visible, and bring men to holy reverence of the invisible God. He would bring them into such contact with Himself that the fear of man would pass, and that holy reverence from God would be a motive power in all their acts of life. Men to-day are giving glory to man. For the good things and the great things, men are receiving glory. God would turn the hearts of men to the great Source of good, the One from whom men receive wisdom, power, knowledge, and every gift that they possess by which great things are wrought.

In the courts of men, there is injustice done. In the decision of nations, humanity is lost sight of. God would turn men away from the injustice, the imperfection of earthly courts, to the hour of God's Judgment, to the great court of heaven, where the Most High sits. He would turn men from the wicked standards of earth to the perfect standard of God, and would by His gospel entreat them so to yield to Christ that they would stand the test of God's Judgment and be eternally approved by Him.

That Judgment is now pending. All the various lines of prophecy focus at that point. All the various signs of our times, a score or more, tell we are nearing that great event. God's message to His people in that respect is to get ready to receive Christ.

The last point emphasized in that four-fold statement is, "Worship Him." Worship in its highest form is service. "Thou shalt worship the Lord thy God," said our Lord, in meeting His temptation, "and Him only shalt thou serve." Worship the God "that made heaven, and earth, and the sea, and the fountains of waters." That message would turn us from men, turn us from the theories of false teachers that are telling us that man's hope and salvation lies in the constant evolution or development of character from the lower orders to the higher.

The great war is demonstrating how shallow the progress of man has been in its effort to overcome, and has proved that the wickedness of all past generations has been surpassed in the horrible cruelties and baseness of this war.

### POWER TO SAVE

That message brings to man the great redeeming power of God unto salvation. The creative power that exists in our Lord Jesus Christ is not simply for man's existence, but for man's salvation and

eternal existence. Following the great positive part of that message, comes a warning against the apostasies of the ages and their agencies, concentrated in the last days in "the beast and his image." There must be a turning away from the power of all the organizations of man, from the marks of thralldom which apostasy would place upon us, to the seal of God, the writing of God's name in the character.

#### IN SACRIFICE

That movement of Seventh-day Adventists bears another clear, definite stamp. It is laid in sacrifice. It started so small that the world did not know it for years. In studying the Word, they found it absolute duty to accept of unpopular truth—truth which had been hidden by the tradition of ages, truth which led them back to obedience of all the commandments of God and the faith of Jesus Christ, which we have not space here to elaborate.

#### HOW THEY GROW

Threescore and four years ago in Washington, New Hampshire, there were about forty persons who accepted of the beginning of the message in that year, forty Christian Sabbath keepers. They were simply a company that met together, but organized into no church. Organization did not come until 1860, when the denominational title was adopted. There was at that time no conference organized; in fact, no organized work among them.

#### PROGRESS

They have grown from that time, notwithstanding unpopular truth, until they number, according to statistical report in 1916, 3,987 churches, 141,488 membership. There were baptized last year 10,395. They have 990 ordained ministers, 687 licensed ministers, 1,406 licensed missionaries, and an army of colporteurs that number almost 2,000—more than that probably at the present time. Of their adult membership, the laborers are in the ratio of about one to ten.

We note a few other items to show the progress which the message has made. The first general meeting was held in Middletown, Connecticut, in 1848. It was a very small meeting. The latest meeting is the one holding at the present time in the Auditorium in San Francisco, the delegates from all parts of the world, unless it be the countries immediately within the war zone.

The first conference was organized in 1863. There are now four great division conferences, 26 union conferences, 130 local conferences, and 113 mission fields. Each local conference includes a state or some part of a state, or other similar geographical division; each union conference, several of the local conferences which, according to convenience, could easily unite. The division conferences embrace union conferences that are found in some great natural division of the world. The world conference embraces them all.

#### THEY PAY TITHE

The support of their religious work is also based on the Bible plan of tithes and offerings. In 1863, there was paid about \$8,000 in contributions in the United States. In the year 1915, there was paid

\$1,337,810 tithe. There was no tithe paid from missions or countries outside of the United States until much later than 1863. All that was paid previous to 1872 aggregated about \$1,000; in 1872, \$250; in 1915, \$630,358, or a total tithe in the world of \$1,968,000. We give round numbers only. In 1863, the per capita tithe was \$2.29. In 1915, it was \$14.38.

The total amount contributed for religious work was in 1863 \$8,000. In 1916, it was \$3,950,491. The per capita tithe of 80,000 members in North America was \$37.85; for 61,000 members in all other countries, \$15.02. For the entire membership of 141,488, the per capita was \$27.92. The growth of benevolence in contributions far exceeds in percentage that in membership.

#### PUBLISHING

The same increase has been noted in the publishing work. Starting with one little tract in 1846, in New England, these people are now publishing in ninety-two countries of the world. Beginning with one language, the English, they are now doing work in 123, and publishing in 94. Their book sales in North America for 1916 were \$889,700 in round numbers; their periodical sales, \$523,000. In countries outside of America, their book sales were \$517,900; their periodical sales, \$250,000; making a total of book sales for the world \$1,407,600, of periodical sales \$773,000, or for books and periodicals for the denomination \$2,181,340.

#### EDUCATIONAL

There has been a corresponding increase in the educational work. The first primary school was organized in 1880; the first college, in 1872. There were in 1916, 824 primary schools, 68 academies, colleges, and training schools. The enrollment in 1872 was 90; in 1916, 171,278 in primary schools, 7,964 in the schools of higher grades. The value of school property was \$500 in 1872; in 1916, \$2,445,960.

#### HEALTH WORK—YOUNG PEOPLE

In the line of health work, there has been the same marked progress we have seen in the school work. In 1866, there was one sanitarium, with two physicians and fourteen employees. In 1916, there were twenty-nine sanitariums, twelve treatment rooms, 141 physicians, 1,808 employees, nurses, etc. The assets in 1866 were \$24,800; in 1916, \$2,895,000.

The work of their young people's society has increased from 186 societies in 1902, to 1,342 in 1916, with a membership of 25,836. Its Sabbath schools increased from 177 in 1878 to 5,390 in 1916. Contributions of the Sabbath school for missions, beginning in 1886, were \$2,233; and in 1916, \$452,187.

There has been a great increase in all these various respects during the last year—in fact, by far the greatest per cent of increase that has been marked in any year since the movement was first started. The increases we have given, oftentimes in round numbers, are always less than the definite particulars.

This in brief is the belief and work of the denomination whose representatives are meeting in the great Auditorium, through the kindness of the city of San Francisco, at this writing. These peo-

ple repudiate no phase of truth for the past. They thank God for all that has been wrought for Christ by devoted men in every Christian body in the past. They are grateful for the work the Bible societies have done in sending the written Word, translated in the common tongues of the people, to every part of the inhabited earth. But they feel that in duty to God, they must go on. They must give God's message for to-day, or be derelict in duty and false to their Master. They must stand for God's reformation, deep and thorough, which includes the whole man, physically, mentally, morally, and spiritually, through the word of God in Christ Jesus.

#### TESTED IN EVERY LAND

They have tested the remedy of the gospel in every land, from the Eskimo of the north to the Patagonian of the south, and from the civilized white people of America around the world eastward to the Chinese and the Koreans. In all the nations of Europe, throughout Asia, among the dark tribes of Africa, the cannibal islands of the sea, north and south, east and west, the mighty, melting influence of the gospel has gone. It has wrought equal miracles in the very heart of China and among the ancient Incas of Peru. Wherever it has gone, by tract or periodical or book, or carried by person, it has met response in souls who are saved from sin to God, and all are one in Christ Jesus.

It has demonstrated the truth uttered by the apostle Paul, "In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." 1 Corinthians 12:13. The glory is His, as the power is His. These people feel that they have been slow to see the opening providences of God, slow to enter the open doors on every side, unworthy in themselves of the great trust imposed; but they go forward trusting God, with heads upward lifted for His coming. They labor on to present the eternal good hope in Christ to the hearts made hopeless by the awful strife and sin and sadness through which the world is passing.

They long for the peace for which the nations are fighting now; they love the civil liberty which the nations hope to achieve; but they look beyond all this. These may fail, because men fail; but the eternal liberty which God gives in Christ Jesus can never fail, if we are faithful to Him. The glorious "land of far distances" abides forever under His righteous rule, to which He will bring all His children; and in that land, "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32:17.

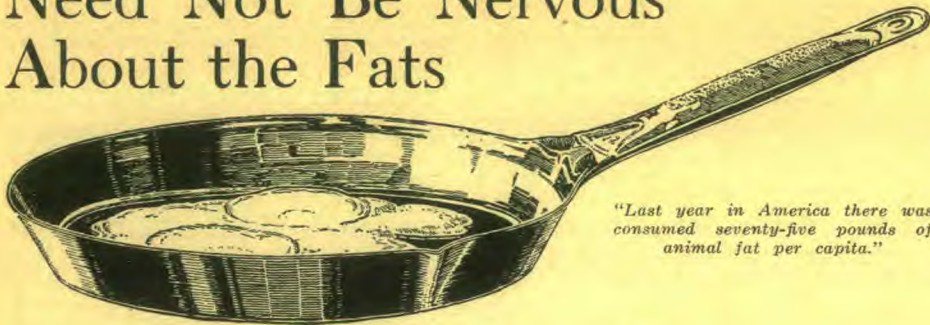
Would you ascend into heaven? You must first bow low at the feet of Jesus.

Would you wear a crown? You must first bear the cross.

Would you live eternally? You must first die to self. V. E. A.

It is safer to base your hope of eternal life on one word of God than on all the words of all of the men who have ever lived. R. F. FARLEY.

# Need Not Be Nervous About the Fats



"Last year in America there was consumed seventy-five pounds of animal fat per capita."

BY DANIEL H. KRESS, M. D.

**B**UTTER has almost reached a prohibitive price. Food is soaring out of the reach of the poor. The conservation of fats—animal fats—has become a necessity in the United States, as it has in other countries now in war. During the last ten years, there has been a twenty per cent increase in the population in America, and a twenty per cent decrease in the number of cattle. As we become more and more involved in this world conflict, and our able-bodied men are withdrawn from productive labor to that which is destructive and consumptive, it must be evident that in the near future, we shall be compelled to restrict greatly the use of animal fats.

This should not be regarded as a hardship inflicted upon us by the government. It is a necessity and in fact a blessing in disguise, for Americans have been consuming altogether too much animal fat. Last year in America there was consumed seventy-five pounds of animal fat per capita. In no other country in the world has there been such an extravagant use of free fats. Germany has never consumed more than twenty-four pounds; Japan about eighteen pounds; and in some of the countries, the amount has been as low as ten pounds per capita. This demonstrates that it is possible to reduce greatly the consumption of animal fats.

## A CAUSE OF DYSPEPSIA

Medical men generally recognize the large consumption of fried and greasy foods as having much to do with making of us a nation of dyspeptics. Bilious attacks are usually ascribed to the too liberal use of fats.

Animal fats are not well adapted to the human alimentary tract. All animal fats, including butter—although butter is the least objectionable—are free or neutral fats. Neutral fats are not served in nature's foods. All the fats served by the vegetable kingdom are emulsified fats. Each minute fat globule is surrounded by a thin envelope of proteid, which holds it apart from the others. This enables them to mingle freely with other food without interfering with its digestion. In the stomach, as the proteid of other foods eaten is digested, the fat is liberated from its envelope, and with the digested food, passes out of the stomach. It is then brought in contact with, and is acted upon by, the bile and the pancreatic juice, and prepared for absorption through the walls of the intestines.

Animal fats are not so divided. They contain no little envelopes holding apart

the fats in minute globules. Free fats surround the proteid, instead of being surrounded by the proteid, and thus they interfere with its digestion. They also tend to adhere to the walls of the stomach, as they do to the mucous membrane of the mouth; and in the absence of a highly acid gastric juice, they form a fertile soil for germs, producing fermentation, and the acidity that is commonly known as heartburn. The product formed is known as butyric acid, an intense intestinal irritant. Intestinal catarrh is due frequently to the free use of animal fats, and intestinal catarrh is practically always the forerunner of appendicitis. Animal fats and an excess of sugar are possibly the chief causes of the prevalence of this disease in America. Animal fats are not a necessity. They are eaten by no other animal aside from man—civilized man.

## THE CHEAPEST FATS

The savages of the Pacific islands obtain their fats from the great storehouse of nature. Nuts, legumes, and cereals are their source of supply. Animals, even after they are domesticated, are not fed on animal fats. If we wish to fatten a pig, we do not feed it on fats, but on starch. Out of the starch, the pig is able to produce fat.

The fats found in nuts and olives are pure and sweet and wholesome. One half of the nut, by weight, is fat. The rest is proteid. These are the two foods that are furnished by the animal kingdom, but in a much less wholesome form.

It would be well to give more attention to the cultivation of nuts, and obtain from this source both the proteids and the fats that may be needed in addition to those found in the cereals and the legumes.

Nuts are a highly concentrated food. They should be used sparingly. They are easy of digestion, provided they are eaten with meals and are thoroughly masticated. Nuts are regarded as an expensive food; but we must remember that the nutritive value of nuts is from ninety-three to ninety-seven per cent, while the nutritive value of meat is only about twenty-five per cent. Nut meats at one dollar a pound would be cheaper than meat at thirty cents a pound. Nut meats cost much less, and some nuts, as hickory nuts and black walnuts, may be obtained at one dollar to two dollars a bushel.

We should be cautious in their use, because not much proteid or fat is needed in addition to those served in the legumes and the cereals. The nuts have this ad-

vantage over free fats: They contain a fat-soluble vitamine, which enables the body to utilize the fats they contain. This vitamine is absent in animal fats; and unless it is supplied by raw foods, the free fats are not appropriated.

It is to the free use of animal fats, and the absence of the fat-soluble vitamine, that pellagra, scurvy, Rigg's disease, and similar constitutional disorders may be attributed. If animal fats are used largely to the exclusion of others, greens, raw vegetables, or raw fruits should be used daily.

## FAT OUT OF STARCH

But we can subsist upon a fat-free diet, provided we manufacture our own fats from the starch we eat. This can be done. However, it requires more attention to the art of mastication than we are wont to give. Starch should have mingled with it a good supply of saliva. It should be kept in the mouth sufficiently long to become well insalivated. When treated thus, starchy foods are not difficult to digest. The starches are converted into sugar by the saliva, and if any excess is taken, it is stored up as fuel for future use, in the form of adipose tissue, or fats.

For the digestive organs to adapt themselves to this new régime after having subsisted largely upon meats and animal fats, may take a little time. For this reason, changes should be made intelligently. Now that the government is demanding that the animal fats be conserved, we can heartily and good naturedly cooperate in this endeavor. If we do this intelligently, it will prove to be a blessing in disguise.

## A Good Bread Substitute

BY H. S. ANDERSON

**O**NE year ago it was difficult to save bread effectually, on account of the shortage of potatoes. Now, with that difficulty removed as the result of an abundant potato crop, it ought to be possible to cut the bread consumption in half.

The potato is one of the most wholesome and digestible of our foods. Probably few people are aware of the fact that there is little choice of food value between mealy baked potato and freshly made fine white flour bread, both articles consisting largely of starch. Needless to say that entire wheat or corn bread is a more perfect food than baked potato, because it contains a larger proportion of fat, and a greater diversity of mineral salts.

The potato is an enlarged underground tuber, and is a storehouse of starch, which furnishes food for the young plants. It contains water to equal about three fourths its weight, and is preferably baked, as the water is sufficient to soften the starch.

A potato is made up of cells with thin walls of fiber; and these cells contain starch grains and water. Surrounding this mass of starch cells, and just beneath the skin, is a layer of nutritious mineral matter and protein material. This is wasted if the potato is pared too thickly.

Drop potatoes into boiling water, not into cold water, and cook gently, as too

vigorous boiling tears away the outside of the potato before the inside is cooked.

Baking potatoes, or boiling them with the skins on, is the most economical method of cooking them, as there is less loss of flavor and nutriment.

The following "spoon corn bread," if made from undenatured corn meal, that containing the whole grain, and served with mealy baked potato, and an egg or a few pine nuts, will furnish all the needed elements in a meal.

*Recipe*—Take 1 cupful corn meal, add ½ teaspoonful salt, 1 rounding teaspoonful vegetable fat, and 2 teaspoonfuls sugar. Put into a bowl, and pour on 1½ cupfuls boiling water all at once, and stir smooth. In case it is too stiff, an additional teaspoonful of cold water may be added. Drop from the side of a large spoon into an oiled baking pan, in oblong shapes, leaving space between, or spread ¼ inch thick over the bottom of the baking pan, and bake in a quick oven.

obedience and faith compromised soon after the apostle's day, and the "venerable day of the sun" substituted for the sacred Sabbath of Jehovah, by those Christians "falling away" from the integrity and purity of the early church.

#### BUSINESS ON SUNDAY

Only once more is the first day of the week mentioned in Holy Writ, and this but adds to the monument of truth regarding its common use as a day of ordinary business and labor.

The sixteenth chapter of 1 Corinthians gives Paul's instruction "concerning the collection for the saints." In it, the Corinthian brethren were taught to place God first, and before beginning the duties of the week, to make a careful accounting of the blessings of the previous week, and "lay by" of its proceeds "in store" as God had prospered them. This shows a business accounting *at home*, and is positive evidence that the day was not used in any way for regular assemblage or worship.

With these same Corinthians, as told by Luke in Acts 18, Paul had "wrought" as a tentmaker, had remained eighteen months among them, and had "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks," surely giving no example of first-day keeping or of Sabbath neglect.

This is the Bible record replete in its statement of facts which prove that the first day of the week was ever only a common working day, of travel, labor, and business, while the seventh-day Sabbath was the revered, holy rest of the Lord, held sacred by prophets and priests, by Christ and His apostles, and was used by them as a day of worshipful assemblage, of holy ministry, and for preaching and hearing the words of life and salvation.

#### Why Famine and Pestilence?

HERBERT QUICK, of national fame, is credited with the following statement:

"War, famine, and pestilence are the oldest partnership in the world, and they are still doing business."

But the meaning of the operations of this old firm is of vital interest to earth's inhabitants, and is far too little understood.

This firm did business in the days of Nebuchadnezzar, when God's people had drifted far away from Him, and because of their sins, were taken captive by Nebuchadnezzar. Because of their failure to submit to the king, God said He would punish them "with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Jeremiah 27: 8.

The whole world has now departed so far from God that its destruction is imminent; and "the Lord standeth up to plead, and standeth to judge the people." Isaiah 3: 13.

"I have sent among you the pestilence: . . . your young men have I slain with the sword: . . . yet have ye not returned to Me, saith the Lord. . . . Therefore thus will I do unto thee: . . . and because I will do this unto thee, prepare to meet thy God." Amos 4: 10-12.

A. M. DART.

## The Apostles Worked on Sunday

By ALBERT CAREY

NO more remarkable truth can be found in Scripture than that each time the first day of the week is mentioned, it is spoken of as a day of common employment, as if inspiration had particularly guarded against its substitution for the Sabbath of the Lord by the apostasy of the early years of the Christian era, and had fortified His truth thereby to the close of time.

In Genesis 1, it is the first of God's six days of labor. In Exodus 20, command is given that on it "shalt thou labor." And in Ezekiel 46, it is called one of "the six working days."

And the New Testament Scriptures are as emphatic and clear as the Old on this very important question.

The "six texts" which name the resurrection day, found in the last chapters of the four Gospels, confirm the same truth that was told in the Bible record written before our Lord appeared as the Man of Calvary. According to them, the first day of the week came "when the Sabbath was past" (Mark 16: 1, 2); after Jesus' followers had "rested the Sabbath day according to the commandment" (Luke 23: 56); and it was used as a day on which to do those duties which these same faithful disciples considered improper on the Sabbath (Luke 24: 1).

#### SUNDAY JOURNEY

On the afternoon of that first day, some were pursuing a journey of unusual length for the Sabbath day, as Luke tells (Luke 24: 14); while John records that ten of the chosen twelve were gathered together, near its close, behind shut doors, "for fear of the Jews" (John 20: 19). Thomas was not with them, evidently expecting no meeting. Verse 24. They were most positively not celebrating a Sabbath, or "Lord's day," on that first day of the Saviour's resurrected life.

Luke, "the beloved physician," attendant and historian for the apostle Paul, sets forth the relation of the Sabbath to the first day in a wonderful manner. Not only does he show the utter fallacy of a first-day sabbath in his Gospel, but in the story of the Acts of the Apostles, he masses facts and relates examples to show how careful the followers of Christ were of the Sabbath, and how the first day was used as a day of toil.

#### HOW THEY DISREGARDED THE DAY

After relating, in chapters 13, 16, 17, and 18, the use of, respect for, and obe-

dience to, the Sabbath law, he then gives us, in chapter 20, a particular case to show that the first day was never regarded as a day of rest and worship.

The first six verses of the chapter tell of the gathering of delegates that were going up to Jerusalem, at Troas, a city on the west coast of Asia Minor, where they spent seven days, including the Sabbath. From verse 13, we learn that Luke and his fellow travelers proceeded on their journey as soon as the Sabbath was past, as sundown and the first day of the week had come.

Paul, yearning over his children in Christ, decided to remain overnight with the brethren at Troas, and after the Sabbath had closed, partook of food with them. So anxious were they to hear him to the last, they sat till midnight listening to his messages of warning, hope, and cheer, when Eutychus, falling asleep, fell from the third story window, and was taken up dead. Paul restored him to life, partook once more of food with them, and again took up his instruction, and continued the same "even till break of day," probably four or five o'clock. Then he hurried off to take his lonely walk of nineteen miles across the wooded peninsula of Ida, to meet at Assos the other disciples, who had sailed the thirty-three miles by water during the night and the morning. Doubtless, long before the sun had reached its zenith on that notable first day, Paul had joined his companions, and was sailing on his way to Mitylene.

#### KEPT BACK NOTHING

It is clear also that the divine hand guided Luke's recording pen to give in this twentieth chapter those wonderful words of Paul to the elders of Ephesus. In them, he declared that he had "kept back nothing that was profitable" to them; yet not the slightest hint is ever given us as to any teaching of a change in the Sabbath, or of a substituted first-day observance. On the contrary, he declared he had testified "both to the Jews, and also to the Greeks, repentance toward God," over His broken law, "and faith toward our Lord Jesus Christ," as the only remedy for the transgression of that law.

Then he made plain how "grievous wolves" would enter in among them, and how even of their own selves would "men arise, speaking perverse things, to draw away disciples after them." No wonder, in view of those words, that we find

# Relief Found on a Hospital Cot

*An Angel of Mercy Comes to a Despairing Soldier*

BY MARGARET WRIGHT LOCKE



"Strange I do not see you. Nurse, is it a long sleep?"

THE white dotted curtains fluttered in one of those beautifully gentle breezes which blow in sunny France. The walls of the little room were white, the severely plain chair by the snowy bed was white, the little washstand in the corner was white—in fact, everything was of a snowy white save the reflection of the red, red sun fading in the west; and this, streaming in under the fluttering curtains, met another red upon the bandage on the quiet figure on the little iron bed.

A moan escaped the tensely drawn lips, and across the threshold stepped a young woman whose garb betokened her calling. "How do you feel?" she questioned, laying a gentle hand upon the throbbing brow.

"Bad, very bad, nurse."

"Where do you feel bad, poor boy?"

"My heart is heavy, nurse; you cannot help me."

"I will do anything I can to help in any way that I can," she replied softly.

"Thank you, good nurse," came the scarcely audible voice from the white lips.

The thundering of the cannon continued. It seemed never to cease. The crimson sunset turned to grayness of night. Gray motor cars with their bright red crosses came and went. In the small hours of the night, the nurse again bent over the bed in the corner. Her slender fingers closed over the man's wrist as she examined the weakening pulse, and a shade of sadness crept over her face. "Do you feel better?" she queried.

"No better," came the faint reply.

"There is One who can help you. Won't you cast your burdens upon Him?"

A light of joy passed over the pale face, and tears came to the eyes of the patient sufferer as he inquired, "Do you know that One?"

"He is my trust and stay, my guide and comforter. Without Him, life would be nothing," replied the young woman.

"I am so glad!" said the man fervently. "I did not know you could tell me, but I want to hear about Him again. That is what troubles me. Please do not leave me until you have told me what it means to be saved through faith."

"You believe in God, and that He gave His only-begotten Son?"

"Yes, but I do not understand why Jesus had to die."

"Now lie very still, and I will tell you the wonderful story of His love."

"The Father gave power to His Son to create all things, and Christ brought into existence the angels of heaven. In the heart of the fairest of these beings

there sprang up sin. 'Sin is the transgression of the law.' There can be no government without law. God's government is perfect. His law is just, holy, and perfect. To change God's law, He must change His character, for His law is an expression of His character. The penalty for the breaking of this law is death.

"This little earth was brought into existence. The fair angel of heaven rebelled more and more, and whispered his plans to others of the angelic host, until one third of the angels of heaven were in rebellion against the law of Jehovah, and were cast out of Paradise. To this newborn planet they winged their way, and tempted and caused to fall the sinless pair in Eden. Death, eternal death, seemed inevitable.

"The being in whose heart sin originated was made beautiful and holy, but he became base and vile. Christ had created him. He had also created the beings who had fallen under the evil one's temptations. The Son of God loved with a wondrous love the creatures of His hand, and could not see them perish. Therefore He offered His life as a ransom for the race. All flesh suffers the first death; but to all who believe that He died for them, Christ will give eternal life. He will raise them from their sleep in the graves, and bestow upon them the greatest of all gifts—immortality.

"Yet belief alone will not save us, for the Bible tells us that 'the devils also believe, and tremble.'

"We are told in Philippians 2:12, 'Work out your own salvation with fear and trembling.' In Romans 10:10, we read that 'confession is made unto salvation;' and in 2 Corinthians 7:10, that 'godly sorrow worketh repentance to salvation not to be repented of.' So you see we must repent, we must confess, and we must work. Repentance must be of the right kind,—not sorrow for the results of the transgression, as was the sorrow of the antediluvians, who would have returned to their defiance of Jehovah's law had the waters of the heavens been checked in their terrible outpouring; but it must be sorrow for having wounded the dear Son of God, who died for us."

A sigh caused the girl to bend low. "Is it plain?" she asked.

"Yes," came the reply.

Again her fingers closed upon the young man's wrist, and she gently re-

marked: "You must rest now. This is too much for you."

"You would not leave me now, before I have found the Saviour? I must find Him before the day breaks. Tell me, are they saved who have no time to work, only time to repent and confess?"

"There can be no doubt about that, my boy. There are many who confess because they know they are dying; but were their lives spared, they would continue in sin. Such have not godly sorrow, and will not be saved; but to all who long for purity, peace, and pardon, to all who loathe their vileness, and turn to the Sinless One, there is forgiveness.

"Jesus was hanged between two thieves. Abundant evidence had been given to all, that the Crucified One was the Son of the Most High; yet they believed not. Some stood by wagging their heads, and saying, 'He saved others; Himself He cannot save,' and, 'If Thou be the Son of God, come down from the cross.' Also the chief priests, mocking Him, with the scribes and the elders, said, 'If He be the King of Israel, let Him now come down from the cross, and we will believe Him.' Jesus was the Son of God; He was the King of Israel. Yet He would not come down to satisfy the curiosity of the onlookers, nor force any one to believe Him to be God's Son. Such belief would not give Him the kind of followers He desired.

"The record says: 'And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward for our deeds: but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise.'

"This thief had no time to work out his salvation. Yet because of his great faith at this time when scarcely any believed, the promise was given him of being in Paradise with the Saviour when Christ comes into His kingdom, which will be very soon now. The penitent thief will be raised from his sleep to be taken to heaven with the faithful of all ages. That record proves that some will be saved at the last hour; though it is very unsafe to risk grieving away the Holy Spirit, for from some it departs never to return.

"We are all sinners. Some have sinned more grievously than others, but 'all have sinned, and come short of the glory of God.' The Bible says that only the righteous can have eternal life. If we are sinners, how can we then be righteous? A wonderful transaction occurs. We give Christ our sins, and He in return gives us His righteousness. It is all done by faith. 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

Thinking her patient had fallen asleep, the young woman arose from her seat by the bedside, and looked out upon the starry sky. Fervent was the petition that ascended to the throne of glory, as with upturned face she poured out her

heart's desire for the salvation of that soul hanging in the balance.

"Nurse," came faintly from the direction of the bed.

"I am here."

"Strange I do not see you. Nurse, is it a long sleep?"

"It will seem but a moment, and it is indeed but a very short time now that any of the righteous will have to lie in their dusty beds awaiting the call of the Life-giver. We know that glad day to be very near, by the signs which are given us as waymarks along life's pathway."

"A little while ago, you thought me to be sleeping," said the man. "You were praying for me. I was praying too. I have found peace and pardon. I do not fear. I am very happy. Is the light on?"

"Yes, it is bright."

"I see nothing. Where are you?"

"I am here. I will hold your hand."

"Repeat that about fearing no evil when death comes."

Softly, with broken voice, the nurse repeated: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death"—here a pressure of the hand caused the watcher to look down. The grayness of the shadow was upon the features. "I will fear no evil: for Thou art with me"—another though much fainter pressure of the clammy fingers. "Thy rod"—but the young woman was too choked for further utterance. Anyway, the words would have fallen upon deaf ears.

## Gabriel and His Mighty Associates

(Continued from page 8)

whom power is given to hold in check winds of war, that they shall not be allowed to blow upon the earth until the time in the purpose of God is reached for this desolation to come.

Seven powerful angels are also mentioned who each have a vial of God's wrath committed to them to pour out into the earth when, likewise, the time in God's purpose shall have come for them to do so. All these scriptures portray clearly how God depends upon His angels to carry out the purposes of His revealed will. All are ministering spirits, "hearkening unto the voice of His word," executing the work given them to do, be it the dispensing of great blessings, or executing judgments upon the disobedient.

### JOY AND SORROW TO THE ANGELS

We can bring joy or sorrow among the angels, as we choose the right or the wrong way in our life practice. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10. If joy is caused by our repentance, sorrow comes to their hearts when we go on in rebellion against God, neglecting His offers of salvation.

We also get a glimpse of what it will mean to earth's inhabitants when not only one mighty angel, or two, but all of

them, shall be revealed, on that day when the Son of God shall ride forth as King of kings, to gather from the east, the west, the north, and the south, His living and sleeping saints, that they may enter upon their eternal reign with Him in His kingdom. The apostle saw in vision this scene. "And to you who are troubled," he wrote, "rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels."

Notice that these words are addressed "to you who are troubled." The thought is: Your troubles, waiting ones, shall then all be at an end. The wicked oppression of sinful and selfish men shall in that day cease. War, pestilence, food shortage, land lordship, oppressive rents, sickness, sorrow, pain, and tears shall then forever be in the past. For He comes with all His angels of power. "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thessalonians 1: 7-10. Yes, "in that day." Blessed assurance of a sure deliverance!

In a future article will be considered the service of angels prior to and during the period of the Judgment, when Jesus is determining who shall have part with Him in His everlasting kingdom.

## Cyclopedia of War Facts

TWO months or so ago everybody was asking, Who and what are the Bolsheviks? More recently they have been asking, Who and what are the Soviets that are attempting to succeed to power in Russia? What does the term "boche" mean? And what do we mean by "poilu"?

Then there are questions innumerable in regard to the army, the navy, the president's messages to Congress, and a thousand and one war facts that are so new that they have not got into the usual sources of information, such as encyclopedias, etc.

To meet this need, the government Committee on Public Information has just issued a "War Cyclopedia." We have tested this cyclopedia on many questions of war facts; and if there is anything that it does not answer satisfactorily, we have failed to find it up to the present time. It is prepared under the efficient direction of Mr. George Creel, and was edited by Professors Paxton, of the University of Wisconsin; Corwin, of Princeton University; and Harding, of the Indiana University; a number of special writers having been freely drawn upon. This most valuable and useful document contains some three hundred pages, and is packed full of just the information you want, and answers concisely and readily the very questions you are asking.

It may be obtained for the small sum of twenty-five cents merely to cover the expense of printing. Address George Creel, Committee of Public Information, Washington, D. C.

# Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California.

(Entered as second-class matter at the Mountain View, California, post office, under Act of Congress of March 3, 1879.)

### SUBSCRIPTION RATES

Three months .....	\$ .55
Six months .....	.90
One year (50 numbers) .....	1.50
With "Questions and Answers" .....	2.00

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

JAMES COCHRAN, Circulation Manager.

THE working class is generally regarded as inferior by those who are less fortunate and do not have to work. Yet Jesus said, "My Father worketh hitherto, and I work." If God works, it must be that there is some benefit to be derived from it; because He is omniscient. He gave man work to do, knowing that it would help him. So if the great I AM works, mortal man ought to think himself fortunate for the privilege of doing the same thing—work!  
W. E. B.

### NOTICE

THE next class of the Loma Linda Nurses' Training Course will begin August 11, 1918. Applicants should not be less than nineteen years of age, and should have completed ten grades of regular school work.

After September 1, 1918, twelve grades will be required for students entering the Nurses' Course in any accredited school.

We shall not be able to accept all who apply, and we ask our young people who are interested in the medical work to make application early. Write for information and calendar to Superintendent of Nurses, Loma Linda, California.

Bible mottoes, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. The government has now established a price on vegetable oil, so we can make it \$11 for 5-gal. can. 15 gal. \$32.25. Corn oil, 5 gal. \$10.50. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

### OLIVE PRICES REDUCED

Ripe olives, large, good flavor and color. Quart cans, 20c; gal. cans, 75c; 5-gal. cans, \$3.25; medium size, 20c less a gal.

Dried peaches, 8c lb. in 25-lb. boxes; 7½c lb. in 50-lb. boxes. Figs, 50-lb. boxes, 6½c lb.; 25-lb. boxes, 7c lb. Smyrna figs, 50-lb. boxes, 9½c lb.; 25-lb. boxes, 10c lb. Polished black walnuts, 5c lb. Freight f. o. b. Chico, California. Address A. E. Crist, Chico, California.

Students desiring to enter the next class of the Glendale Sanitarium and Hospital Training School for Nurses should write at once for calendar and application blank. Address Superintendent of Training School, Glendale Sanitarium, Glendale, California.

## DR. GODSMARK'S Hygienic Cooking Oil

The Shortening Used by Vegetarians

Write for prices and descriptive circulars

ADDRESS

Dr. O. C. Godsmark, Chattanooga, Tenn.

## No Paper Next Week

OUR advertised plan is, to furnish fifty numbers of this paper during the year. This provides for the omission of an issue two weeks of the fifty-two. And in order that our employees, as far as possible, may be able to attend the General Conference in session at San Francisco, there will be no issue of this paper next week. The next number will be dated April 30.

## Mistaking Phrases for Facts

THE archbishop of York, who is spending some time in this country, says, "There can be no safety until it is made impossible for any power on earth to destroy humanity."

Ex-President Taft and many other leading men have adopted the slogan, "To win the war for permanent peace."

Mr. Taft is especially enthusiastic in his propaganda for "a league of nations to enforce peace."

In the British House of Lords, on March 19, Lord Parmor moved a resolution "approving the principle of the league of nations and the constitution of a tribunal whose orders should be enforceable by adequate sanction."

But in speaking before the Free Church Council in London on March 16, Premier Lloyd-George, referring to the criticism against him, that he had not made sufficiently prominent this proposed league of nations, said: "I would warn you in all sincerity not to mistake phrases for facts. There is nothing more deadly even in peace; it is disastrous in war."

True, indeed, the world is about to receive the greatest disappointment of its history, through the mistaking of phrases for facts; for we read, in the fourth chapter of the prophecy of Micah, that "many nations" will form a great league in the last days, adopting the slogan that they will "beat their swords into plowshares, and their spears into pruning hooks," and that nation shall never again "lift up a sword against nation, neither shall they learn war any more."

Isaiah, in the second chapter of his prophecy, presents the same thought; only in Isaiah's presentation of it, it is rather a church movement than a national movement. When we put these two prophecies together, we see that church and state will unite in the last days to form a great world peace organization based upon the frailties of human weakness and dependent for its success upon the wicked hearts of men.

Will we allow ourselves to catch at the straws of such human expedience, or will we stand upon the infallible rock? We shall find that there will be no peace for this world until the coming of the Prince of peace in the clouds of heaven. That great and glorious day hastens on; it will soon be here; and every one of our energies should be absorbed in preparing for it.

## Help to Avert Famine

No one needs to be told that the nations at war are in dire straits for foods. But if that were all, the situation would not be so bad. The neutral nations, as well as those at war, are also facing famine conditions.

Switzerland, in appealing to this country for food supplies, represents the condition of many of the other neutrals. The countries of Europe and America normally consume 2,000,000,000 bushels of wheat per annum. But this supply is 500,000,000 bushels short.

Australia, as well as some of the South American countries, has a goodly supply of wheat; but it is no help in the situation, because of the lack in shipping.



Photo by Underwood

### NEWLY INVENTED ELECTRIC CAMERA FOR DEEP-SEA PHOTOGRAPHY

*This submarine camera, which operates under water automatically, and produces its own electric light up to one million candle power, can be lowered to a depth of one thousand feet. There is no limit to its possibilities, and it will doubtless be the means of locating treasures given up as lost forever.*

We are under the necessity of exercising the greatest care and economies in conserving the supply of foods. We owe it to ourselves, and we owe it to the nations that are suffering with us. In this country, we have the corn, the barley, the rye, and the oats that can be made to take the place of wheat; and more recently rice flour is coming upon the market. Bread made of rice flour is of the choicest and the most palatable. Or formulas combining rice flour with rye, oats, or barley can scarcely be distinguished from good Graham bread. Where there is a will to help, a way will be found. Each individual and each family should do their best, not merely in the matter of food conservation, but also in the effort to increase the supply.

## The Multibillionaire

ARTHUR BRISBANE, a well-known newspaper man, has recently said: "Mr. Rockefeller's income tax is an interesting milestone on the road of industrial feudalism and United States prosperity. Thirty-eight millions and four hundred thousand dollars is the sum that the government taxes Mr. Rockefeller as his contribution toward the war. . . . This Rockefeller income tax payment reveals the interesting and not surprising fact that Mr. Rockefeller has a gross income of at least a hundred millions, and is worth two billions of dollars—in actual wealth that pays an income, to say nothing of his wealth not developed, that may amount to twenty billions and much more, locked up in oil, copper, and coal underground."

It is very significant when one considers that the individual is still living who accumulated such a vast fortune within his own lifetime, having started his career as a poor boy at very low wages.

It is also an equally significant fact that while Mr. Rockefeller is possibly the peer among the barons of wealth in this time, yet there are many others who have during this generation accumulated fortunes that approach the vast sums held by Mr. Rockefeller himself.

One of the greatest problems and perils of this time is that caused by the discontentment produced by this great amassing of wealth in the hands of a very few men.

There have been individuals with fabulous wealth in bygone ages; but no generation previous to this has had the facilities of intercommunication to enable men to amass property as have those living to-day.

Such facts are very impressive when we view them further in the light of the apostle Paul, who said that the last days would be made perilous, because men would be lovers of self and lovers of money; when we view them still further in the light of the prophecy of the fifth chapter of the apostle James, who tells us that men would literally heap together treasures in the last days, producing cries among the laborers, whose hire had been fraudulently kept from them; when we view them further in the light of the graphic description, in the second chapter of Isaiah, of the wealthy men who will be throwing their silver and gold "to the moles and to the bats" as God arises "to shake terribly the earth."

REPORTS from London indicate that a commission is ready to leave England en route to Palestine to establish the new Jewish state there that is planned and fostered by the Zionist movement.

There are indeed some prophecies in the Bible which from a superficial view may indicate the restoration of the Jewish nation. But a closer study of these prophecies shows that when Judaism was overturned after the crucifixion, it was never to be restored to independent national power.