

Signs of the Times

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A Convention with a Voice of Cheer

HOW good it is, in these times of distress and despair, to hear sounded the notes of cheer, and hope, and confidence! With western Europe a slaughter pen, and with the whirlpool of war drawing millions of men into the awful vortex, and with the population of the earth beholding in dread perplexity and gloom the unprecedented conflict, it was very fitting that a conference should be convened in San Francisco with the one purpose of throwing great beams of light across the world, so that men need not give way to despair.

This is indeed a time of unprecedented trouble; but there is light beyond. The wars of earth, along with all their suffering and sorrows, will soon be over. The dawn of eternal peace is breaking through these thick clouds, and perplexing despair and woe must give place to the deepest and fullest joy as soon as the individual is made to sense the meaning of these things, and to enter into the shelter and protection that has been so divinely provided.

This keynote of hope and cheer, and the bright and enduring joys that lie just beyond, were made the central theme of the great Seventh-day Adventist Conference convened in San Francisco March 29 to April 14. In the neighborhood of five thousand people were in attendance. It was truly inspiring to attend the various meetings of departments and sections, which began in the early morning, and continued, with but brief interruptions for meals, until 9:30 each evening.

In the last issue of this journal, Mr. M. C. Wilcox gave some of the facts of growth of the Seventh-day Adventist people as he received them from advance reports of the various secretaries and department heads of this world-embracing organization. It will therefore be unnecessary to repeat the story of the inspiring activities of this

people as they are publishing and teaching the message of the soon-coming Christ in some ninety-four different languages in every quarter of the globe.

But no pen can describe the interest, the enthusiasm, and the courage that were manifested as one worker after another from day to day told the conference of the triumphs of the cross of Christ, and of the rejoicing created by the story of the Lord's soon coming, in the various fields represented by their busy activities.

Representatives told of their successes, not only among the leading enlightened nations of the world, but they told of their triumphs and achievements in Mohammedan India, in unchristian China, Japan, Korea, and the many islands of the sea. They told of their successes among the native tribes in the heart of Africa, with the Incas in South America, and even among the remaining cannibal tribes of the South Seas.

Speaking of the work in Mallikolo, a large island of the New Hebrides group, Pastor C. H. Watson, in his report, said:

"No white man had ever dared go to that people, but Brother Parker went in the name of God. The cannibals welcomed him by taking him up under an overhanging cliff, and they set him down on a stone, and began to feel him all over with their hands. They reached inside of his sleeves and felt his arms, they reached inside of his trousers and felt his legs, and they reached inside of his clothing and felt his body. They felt of him just as a butcher feels a sheep, to see if he is good enough to eat. While he sat there on that stone, he preached to them about Jesus Christ, the Saviour of the world, and won their confidence for God. In writing to me about this experience, he said, 'It is good to be one of Pharaoh's lean kine sometimes.' He is a very thin man. Before he went on that trip, he wrote me telling me

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NEWLY ELECTED GENERAL CONFERENCE COMMITTEE OF THE SEVENTH-DAY ADVENTIST CHURCH

Front row, from left to right, W. E. Howell, G. B. Thompson, E. E. Andross, J. E. Fulton, S. N. Haskell, A. G. Daniells, G. I. Butler, I. H. Evans, O. Montgomery, W. T. Knox, W. A. Spicer, J. L. Shaw, R. D. Quinn. Center, from left to right, W. W. Fletcher, William Guthrie, W. W. Eastman, S. E. Jackson, B. G. Wilkinson, Charles Thompson, Morris Lukens, W. H. Branson, Mrs. L. Flora Plummer, Miss Edith M. Graham, R. A. Underwood, C. L. Benson, J. T. Boettcher, L. H. Christian, G. E. Nord, A. V. Olson, C. F. McVagh, C. S. Longacre, and J. W. Christian. Back row, from left to right, W. H. Green, E. L. Maxwell, A. J. Haysmer, C. W. Flaiz, J. W. Westphal, B. E. Beddoe, M. E. Kern, S. E. Wight, R. W. Parmele, W. A. Ruble, N. Z. Town, F. M. Wilcox, P. E. Broderson, F. W. Paap, C. E. Weeks, J. H. McEachern.

Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—Matthew 6: 24. Not even two masters! But you can serve God with mammon.

MONDAY.—Luke 12: 48. "The law of accountability, as enunciated by Lord Jesus."

TUESDAY.—John 11: 5. Lord Jesus individualizes us in His love.

WEDNESDAY.—John 16: 33. "In Me—peace; in the world—tribulation:" both possible at the same time.

THURSDAY.—John 3: 3. "It were better never to have been born than not to have been 'born again.'"

FRIDAY.—Genesis 3: 8. "They hid because they had no covering for their sin. Sin still shames one in the presence of a holy God."

SABBATH.—1 Samuel 30: 6. "Sublime faith, to encourage himself in the Lord, in such an hour! Do you turn to God in your distress?"
ERNEST LLOYD.

Hope for the Future

"If a man die, shall he live again?" Everything depends upon the answer to this great question of the patriarch. Eyes grow dim, limbs lose their former activity, the flesh fails, and man lies down in the grave. Will he live again?

The resurrection is a blessed hope. Though we go back to the dust, He who made the world from nothing has decreed that we shall live again. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19.

Our hope for life beyond the grave is not in inherent immortality, but through the resurrection. G. B. THOMPSON.

Not by Good Works

MANY wonder at the parable of the householder who went out several times during the day and hired laborers, each time agreeing to give the same price. Matthew 20: 1-16. Often they fail to get the real lesson which Christ wanted to teach.

One of the most fatal mistakes man has been making since the time of Cain, is that of trying to gain salvation through his own works, his own goodness, and his own righteousness. The men in the parable who had been hired first, felt wronged because those who were hired last received the same wages as they. The circumstance that called forth this parable was a question Peter asked Christ, found in the previous chapter: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" Peter was trying to commend himself to Christ by his good works, and the parable contains a very fundamental teaching, one that all would do well to learn; that is, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The time and amount of service do not enter into the saving of the soul. If one man

serves God for sixty years, he will be saved by the grace of God, and not because of the sixty years of service. If another man serves God for six months, he will be saved by grace, and not because of the six months of service. Thus the parable teaches the truth of righteousness by faith. "It is the gift of God: not of works, lest any man should boast." "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace." The debt could not be paid by millenniums of good service; but "My son, give Me thine heart," is God's request.
A. F. HAGEN.

Where the Lord Will Rest

"THE Lord has chosen Zion; He hath desired it for His habitation. This is My rest forever: here will I dwell; for I have desired it." Psalm 132: 13, 14.

But the Lord must visit Zion as a "consuming fire," and purge her dross, and take away all her sin, before He can rest in her.

Behold a world at war, with its consequent horrors and ruined homes; and see the unrest sin has caused. If you would have the Lord with you, prepare your house so He can rest there. He will soon destroy sin forever; and unless He can destroy it in you, with your consent, your house will fall, and "great will be the fall thereof."

A. M. DART.

A Testing Commandment

IN choosing a command of the Decalogue to prove the human family, whether they would obey Him or not, God, who knows the human heart and the nature of His law, chose the fourth commandment.

The Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Exodus 16: 4.

When some of the people went out to gather on the seventh day, they found none; and the Lord said to Moses, "How long refuse ye to keep My commandments and My laws?" Verse 28. Notice, when they broke the Sabbath by endeavoring to gather bread on that day, the Lord said they broke His "commandments" and "laws." Thus the same principle was recognized as we have in the New Testament,—that if we break one command, we are guilty of all. Those who violated the Sabbath command by attempting to gather manna were guilty of the violation of the whole law.

God's requirements of Israel, in order that they might be permitted to enter the promised land, were that they be obedient to His law. Their wanderings in the wilderness were permitted for the purpose of teaching them their lessons.

The experience of Israel in their journey from Egypt to the promised land is a type of the experience of those who will be gathered from every nation, tongue, and people by the last messages

of mercy, to be received into the heavenly Canaan.

The messages of the Bible pertaining to the second coming of Christ, the Judgment, and the last days, show clearly that God has seen fit to choose the fourth command again as a test of discipleship.

Some people say that it does not make any difference what day a person keeps, so long as he keeps one day holy to the Lord each week. Suppose some in the days of Israel had reasoned the same way. Suppose they had attempted to keep some other day besides the day God had enjoined in the Decalogue. They would have been compelled to go without manna two days each week. The day they kept, they would not go out to gather; and on the Sabbath day, there would be none. Forty years God tested the people. I am sure that one endeavoring to keep some other day than the seventh then, after going hungry for a number of weeks or months, would be convinced that God meant just what He said.

Others say that the keeping of a definite day is but a small matter after all. However, the Lord says, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." And further, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

After Israel reached Canaan, they still refused to obey God, and were driven out of the land. Those who enter the heavenly Canaan will abide forever. In this life, they must confess the evil of rebellion, and forsake it forever.

A. S. BOOTH.

"HE that winneth souls is wise." Nearly every one has wished, at some time or other, to be wise. Many of us perhaps have envied Solomon because of his wisdom. The Lord said to Solomon, "Ask what I shall give thee," and Solomon chose wisdom. To-day the Lord says the same to us, but He will only give us the things that are for our good. Why not, like Solomon, choose wisdom? Then the best way to gain wisdom is to win souls to Christ—the highest work Christ has intrusted to mankind.

W. E. BELLEAU.

HE who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give.
MRS. E. G. WHITE.

THE mansion, though it be beautiful and pearly, if built upon the sand, can never withstand the dragon's wrath; but the humble, quiet cottage with the Rock foundation prevails against the gates of hell.
ORVA LEE ICE.

HUMAN TALK and Divine Prophecy

BY F. W. STRAY



WORLD travel, world knowledge, world gospel, world distress, and world perplexity are not all the fulfillments of prophecy upon which the student of prophecy bases his hope of soon-coming divine intervention in world affairs. There are other significant movements of the same period, but anciently foretold, which answer the questions "When?" and "What sign?"

Isaiah was not only a prophet of the times of the first advent, but also of the second; and his prophecy might be overlooked, as it was in the days of Christ, by the great body of the church and teachers, until sought out by a band of disciples believing that the fullness of time was come.

"They shall beat their swords into plowshares." Isaiah 2:4. A short time previous to the outbreak of the world war in 1914, Mr. Bryan, then secretary of state of the United States, concluded treaties of arbitration between the United States and a large number of foreign governments; and the event was hailed by world peace workers and lovers as a long step in the direction of their cherished dreams. Mr. Bryan secured some old swords, and had them made into plowshare paper weights, with the above scripture engraved on the side, presenting one to each representative of a foreign government as he signed the treaty.

MANY PEOPLE SHALL SAY

As one of the results of increase of knowledge and extension of gospel preaching during the nineteenth century, there developed, during the last score of years before the outbreak of the war, a great world peace movement unparalleled in history, having the objective of a "federation of the world, and a parliament of man." The prophet declared: "Many people shall go and say. . . . They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." When?—"It shall come to pass in the last days." Isaiah 2:2-4. Thus the prophet predicted peace talk, what the people would go and say. Now the many people have gone to The Hague, and to many conferences, and said it, and the whole movement utterly failed.

What does the prophecy itself indicate concerning the outcome of the last-days peace movement?—The remainder of the chapter gives no hint that it would be successful, and closes with the significant words, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

The men who have these paper weights in their possession should now have the rest of Isaiah's prophecy engraved upon them, as well as over the entrance to the peace palace at The Hague.

The next chapter in Isaiah would seem to indicate a falling away in the church.

"Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." Isaiah 3:16. This can refer only to the church. "Daughters of Zion" haughty, and wanton, and dancing! After the world peace movement was well started, there came the modern letting down of church standards, before the invasion of the world; and with church restraint removed to a great degree, there came the orgy of immodest dressing, and animal dancing,



Ex-Czar Nicholas of Russia

and immoral picture shows and plays, which have captured and sent to perdition multitudes of the fairest of the daughters as well as the sons of the church. This is followed by what we now see, according to the prophet.

"Thy men [the men of the church] shall fall by the sword, and thy mighty in the war. And her gates [the church's] shall lament and mourn; and she being desolate shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isaiah 3:25, 26; 4:1.

DAYS OF FULFILLMENT

We are living in the fulfillment of all these things. The time has come. In several succeeding chapters, the prophet bears his testimony, until at last, in chapter 9:6, 7, he cries: "For unto us a child is born, unto us a son is given: and the government shall be upon his

shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end."

This is evidently a prophecy of the first advent of Christ, and all that would grow out of His incarnation. However, the verse is connected with a preceding statement, by the word "for." Thus we read: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born," etc. Therefore it is not a prophecy of the birth of Christ, primarily, but a prophecy of the setting up of His government of peace, after a battle waged differently from the battles of earth's warriors, made sure because the mighty God has already become incarnate.

WILL NOT STAND

The previous chapter brings to view associations of nations and confederacies which will not stand (Isaiah 8:9-18), and then continues: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward." Isaiah 8:19-21.

Coexistent with other nineteenth century movements, began modern spiritualism, in the strange rappings heard by the Fox sisters in an old house near Rochester, New York, in 1848. Previous to that, there were no mediums' signs displayed, nor clairvoyant advertisements in the papers, for there were none to speak of in the modern world. But spiritualism has developed and spread, until it has included in its *séances* ministers of many denominations, as well as kings of the earth. Czar Nicholas was the most open in seeking counsel of mediums, and eternity alone will reveal the full extent to which other rulers have gone in seeking such counsel; but it has doubtless had a tremendous influence in plunging the world into the welter of blood, and bringing it to starvation, as the prophecy indicates.

It is significant that the czar, the most pronounced consulter with mediums, should be the first king to be cursed from his throne by the hungry people of his realm.

We conclude, from Isaiah's prophecy, that the time is not far hence for the battle of Armageddon, which will immediately precede the coming of "the Prince of peace."

TRUTH shines. Truth uses no physical force. Error alone denounces and persecutes. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Patient forbearance toward, and kindly treatment of, those who differ from us in religious beliefs, are rare evidences of Christian grace and charity.

GEORGE TEASDALE.

They Viewed the Future

BY CHARLES S. LONGACRE

IT has been said truly that "all nature cries out aloud through all her works that there is a God." If the manifestations of physical theology in nature teach us of the existence of nature's Author, why should it be thought a strange thing that the Creator of all things was willing and able to give direct revelations of His wonderful wisdom and foreknowledge to the children of men? A Being who is endowed with unqualified and infinite attributes certainly must possess the spirit of prophetic intuition, and have the liberty to exercise these divine gifts at His own pleasure for the edification of His creatures and to the praise of His own glory.

Paul says that God has not left Himself without witness, but that He has revealed His eternal power and Godhead through His handiwork and by direct revelation through His prophets, so that all men everywhere are left "without excuse."

FORETOLD TYRE'S OVERTHROW

The prophecies concerning Tyre—one of the most flourishing and populous cities of ancient times—are so remarkable in their directness and detail as to leave the skeptic stranded high and dry. The inhabitants thereof were a great commercial people, and had made their city the business metropolis of the ancient world.

Because of their great wealth and luxury, they abandoned themselves to every wicked device, and filled their cup of iniquity to the full. The Almighty sent them warning after warning, but to no avail; and finally He employed His prophets to foretell the utter overthrow and ruin of Tyre. The judgments pronounced against Tyre seemed well-nigh impossible of fulfillment from a human viewpoint.


The ancient city of Tyre was built by the Sidonians more than twelve centuries before Christ. In the days of David and Solomon (about 1015 B. C.), Hiram, king of Tyre, entered into covenant relations with the kingdom of Israel, to supply skilled artisans and valuable materials for the building of King David's house, and also for the building of the temple. At that time, King Hiram acknowledged as the only true God "the Lord God of Israel, that made heaven and earth." But in the year 787 B. C., the prophet Amos pronounced a future judgment of terrible consequences against the city, because the inhabitants violated "and remembered not the brotherly covenant" which they had previously made with Israel.

THE WOE UPON TYRE

In 715 B. C., the prophet Isaiah pronounced a woe upon Tyre, because of her arrogancy, pride, and "fornication with all the kingdoms of the world." He called Tyre the "joyous city, whose antiquity is of ancient days," and "the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth." But, said the prophet: "The Lord hath given a commandment

against the merchant city, to destroy the strongholds thereof." "For it is laid waste, so that there is no house, no entering in." "And it shall come to pass in that day, that Tyre shall be forgotten seventy years. . . . And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, . . . and her merchandise and her hire shall be holiness to the Lord: . . . for her merchandise shall be for them that dwell before the Lord." Isaiah 23.

All this was predicted centuries before its fulfillment. Here the prophet evidently refers to the seventy years of the Babylonian captivity, which began during the reign of Nebuchadnezzar,



**Paradise
of the
Cigarette Smoker**

BY WORTHIE HARRIS HOLDEN

For the cigarette boy I've a picture:
A paradise wreathed in smoke;
A chariot built of tobacco,
With cigarettes circling each spoke;

A pavement of plugs of tobacco;
A mansion of bricks of "the weed";
Around it, for beauty and shading,
This much-longed-for plant he will need.

The boys and the men all are smoking,
Their brains and their sense are benumbed;
The brightest of those found among them
Are the ones who have recently come.

You cannot arouse them to action;
They are listless and stupid all day;
Their nerves are deranged, and tobacco
Has stolen their reason away.

They never can mingle with others;
For them must this paradise be.
They smoke on in hopeless dejection
Through smoky eternity.

Its filth I need not here mention;
For those who love smoking know well
'Tis aught but a pure invention,
As many a lobby can tell.

Oh, where are the youth who do really
Enjoy such a prospect as this?
No place is more pure than is heaven,
For naught that defiles hath its bliss.

when all nations were subjugated to Babylonian supremacy; and also to the material aid which Tyre rendered Jerusalem and the temple in its restoration after the seventy years had ended.

In 588 B. C., Nebuchadnezzar laid Jerusalem in utter ruins. This event had previously been predicted by the prophet Jeremiah. When the news of Jerusalem's terrible judgment reached the inhabitants of Tyre, instead of laying it to heart and repenting of her own iniquities, she gloried in the destruction of Jerusalem, by saying: "Aha, she is broken that was the gates of the people: [her commerce] she is turned unto me: I shall be replenished, now she is laid waste." Ezekiel 26: 2.

BECAUSE SHE SAID "AHA"

Because Tyre had said this against Jerusalem, and did not lay her own sins

to heart, the Lord pronounced a terrible judgment against Tyre, as follows: "Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord." Ezekiel 26: 3-5.

The Lord said that one nation after another was to come up against Tyre, "the stronghold of nations"; "and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." Ezekiel 26: 12-14.

For thirteen long years, Nebuchadnezzar's army besieged the city of Tyre, and worked its mighty ramming engines against Tyre's massive walls, until "every head was made bald, and every shoulder was peeled," before an entrance was effected in the wall surrounding Tyre.

DEFIED HER ENEMIES

The inhabitants of old Tyre immediately proceeded to build another city, upon the island about four miles distant from the coast of the old city, and they called it New Tyre. This new city rose to even greater opulence and power than old Tyre ever dreamed of. Around the edge of the island was built a massive wall, which apparently defied every onslaught of man. It seemed as if no enemy could ever enter the city of New Tyre. But in the year 487 B. C., the prophet Zechariah predicted the complete overthrow of the city of New Tyre, because of its commercial greed and lustful wickedness. Accordingly, about 240 years after the foundation was laid for New Tyre, it was taken by Alexander the Great, after a most laborious and strategic siege of nearly twelve months.

The prophet Ezekiel had declared that the walls of old Tyre should be broken down, its pleasant houses destroyed, its stones, timber, and dust laid in the midst of the water, great waters covering them. According to the prophet, Tyre was never to be rebuilt. He also prophesied that the site of old Tyre should be scraped as bare as the top of a rock, and should become the place where fishermen would spread their nets.

LITERALLY FULFILLED

This prophecy in all its details was literally fulfilled when Alexander occupied New Tyre; for he took the timber, the stones, and the dust, clear down to the bare rocks and foundations upon which the old city stood, and laid all these in the midst of the sea, to form a solid breastwork through the sea from the mainland of old Tyre to the top of the walls of New Tyre, nearly four miles distant. From that day to this, the site of old Tyre has been as bare as the top of a rock; and to-day the fishermen who live in the surrounding country are seen

at the early sunrising, spreading their nets upon the bare rocks where once stood the proud city of old Tyre.

Alexander, after he had scaled the walls of the city of New Tyre, gave orders that it should be fired in every part. The prophet said that "the city should be devoured with fire." Eight thousand persons were slain in the sackage of the city, thirty thousand were sold for slaves, and two thousand were crucified. All these predictions concerning the judgments of Tyre were made centuries before their fulfillment.

At the same time that the Lord foretold, through Zechariah, the destruction of New Tyre, He also said that the same army was to capture the strongholds of Gaza, Ashdod, and other cities in Palestine, because of their wickedness. Yet, declared the inspired prophet, the destroyer of these wicked cities should be the protector of Jerusalem. The Lord had just previously restored Jerusalem, rebuilt the holy temple, and prophesied concerning Alexander and his army, who had determined to lay them in ruins again, as follows: "And I will encamp about Mine house because of the army, because of him that passeth by." Zechariah 9:8.

ALEXANDER DREAMED

Accordingly, when Alexander the Great came up to destroy Jerusalem and the temple of the Lord, as he had previously determined to do, the Lord, by the instrumentality of a supernatural dream which greatly exercised Alexander's mind, changed his heart and designs concerning Jerusalem and the temple; and instead of being its determined enemy, he became its friendly and most powerful protector.

Jaddua, the high priest of Jerusalem, went forth to meet Alexander as he approached Jerusalem, and saluted him as the future monarch of the world. The high priest explained to Alexander the prophecies of Daniel which foretold the overthrow of the Persian empire by a Grecian king, whereupon Alexander gathered assurance that he was the person meant by those prophecies; and he embraced the high priest, and requested that he offer sacrifices to God in the temple for him.

When Parmenio asked Alexander why he paid such adoration to the Jewish high priest, and did not destroy Jerusalem as he had Tyre, Alexander replied that he did not pay adoration to the high priest, but to the God whose priest he was. Then Alexander made known his wonderful dreams in which he saw the high priest of Israel's God, "this very person, and in this very habit," appear to him, and explain to him matters out of a book, that the God of Israel would be his guide in the expedition, and would give to him the empire of the Persians.

CAUSE OF HIS KINDNESS

All these remarkable circumstances and incidents caused Alexander to be kindly disposed toward the Jews and their city and temple. It was a supernatural intervention on the part of God in behalf of His people and His house of worship. More than one hundred and fifty years before Alexander's army came up against Jerusalem, the Lord said, through His prophet: "I will encamp about Mine house because of the army,

because of him that passeth by. . . . No oppressor shall pass through them any more" until Jerusalem has seen her King coming unto her, even Him who "is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:8, 9. A greater

King than Alexander was to enter Jerusalem before the second temple was destroyed.

Truly, with Joshua, we can say, as we see the divine revelations of the past fulfilled in such remarkable instances, "Not one thing hath failed thereof."

Healing the Deadly Wound

I—The Trend of Unmistakable Tendencies

BY PHIL. C. HAYWARD

IT is freely predicted, in the Scriptures, that the power of the pope is to be restored in the last days, and that the kings of the earth will give their power into his hands for a brief space. And to-day misguided forces of Protestantism are uniting with the ever alert forces of Roman Catholicism to restore the prestige and glory of this system which for many centuries held the world in its ambitious grasp.

There was a time when the papal monarch ruled supreme both in the church and in the state; but since the nations

But in those fatal times of imperial favor, when temporal power was placed in the hands of the bishops of the church, there came those days of disaster for both the church and the state, when kings were appointed by the pope, or held their crown only subject to his will, and the laws of the state were the decrees of papal councils.

THE VATICAN PRISONER

This was the papacy. And when the rising Reformation broke that spell of dominant ecclesiasticism, the councils of the state withstood the councils of the church, and the papacy was robbed of its voice in civil affairs, and of its temporal dominions. And from that day to this, the head of this great system has been a self-styled "prisoner" in the Vatican; and from his viewpoint, his followers have been "despoiled and persecuted in countries called Catholic; hampered and thwarted by Protestant governments." (*Western Watchman*, October 29, 1908.) While we know that this complaint of despoiling and imprisonment is without foundation in fact, yet it seems true viewed from the standpoint of that church which does not feel that it is complete unless the crowns of the nations are at its feet, and the people of all nations made subject to the will of him whom they call the "universal father" of all Christendom.

But the Scripture says, "His deadly wound was healed." To heal is to restore to the original condition; and as we view the rapidly widening influence of the papal see, we do not require large foresight to behold this great system fully restored to its pristine glory. We shall now trace a few of the steps by which this is being accomplished.

WOULD UNITE WITH ROME

Bishop Walter Taylor Sumner, in a baccalaureate sermon delivered before a graduating class of "divinity" students in Portland, Oregon, June 3, 1917, made fervent appeal that somehow the people of the Christian religion might be united again into one great church. To bring about such a union, the bishop said: "Let us go to the Roman Catholic Church and take the joy and pleasure which they find in their sacramental system; let us take from the Protestant denominations their fervid love for God. And from those organizations which stand for service let us take that factor, and combine all into a united church."

Surely this is a strange doctrine for one who is supposed to speak with the voice of Protestantism. And this is strange council to give to a class of

Says Bishop Walter Taylor Sumner (Protestant):

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of Europe threw off this yoke of ecclesiastical bondage, his dominion has been confined to narrow prerogatives. And this very thing was anticipated by the prophecy in the statement, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Revelation 13:10. And this is spoken of in verse 3 as a "deadly wound." But the prophecy adds, "His deadly wound was healed."

In order fully to realize how fatally the papacy was wounded by the curtailment of its power in the later Reformation period, and the steps by which that power is now being restored, the wound being thus healed, it will be necessary to understand what the papacy really is.

NOT APOSTOLIC SUCCESSORS

The claim of the Catholic Church to apostolic succession cannot be true; for the church that was founded by the apostles was never anything but a church, being wholly divorced from civil power.

young ministers who are about to go out into the world as molders of public thought.

REPUDIATES PROTESTANTISM

But if we will look, we shall see that Protestantism as a system is dead, and in its stead there stands a medley of religious thought over which the influence of the papacy is becoming more and more marked. And the date and the place of the official demise of the Protestant system is clearly marked in the religious history of the world.

The quadrennial session of the Federal Council of the Churches of Christ in America, which was held in Baltimore late in the year 1913, drew its pen through the word "Protestant," and by this act, declared that the thirty denominations which comprise the council, and the eighteen million communicants who comprise the membership of these thirty Protestant denominations, do not claim longer the right, nor possess the desire, to be called Protestant. Thus, in so far as it is possible on the part of a representative council, the system of Protestantism was declared to have been outgrown and discarded for the sake of reestablishing "the unity of Christendom."

The apologist for this act of the Federal Council, the Rev. Bishop McDowell, in a speech in the presence of the whole assembly, declared it to be "one of the most splendid signs of the times" when the council voted to eliminate the word "Protestant." He said:

"There were three reasons for doing this; in the first place, because the word 'Protestant' smacked of the unhappy controversies of the sixteenth century; in the second place, because there were constituent members of the Federal Council who were growing to dislike the word; and thirdly, because the word 'Protestant' was offensive to the brethren of the Catholic fold."

PROTEST SHOULD STAND

This was an astonishing act, and an astonishing apology for that act. We have always known that the Protest of the Princes, from which the term "Protestant" is derived, "was offensive to the brethren of the Catholic fold"; but was that protest an "unhappy controversy" through which the apologists of to-day should draw their pen? Was the magnificent work of Martin Luther an "unhappy controversy of the sixteenth century," which demands that thirty denominations and eighteen million communicants should unite to make it less "offensive"? In order to heal the wound that was inflicted upon the papal hierarchy by the influence of the Reformation, shall we repudiate the work of those mighty reformers, and return to the "joy" of that sacramental system which has been accompanied by such great corruptions in past ages?

Nor can the movement ever stop here; for with the spirit of conciliation, there is also rapidly crystallizing a spirit of compromise, and a willingness to concede to the bishop of Rome all of his usurped prerogatives. A case in point is the statement of another church dignitary, the Rev. J. H. Freeborough, president of the Wesleyan Reform Union. In speaking at a conference at Sheffield, England, on the hope of the future unity of the church, Mr. Freeborough said he "firmly

believed that the great agency for the unification of Christendom was the Roman Catholic Church. No other church had the outlook, machinery, tradition, wealth, and ability to bring together all the forces of Christendom." (London *Daily Mail*, August 6, 1910.)

But when "all the forces of Christendom" are unified under the influence and by the agency of the Roman Catholic Church, it will be like the fable of the wolf and the lamb—the wolf on the outside. And this is the viewpoint of "the brethren of the Catholic fold," for we read upon their own authority:

IF HE BE SINCERE

"Do you not realize that a Protestant, if he be a sincere, intelligent, instructed, consistent Protestant, cannot be in sympathy with any movement that tends to advance the interests of the Catholic faith, to strengthen the position of the pope, or to propagate ideals distinctly Catholic? He realizes as well as you do that the complete triumph of the Catholic Church means death to every heresy and to every schism. He can enter into alliances with sects other than his own and be consistent; he can join with them in a mutual aid policy without compromising his principles; but he cannot honestly and conscientiously do this when there is a question of the Catholic Church, whose basic teaching—the doctrine of the one true church, out of which there is no salvation, and of the supremacy of the pope—renders impossible religious fellowship on any grounds save *unqualified submission to her claims.*" (Sermon by the Rev. William H. Ketcham, director of Bureau of Catholic Indian Missions, St. Paul's Church, Washington, D. C., October 31, 1909. Reported in *Catholic Standard and Times*, November 13, 1909. Italics mine.)

As we read this statement of the uncompromising attitude of the papacy, we

marvel that so many among the leaders of religious thought to-day are ready to abandon the most sacred truths that men's souls are heir to, in order to conciliate and do honor to this ambitious religious system. "Death to every schism" still is, as it always has been, the battle cry of the papacy; and "unqualified submission" to her every claim is the only possible hope for the future unity of the church, if this unity is to be brought about through the agency of the pope of Rome. Yet "unqualified submission" is just what we are to expect in the light of the prophecy which says, "His deadly wound was healed: and all the world wondered after the beast." And again, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13: 3, 8.

HEALING BALM

The general trend of thought in the religious world to-day is a healing balm to the papal wounds, and leads the *New World* (Roman Catholic) to remark: "To a great extent the ancient antagonisms have died. Protestantism is disintegrating before our eyes."

And so it is, as the rapidly accumulating evidence forces us to acknowledge. And with the neutralizing of the ancient antagonisms, the position of the papal church is strengthened; and no great stretch of the imagination is required to behold the world again brought under the sway of the Roman hierarchy. May God spare His church a little longer, and raise up leaders for her with a true vision, to stem the tide of spiritual forces which threatens to engulf the world.

Next week we shall take up a study of the political phase of ecclesiastical intrigue, and the influences that are at work to heal the wounded supremacy of the Roman Catholic Church.

The Approaching "Something"

BY RICHARD F. FARLEY

THE world is astir with expectancy,—a fearful apprehension of an approaching something.

There is almost unanimous agreement that the approaching "something" which seems to be so infallibly indicated by current events is the setting up of a new order of things. Every one who thinks, agrees that the present order of things cannot possibly continue long, for the world is in very unstable equilibrium, and the condition seems to become worse. Inevitably it must fall. If left to itself, the race would very soon commit suicide by the very cleverness of its inventive genius. So all are agreed that a change of some kind is a certain event of the near future.

However, the method and extent of this change, and its ultimate results, form the basis of much diversity of opinion. These opinions cannot all be right, even though each may be advocated with a wondrous show of zeal and enthusiasm, for they flatly contradict each other.

Zeal and enthusiasm are no criterion

of truth, neither is the glibness with which the Scriptures are quoted to substantiate a theory. As a warning against taking the wrong course, and pursuing a vain hallucination, the great Author of truth said, "Take heed that no man deceive you," "for there shall arise false Christs, and false prophets, and shall show great signs and wonders." Some will perform mighty miracles to prove the heavenly origin of their doctrine. But beware. The devil can work miracles, and "can quote Scripture to suit his purpose."

This Babylon of contradictory theories has no effect on the student of the Bible who has no pet cunningly-devised-fable theory to support, and no ax to grind. To him, there can be but one explanation,—it means the second coming of the Saviour; for Jesus said, "When ye shall see all these things, know that He is near, even at the doors."

The return of Jesus in response to the promise He left with His church means nothing short of an upheaval. It means

(Continued on page 9)



COMFORT MAY BE FOUND

MAURICE MAETERLINCK, the distinguished Belgian poet and author, has written a preface to a recent book of pastels on "The Mothers of the War." In this preface, Mr. Maeterlinck speaks of the suffering that the women of Europe are enduring. The mothers in the nations involved in this war are undergoing untold tortures and sadness because of the distresses that are overtaking their homes. Of the efforts to comfort these mothers, the distinguished Belgian speaks as follows:

"The best of us, the most to be pitied, the wisest among us, on meeting one of these mothers, who furtively turns away to wipe her eyes, that her trouble may not offend those who are happy, when he seeks to find words which shall not sound like odious or mocking falsehoods in the blinding truth of the most poignant grief that can afflict a heart, finds almost nothing he can say to her.

"We talk to her of the righteousness and beauty of the cause for which the hero fell, of the immensity and necessity of the sacrifice, of the memory and gratitude of mankind, of the nothingness of this life, which is not measured by length of days, but by sublimity of duty and of glory. Perhaps we add that the dead die not, that there are no dead, that those who are no more live closer to our souls than when they were in the flesh, and that all we held most dear in them remains still in our hearts, so long as memory can call it up and love can keep it alive.

"But even while we speak, we feel the emptiness of what we are saying."

Is not the disappointment which is felt by Mr. Maeterlinck and those who work on his plan in seeking to comfort these mothers, occasioned by the fact that they are going about it in the wrong way? For instance, when they tell the mother who has lost a son, that the dead do not die, they are uttering an untruth; because the dead do die, and it brings sorrow into the life of the individual who has to mourn the loss.

Death is a curse. It has been visited upon the human race because of sin; and all the efforts that men make to cover up the sting of death are futile. If, however, we recognize the fact that the dead do die, and that they are unconsciously asleep, awaiting the resurrection, and then we bring the mothers who are mourning their sons to the great Consoler Himself, the Lord Jesus Christ, telling them that all these woes which are afflicting the world are but the precursors of the glorious day soon to be revealed when Jesus will come, and that when He comes, all the dead who have died in Him will be raised to eternal life, in that way we bring true comfort to the soul.

The person who knows the Lord Jesus Christ, and who is resting upon the promises of His word, finds comfort in the darkest hour, and encouragement in the deepest afflictions; for no matter how great be the darkness of to-day, there is a glorious light for to-morrow. The Christian's hope is about to be realized. The Lord Jesus Christ is soon to come, and the resurrection day is imminent. If our friends sleep in Jesus, we shall see them in that resurrection day. A knowledge of this great truth brings inspiring hope and confidence into the soul; anything else is a mockery and a sham.

Satan would try to camouflage the sorrows of the grave, and to cover death with a robe that will hide its sting. But try as he may, there remains the great fact; and only those who

know the Lord Jesus Christ for themselves, and who are resting in the hope and in the power of His salvation, will ever be able to exclaim with the great apostle Paul: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 55.

THE SECRET OF THEIR POWER

IN testifying before King Agrippa, the apostle Paul explained his manner of teaching, going somewhat into detail in reference to the work that he was doing. Among the things he said before that august court was this: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts 26: 22.

Paul is universally recognized among Christian people as one of the mightiest gospel teachers. And the foregoing verse shows that the help he obtained from God enabled him to continue "witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

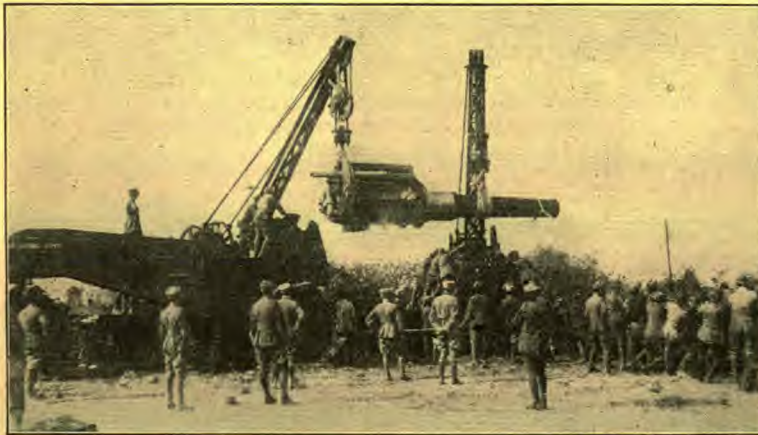
Paul and Luke were very intimate companions; and doubtless the great apostle had heard Luke speak that which was

finally placed in the last part of the sixteenth chapter, also in the twenty-fourth chapter, of Luke's Gospel, to the effect that there was no evidence stronger or more convincing than the writings of Moses and the prophets.

Then we should understand that our power, our success, and our safety lie in sticking closely to the teachings of the divine Book. What the Book itself says, will finally be the rule when our cases come up in the Judgment, and not what different men may have said concerning the Book.

There are those who seem to believe and teach that we must have the action of some church aside from the Bible to tell us the gospel and truth of God.

But Christ, Paul, and the other apostles adhered closely to the teachings of the divine Book itself; and this careful teaching of the Bible was what gave them their power in winning souls.



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ITALY PREPARES FOR GREAT SPRING OFFENSIVE

In this photograph, the advance preparations of the Italians is shown. They are moving up a great 305 gun to a position where it will be able to demolish Austrian defenses. The work of moving heavy artillery such as this on the Italian front is considerably more difficult than on the western fronts.

DISCOURAGE THE MOBS

THE firm manner in which our government is taking hold of the question of handling mobs and dealing with mob violence is most commendable indeed, and should be supported by every loyal citizen.

The mob is always dangerous, and frequently inflicts injustice upon innocent persons; but it is more than ever dangerous in stormy times like these through which we are passing.

Treasonable utterances as well as treasonable acts should be dealt with promptly and decidedly. And the government is manifesting that it is both ready and active in doing this thing.

Loyal citizens who care for their own security and the security of their neighbors and friends will frown at every suggestion of the action of the mob in taking the law into its own hands to inflict punishment.

The officers of the law must be left free to handle all cases so that opportunity may be afforded for justice to be meted out. The leader of the mob to-day may be its victim to-morrow. It is therefore very unsafe as well as very wrong to encourage acts of violence by the general populace illegally formed into an irresponsible mob.



DELEGATES AND WORKERS ATTENDING THE 39TH SESSION OF THE GEN

A Convention with a Voice of Cheer

(Continued from page 1)

not to worry about him. He said he was perfectly safe; he had no fear. He said that nothing troubled him but the thought of these people's being without Christ."

PHENOMENAL ADVANCE

Many other stories tense with interest were told, of conflicts not only with savage men, but also with savage beasts. As these messengers of the cross rehearsed their efforts to go, in harmony with the great gospel commission set forth in Revelation 14: 6-12, to tell every nation and kindred and tongue and people of the solemn Judgment hour, and to proclaim the sublime truth that Jesus Christ is about to return in the clouds of heaven to raise all the righteous dead and to immortalize with them all the righteous living—with such a message and with such a hope to inspire the soul, it was not at all surprising, when our medical secretary made his report, to hear him saying that in some of our medical evangelistic work, there had been progress of as high as one hundred twenty-six per cent.

It was not surprising to hear our educational secretary, in his report, setting forth the fact that our little denomination of 150,000 are supporting some 36,000 young people in our various schools, preparing them as quickly as possible to go into every part of the world to proclaim the good news of the glorious future that is about to break upon us.

It was not surprising to learn, from our Sabbath school secretary's report, not only that there has been a great increase in membership, but also that the donations from our Sabbath School Department alone have increased from less than a quarter of a million in 1913 to \$525,337 in 1917. These donations from our Sabbath schools are apart from our regular donations for that purpose from other quarters.

The Publishing Department, which has many difficulties to encounter, in pushing its aggressive campaigns among the peoples represented by the ninety-four languages and dialects in which we are printing, has taken for its motto the slogan of a native colporteur in Argentine, who said, when confronted with seemingly insurmountable obstacles, "There is no crisis with the Lord."

PUBLISHING IN MILLIONS

The rapid increase of our publishing work is shown in the fact that if we compare the last five-year period with

the preceding five years, we find a gain of forty per cent the last five years over the former. The goal set for 1918, with a good prospect of reaching it, is \$3,000,000. The ratio of increase that has been characteristic of our publishing work for the last ten years would indicate that we ought to go over the \$3,000,000 mark. \$3,000,000 worth of publications scattered in ninety-four languages among the peoples of this earth, when added to what is done by our Bible workers, medical evangelists, and other laborers, certainly convinces one that our message is rapidly being carried to the ends of the earth. It must soon reach "every nation, and kindred, and tongue, and people."

Our general secretary reported the baptism of 55,626 new believers during the last four-year period. This is practically one third of our present membership. In other words, during the last four years, we have made half as great gains in membership as we made in all the previous seventy years of our history.

Our cause is gathering momentum, and going with mighty and ever increasing power.

PARAGRAPHS FROM THE SECRETARY

A few paragraphs from the general secretary's report will be intensely interesting. They are as follows:

"At the last General Conference, we told of 'nearly one hundred missionaries a year' sent out. The total for that four-year period was 372, the largest, of course, in our short history. Now, with the war for three years shutting off missionary departures from the great European Division, we have to report 483 new missionaries sent forth during the four years, or well above the hundred a year. In the full five years of this prolonged conference term, 542 of our brethren and sisters have gone out to carry the message into regions beyond.

"It really is a marvelous thing we are seeing—these large numbers going out year after year from so small a constituency. The like has not been seen, we judge, since apostolic days. How is it done? The treasurer's report will show how the gifts have kept coming in from believers and churches, conferences, unions, and divisions, to make possible the upkeep of these ever increasing over-sea forces; but only the Lord above knows how it is done. It is not of men to inspire such unwavering confidence and devotion to missionary giving and going. It is the Lord of the harvest sending forth laborers at the sunset hour.

"At the last General Conference, Elder and Mrs. G. F. Jones were with us. They went out from that conference to a

field in utter darkness. Now from that island of cannibal head-hunters they send to this conference the greetings of baptized believers, changed from savagery into earnest, praying brethren of ours, intent on carrying the light of truth to others. 'Miraculously changed!' exclaims Brother Jones, writing to us of scores of these people, among whom he has been but three years. Australasia's report must tell the real story; but our brother adds, 'Who dares say that the gospel of apostolic days is not in existence to-day?'

"Indeed it is. The same everlasting gospel of redeeming power is being preached now, only in the setting of the definite message of the Judgment hour. . . . The Lord is writing the closing chapters of the new book of Acts in the progress and triumphs of His cause to-day. We read it in the reports from home and foreign fields. We hear it in the testimony of brethren and sisters amidst upheavals and scenes of war indescribable. We hear that of a truth there is refuge under the shadow of the Almighty, and the angel of the Lord still 'encampeth round about them that fear Him.'

"Nothing can halt the word of God, nor frustrate His purpose to send the light of His truth through all the earth. We face the great unfinished task, with confidence in the mighty power of God."

As might naturally be expected, as the stories of the triumphs of this work were told at the conference, individual after individual was converted, and dedicated himself to this great work of giving the closing gospel message throughout the earth.

RESPONDS WITH QUARTER MILLION

Not only did waves of good cheer and confidence sweep the conference, but there came in a spirit of unprecedented liberality.

Dr. Mell, representing the American Bible Society, made a brief address to the conference; and very promptly those present gave him \$1,335. But the great climax of liberality came on the last Sabbath of the session, when A. G. Daniells, the president of the General Conference, delivered a discourse, calling attention to the inspiring reports of our missionaries, and the great fields of opportunity opening before them in the various lands they represent.

Toward the close of his talk, Elder Daniells said that the conference needed at the present time an additional quarter of a million over and above the available funds we had on hand, and that he would like to see the conference set a pace which would make easy the rais-



CONFERENCE, SAN FRANCISCO, CALIFORNIA, MARCH 29 TO APRIL 14, 1918.

ing of this quarter of a million very soon.

Several good-sized checks had already been passed in by various visiting brethren as they listened to the reports presented from day to day by our devoted missionaries; and as soon as the way was open on that Sabbath morning, a regular stream of checks, and cash, and pledges, and jewelry, including valuable diamond rings, began to pour in. When the meeting was over, and all was totaled up, it was found that the offering amounted to \$237,000, not including any jewelry that had been given in, or other gifts the value of which could not be ascertained until sales were made.

Surely we are in days when God is doing mighty deeds. The devoted missionaries have blazed the way through the various fields, and opened before the vision of our people the opportunities for service in the giving of the message. And now our people are coming forward to supply the means that will back up the men and women who go out to do the work. We believe that the time we have in which to give this message of the soon coming of Christ is very short, and that all who desire to have a part in it should press in very rapidly.

Our readers will be glad to know that Pastor A. G. Daniells, by a unanimous vote, was again chosen president for the ensuing four-year term; and with the same unanimity, Pastor W. T. Knox was chosen as treasurer, and Pastor W. A. Spicer as secretary.

Other general officers elected are as follows: vice president for North America, E. E. Andross; vice president for eastern Asia, I. H. Evans; vice president for India and Australasia, J. E. Fulton; vice president for South America, O. Montgomery; secretary of the Publishing Department, N. Z. Town; secretary of the Educational Department, W. E. Howell; secretary of the Young People's Missionary Volunteer Department, M. E. Kern; secretary of the Sabbath School Department, Mrs. L. Flora Plummer; secretary of the Home Missionary Department, Edith M. Graham; associate secretary of the General Conference, J. L. Shaw; secretary of the Medical Department, Dr. W. A. Ruble; secretary of the Religious Liberty Department, C. S. Longacre; secretary of the North American Negro Department, W. H. Green; secretary of the Foreign Department, North America, L. H. Christian; assistant secretary of the Publishing Department, W. W. Eastman; assistant secretary of the Foreign Department, North America, for the German, J. T. Boettcher; for the Danish-Norwegian, P. E. Broderson; for the

Swedish, G. E. Nord; assistant secretary of the Medical Department, Dr. W. H. Miller; assistant secretary of the Home Missionary Department, F. W. Paap; assistant and field secretary of the Sabbath School Department, B. E. Beddoe; auditor of the General Conference, J. J. Ireland.

It was also recommended that the General Conference Committee make the following appointments: field secretaries of the General Conference, W. W. Prescott and George B. Thompson; field secretary of the Young People's Missionary Volunteer Department, Meade MacGuire; assistant secretary of the Young People's Missionary Volunteer Department, Miss Matilda Erickson; assistant secretary of the Sabbath School Department, Miss Rosamond D. Ginther.

For South America, W. H. Williams was chosen secretary-treasurer; and John H. McEachern for field and home missionary secretary; assistant secretary for East Asia, C. C. Crisler; subtreasurer for East Asia, H. W. Barrows; assistant secretary for Publishing and Home Missionary departments for East Asia, Carl E. Weaks; assistant secretary of the Young People's Missionary Volunteer Department for East Asia, S. L. Frost; and for the Medical Department, Dr. C. C. Landis; assistant secretary of the Sabbath School Department for that field, R. F. Cottrell.

Assistant secretary of the Missionary Volunteer Department for South America, Prof. H. U. Stevens; additional members of the General Conference Committee, S. N. Haskell, F. M. Wilcox, C. H. Jones, E. R. Palmer, W. C. White. It is recommended that the General Conference Committee appoint L. A. Hansen assistant secretary of the Medical Department; that W. L. Burgan be appointed secretary of the Press Bureau; that H. E. Rogers be continued as statistical secretary.

All other appointments of agents, department secretaries, etc., were referred to the General Conference Committee. All other appointments of assistant secretaries, subtreasurers, etc., were also referred to the General Conference Committee.

The Approaching "Something"

(Continued from page 6)

the complete crushing, and consignment to oblivion, of earth's nations, from the least to the greatest. They become, under the flail of God's vengeance, as the chaff of the summer's threshing floor. Then the wind of strife and commotion blows them away, so that there is no place found for them.

The advent means the most terrible calamity that has ever befallen the wicked inhabitants of this planet—their destruction. It means the conversion of the fireproof and earthquake-proof buildings, and the cities, into a great mass of desolation and ruin. On the other hand, it means the end of sorrow and suffering, and the dawning of a new day, to the righteous. When the cry is raised to the watchman on Zion's wall, "Watchman, what of the night?" he replies in the significant words, "The morning cometh, and also the night." To the one class, it will be the settling of the night, while to the other class, it will be a gladdening and joy-inspiring event. One class hails it with wailing and gnashing of teeth; the other hails it with supreme satisfaction and delight.

Nor will this glorious occurrence, when Jesus shall be revealed from heaven with all His shining angels, be confined to any one locality. The second advent will not be revealed to a favored few who will be segregated somewhere; neither will the elect mysteriously disappear. Every individual living on the earth at that time will see Him. "Every eye shall see Him;" "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The idea which makes the advent a local affair is in plain contradiction to the Scriptures; yet it is one of the most successful of the enemy's schemes to delude people, and keep them unprepared for the time when "the Lord Himself shall descend from heaven with a shout." Jesus warned specifically against this mistaken notion when He said: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not."

A UNIVERSE ALERT

The whole universe of God is intensely interested in the advent. For centuries, the inhabitants of the unfallen worlds have been spectators as the drama of sin has been enacted on this world. They look forward with earnest expectation to the time when the Lord of glory shall appear, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." All the angels will then be in His train. Surrounded by the unspeakable splendor and consuming glory of the Father, His own glory, and the indescribable grandeur of the host of heaven, Jesus will come to the earth.

At His command, the great host of angels will disperse, and scatter to the ends of the earth. They know the resting

place of each sleeping saint, and to these deposits of sacred dust they will fly. The call of the Life-giver will stir a response in the ears long deaf. New life will surge through the moldered bodies, the prison house will be blasted open, and those who have been dead will come forth with the immortal bloom of youth on their cheeks. The angels will catch them up "to meet the Lord in the air," nevermore to be separated from Him.

THE DESPAIRING WICKED

In the meantime, a fear comes over the wicked. And no marvel! Has not He whom they have despised and rejected, come in glory? His presence is a consuming fire, before which no sinner can stand. "It shall be very tempestuous round about Him." The great of earth, those who have been the lords and rulers, the rich, the poor, the free and the bond, all with one accord will seek shelter from those piercing, all-seeing eyes. They will try like animals to burrow into the earth. They will rush into the great caverns rent in the rocks by the most terrible earthquake ever experienced since creation's morning. No shelter will then be afforded by the structures of man, for all the cities of the nations will have been demolished by the earthquake.

What a distracting vision of ruin! Real estate will not then be worth very much. The gold and the silver, so long hoarded, will be cast to the moles and to the bats. Men will be rushing hither and yon, their faces blanched with terror, calling for the rocks and the mountains to fall on their defenseless heads. In a few moments, they lie scattered about, breathless, dead, destroyed by "the brightness of His coming." They will be "dung upon the ground," "neither gathered, nor buried."

THE TRIUMPHANT HOSTS

When the great triumphal procession moves away toward the mansions of glory, the completeness of the earth's desolation can only be described as chaos, "without form, and void." Only the devil and his assistants will be left to enjoy(?) the fruit of their rebellion. Everywhere they look, desolation and death will greet their eyes. And so it will continue for a millennium.

There can be no reasonable question that Jesus is coming again, and coming soon. His all-consuming presence will mean death to the unprepared, but immortality and life to the righteous, those who have on the wedding garment of Christ's righteousness.

There is no third set of human beings who are neutral. Every one must be in one or the other class. To-day God is giving you opportunity to prepare for the future. Why not have a spiritual house-cleaning now? Be ready to greet the Lord with an acclamation of joy when He comes: "Lo this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

The man of Macedonia was nowhere to be seen when Paul reached the shores of Europe. The apostle had to work hard for every soul he won. A vision, an ideal, may call us higher; but only by arduous labor can we achieve success.

M.

Principles of Prophetic Interpretations

BY GEORGE MCCREADY PRICE

ABOUT the first principle of prophetic interpretation is that prophecy was really given in a supernatural way to such persons as Daniel and the revelator, for the purpose of revealing future events to the people of God. The "critics," and other persons skeptically inclined, try to evade the tremendous argument in favor of a supernatural religion which is presented by prophecy really fulfilled, by asserting that the alleged prophecies were written after the events they profess to describe. This is the old argument of Porphyry and all other infidels; but it is a miserable kind of argument, for history conclusively shows that it is not true.

Strangely enough, however, professed friends of the Bible, including the "critics" and their followers, have been guilty of adopting the same line of argument. We need not pause to refute these infidel cavils, but shall proceed to consider these prophecies as genuine predictions of events then future, many of them future hundreds or thousands of years.

As a general rule, the prophecies of Daniel and the Revelation are written in the highly figurative symbolism of visions and dreams. But we should remember that prophetic symbols are only a particular type of poetic figures,—transcendent and world-embracing generally, but always a sort of poetic symbolism that must be studied and interpreted according to their obvious intent, and in the light of the best literary analysis. We must remember that these symbols were chosen by the God of heaven Himself because of their appropriateness; and hence we must not expect to exhaust their meaning by any narrow or whimsical applications. Nor should we ever complain that they do not fully fit the events to which we have applied them. When we really discover their true meaning and apply them correctly, we shall have no need to apologize for any supposed lack of appropriateness or completeness.

THE ONE BEHIND THE PROPHECIES

Furthermore, as all Bible prophecy has God Himself for its author, we should expect that the various prophecies, though given at various times widely separated from one another, would nevertheless be in full accord with one another, and would have many points in common, in regard to both their symbolism and their general subject matter. Hence we can take for granted that throughout such books as Daniel and the Revelation, the various symbols used ought to be uniformly and consistently interpreted in harmony with one another.

We ought also to expect to see many of the same subjects presented in each of these books, since the predictions in both run down to the end of the present order of things and to the final setting up of the everlasting kingdom. That is, such symbols as "days," "beasts," "horns," and "heads" ought to carry the same meaning in the one book as in the other; just as two or more dispatches written in the same cipher code would be

uniformly translated according to a common standard.

The officers of the various governments of earth are continually being called upon to work out translations of cipher codes of which they do not have the key; and although such translating or decoding is usually difficult, sooner or later a translation is usually accomplished.

The work of interpreting prophecy is merely a transcendent form of decoding messages, where we must discover and apply the correct interpretation without any ready-made code book at our elbow, it is true, but where many or most of the symbols are explained in the writings themselves. We ought also continually to bear in mind that an infinitely wise and omniscient Being is really the author of the messages upon which we are working, and hence these messages must be of incalculable importance to us and to the human family.

OBVIOUS INTERPRETATION

The rule we are here considering demands that words not plainly symbols or parts of symbols should, so far as possible, be taken literally, or according to their obvious meaning. A seeming exception to this rule appears in the frequent use of such terms as "Judah," "Israel," "Thy people," "the holy people." But to be truly in harmony with this rule, we must not be narrow or parochial in interpreting such terms. These terms are obviously to be understood as representing whatever people of God are existing at the time at which they apply and not necessarily as applying to the mere literal descendants of Abraham. In the light of such texts as Galatians 3: 29, it is evident that faith in Christ is the only true basis for classifying men. A Hebrew without faith was never a true child of God, though boasting unblemished lineage from Abraham himself; and a gentile who believes is a true child of God, though his lineage runs back to heathen Egypt or Assyria.

Of course, the literal descendants of Abraham were for a limited time especially chosen and favored by God. But when God declared through Ezekiel that He would "overturn, overturn, overturn" that kingdom, and that "it shall be no more, until He come whose right it is; and I will give it him" (Ezekiel 21: 27), He plainly indicated that the day was coming when the literal descendants of Israel would no longer be the special people of God. (See also Matthew 21: 33-43; Luke 19: 12-14.)

JEWS NOT TO BE RESTORED

This text in Ezekiel also plainly indicates that literal Israel would never again nationally be restored to their former position of peculiar favor. Since this rejection of the Hebrew nation, there are no promises to "Israel" that do not include every true believer, though he be a Chinaman or a Hottentot; and there are no promises to "Israel" that the most pure-blooded Jew can claim, unless he is a believer in Christ.

Hence, when we find the terms "Israel," "the holy people," etc., used in prophecies which apply to a period of time this side of the national rejection of the Hebrew people, we must obviously interpret these expressions as applying to *the real people of God then existing*. In other words, if these prophecies apply to a time when literal Israel were still recognized by God as His representatives on earth, the terms in question obviously refer to the Jewish church; but if these terms occur in prophecies applicable to a period subsequent to the rejection of the Jewish nation, they are to be understood as referring to the Christian church.

This is self-evident; it is the only possible course that will accord with the principles of true literary interpretation. For what terms could possibly be used by a Jewish writer living in the time of Daniel or Isaiah with which to designate the people of God under the Christian dispensation, except the ordinary terms with which he was familiar? And what terms would be so appropriate for John to use in the poetic symbolism of his book, as those classic names with which he and all his readers were so familiar?

PROTECTED FROM CONFUSION

But this principle will protect us against much of the confusion now seen in current writings on the prophecies; for no error, seemingly, is more common to-day in this connection than that of supposing that literal Israel must again be restored to the literal land of Palestine, in order for certain prophecies of the Old Testament to be fulfilled. But this much should be regarded as settled: *Israel has had her day as a nation*; and whatever seeming references to Israel occur in the prophecies ought, according to common sense, to be interpreted as applying to the real people of God existing at the time to which they refer. It would be doing violence to the whole plan of redemption, the whole work of the gospel, to suppose that a literal restoration of the Jews to Palestine is demanded by these predictions of Christ's glorious kingdom, or by any other references whatever to Israel in the latter days.

WOMAN AS A SYMBOL

A woman is probably the most indisputably clear symbol used in any of these prophecies. A multitude of passages might be quoted throughout the Bible to show that a woman, when used as a symbol, represents a church, or an entire group or body of the professed people of God at some particular time or place. A good, pure woman would represent a pure church; and a dissolute woman, an apostate church. This is so obvious as to need no further explanation. This symbol is not found in Daniel, but is common in the Revelation and in some of the major and minor prophets.

In the light of this application of a woman as a symbol (and I do not know of a single Bible expositor who would apply it otherwise), I fail to see how the term "man of sin," used in 2 Thessalonians 2, can consistently be applied to a literal man, a single human being, as is done by all the Futurists and their followers. To be consistent, "that man of sin," "the son of perdition," must likewise refer to a group of reprobate people, not to any single individual, no mat-

ter how wicked or how powerful. In this, the Futurists are obviously violating one of the plainest principles of literary interpretation, which, as we have already intimated, are always in accord with true exegesis and sound Biblical scholarship.

THE BEASTS OF PROPHECY

Beasts in prophecy evidently refer to civil organizations or governments,—brutal, hostile to the work of God in the earth, and always more or less openly under the control of Satan, God's enemy. The second beast of Revelation 13, often called the beast out of the earth, or the two-horned beast, is at first seemingly an exception to the general character of the other beasts; for at first it presents an appearance of lamblike gentleness and innocence. But this is only in appearance; it soon speaks as a dragon, and proceeds to exercise all the power of the former beast, and to carry on the last cruel warfare against the people of God.

But here again the Futurists are at fault; for this symbol is by them applied to a single human being, the "final, personal Antichrist," as they term it, the representative of Satan, who, they say, is to appear *after* the second coming of Christ. But let us be consistent, and apply these symbols in a uniform manner, saying that beasts always and invariably represent organized political powers that covertly or openly war against God and His people. Thus the symbol of the beast out of the earth would apply to a great last-day power, before the coming of Christ, contemporary with the final and rejuvenated stage of the papacy, of world-wide influence and power, at first seemingly harmless and innocent, but finally the most bitter enemy of God's truth that these last days produce; for it plays directly into the hands of the papal power, and by its influence, induces all the world to worship the beast "which had the wound by a sword, and did live."

DAYS IN PROPHECY

Time in prophecy is reckoned in days and years; and Bible expositors have almost universally agreed that prophetic "days" are to be interpreted as years, and prophetic "years" as three hundred sixty literal years, a day for a year, according to such scriptures as Numbers 14: 34, and Ezekiel 4: 6.

There is no doubt that this view is correct; but if so, this application ought to be made *uniformly and consistently throughout all the prophecies with which we are dealing*. Certainly it seems arbitrary and without any defense in sound exegesis to interpret the seventy weeks of Daniel 9 according to this principle, as weeks of years, or four hundred ninety years in all, and yet to say that the two thousand three hundred days of Daniel 8: 14, which it can easily be shown begin at the same time as the seventy weeks, and of which the latter form the initial part, are *literal days*. Surely it is an arbitrary and very unscholarly application which makes these time periods symbolical in the one case and literal in the other. It is likewise arbitrary and inconsistent to say that the one thousand two hundred sixty days so many times spoken of in both Daniel and the Revelation, are also literal days, when such typical periods as this of the seventy

weeks *cannot possibly be interpreted otherwise than as symbolic*, a day for a year.

CONSISTENCY AND UNIFORMITY

Consistency and uniformity in dealing with prophetic time periods will save us from many a snare in the interpretation of prophecy.

A principle closely related to the one last mentioned is that, when a prophetic period has been correctly located as to its beginning, it should run through to its full completion *without any interruption or break*. Most of my readers will think this so obvious as hardly to need formal statement here. To break off the latter part of a period and slide it onward some eighteen centuries, before this broken-off part again begins its allotted course of fulfillment, is manifestly contrary to all rules of sound criticism and sound exegesis.

Thus when the seventy weeks of Daniel 9 are correctly started at the decree of Artaxerxes, and run on to the Messiah, to Christ's first coming, it is obviously doing violence, arbitrary and inexcusable violence, to the meaning of this line of prophecy, to break off the last week of the seventy, as do the Futurists, and push it clear over past the whole of the Christian dispensation to a period subsequent to the second coming of Christ, on the pretext that it applies exclusively to the literal kingdom of Israel, and therefore must not be allowed to run along in the Christian dispensation in the slightest degree, but a revival or renewal of the literal kingdom of Israel must be invented for it to apply to *after* the second coming of Christ; though this alleged "kingdom" is without any sanction by God or Christ, without a king, and even without the Holy Spirit.

A GLARING INCONSISTENCY

Another period of consecutive prophecy which is treated in about the same fashion by the Futurists, is the eleventh chapter of Daniel. This is a very long prophecy, and contains few or no symbols, being stated almost wholly in plain literal language. The Futurists begin this line properly, and follow it down (not always consistently, it is true) to the close of the thirty-fifth verse. The *remainder of the chapter is then broken off*, and its application entirely suspended until the Christian dispensation is completely passed, when the remaining verses of the chapter run their course. All this is done on the alleged ground, as one of their leaders expresses it, that "there must be a break somewhere in this eleventh chapter," so as to provide for its latter part to apply over in their future imaginary revived kingdom of Israel, after the second coming of Christ.

But all this is manifestly at war with the most basic principles of prophetic interpretation, contrary even to the most ordinary principles of literary criticism. Let us not arbitrarily break into any line of prophecy after it has been properly started, but allow it to run on to its obvious termination; and by so doing, we shall avoid many a pitfall and many a false clue that might lead us astray into wild and unwarranted speculations. For the Futurist's vision of a period of seven literal years of the rule of a personal Antichrist after the second coming of

Christ will not be possible, if we consistently and uninterruptedly apply these prophecies according to their obvious intent.

"HORNS" AND "HEADS"

The last principle which we have time and space for in this article relates to the application of the "horns" and "heads" of the beasts mentioned in the prophecies we are considering. It may be difficult to fix on a system of uniform and invariable application for all these minor points; nevertheless I feel sure that such uniformity ought to be attempted and continually sought after. At any rate, it is obviously not correct to say that the little horn of Daniel 7 refers to a literal, personal man, the personal Antichrist of their invented post-advent period, when practically all the other "horns" mentioned in either Daniel or the Revelation refer to kingdoms, some of which last hundreds of

years, and none of which, except the "notable horn" on the head of the he-goat of Daniel 8, can possibly refer to a single individual, even though his person might be considered as embodying the whole power of the kingdom over which he ruled.

In the foregoing remarks, I have been trying to lay down some safe and sound principles for our guidance in the study of these very much misunderstood parts of the Bible, convinced as I am that if these prophecies were better understood, the people of God would be far better prepared to meet the deceptions and dangerous doctrines abroad in these last days. And I pray that all my readers may give diligent heed to the warnings and admonitions found in these prophecies, containing as they do many special applications to our times, that we all "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Thank God, we have a risen Christ, a living Saviour. A mere faith in the birth, resurrection, and ascension of Christ, and a knowledge that He is at God's right hand, is good, but it is not a saving faith; it is not a faith which will enable us to win in our battles with self.

"Though Christ a thousand times in Bethlehem be born,
If He is not born in thee, thy hope is all forlorn.
Christ rose not from the dead, Christ is in the grave,
If those for whom He died are still of sin the slave."

It is an indwelling Christ that gives "the hope of glory."

EVERY MAN A MONARCH

Every one who enters the pearly gates of the city of God, will enter there as a conqueror, and the greatest conquest will have been the conquest of self. It is possible to live outwardly, in the presence of our friends, a correct life; but this alone will not suffice. The Pharisees made a success in their efforts to "appear righteous unto men," but they crucified the Lord of glory.

The plan of making clean the outside of the cup and the platter failed nineteen hundred years ago; and it will fail now as it did then. The religion of Jesus Christ has to do with the heart alone. For this reason, the final appeal of Christ to His people who have been content with, and possibly prided themselves upon having, a knowledge of the truth, is, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This and this alone brings to us over-coming power; and "to him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

We are born to be kings; therefore we cannot be content to remain mere things. But kingship begins here on this earth. Those who are kings here, will be recognized as kings when they get over there.

"If there ever was a time in the history of the work of God when loyalty to His cause was demanded, that time is now. This does not mean loyalty to men, but loyalty to the Man Jesus Christ. Professedly Christian ministers and journals are either apologizing for the Bible or utterly repudiating some of its mightiest and most essential truths. The Bible needs no apology. It will, if rightly divided, defend itself. What is wanted is loyalty to God's word, unswerving loyalty. The great majority of instances where men fail to stand for God are not because God's word has proved a failure, but because of the ridicule and reproach of men. True loyalty will remain steadfast though all oppose. The real test of loyalty is faithfulness amid opposition."

EACH parable of our Lord illustrates a single truth by a single point of likeness. The parable of the prodigal son exhibits a single great spiritual truth, the readiness, the eagerness, of God to welcome the returning and repentant sinner. It does not inculcate the manner of dealing with profligates in general.—*National Baptist*.

A THING OR A KING

BY DANIEL H. KRESS, M. D.



THERE is a difference between being a king, seated upon a throne and ruling, and being a thing that is ruled, and made to do that which an enlightened conscience condemns. "He that ruleth his spirit" is better "than he that taketh a city."

There is a difference between keeping the body under and bringing it into subjection, and being kept under by the body and in subservience to it. Paul once said, "What I would, that do I not; but what I hate, that do I." It is a life conscious of defeat, which brings the feeling of being a thing instead of a king.

The first essential in the treatment of any disease is a correct diagnosis. Paul made a correct diagnosis of his condition. He said: "I am carnal, sold under sin." "It is no more I that do it, but sin that dwelleth in me."

After making his diagnosis, he said, "O wretched man that I am! who shall deliver me from this body of death?" There was a remedy, and he found it. He added, "I thank God through Jesus Christ our Lord."

THE GREAT LIBERATOR

Jesus came to proclaim liberty to sin's captives, and the opening of the prison to those who are bound. He did it by giving Himself for our sins. An exchange is to be made. He is to take the place occupied by sin, and rule in its stead. When this exchange is made, then "sin shall not have dominion over you," and we may day by day reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

All power in heaven and earth is in Christ. He has power over all flesh; not merely over the flesh in which He dwelt when here upon earth, but over *my* flesh and *your* flesh. This makes it possible for us to live the life which He lived; for there is nothing He possessed that we do not have when we receive Him. "The glory which Thou gavest Me I have given them," Jesus said. He empties Himself into every human heart that opens in response to the knock and the appeal, "Behold, I stand at the door, and knock."

A TENANT IN THE BODY

This is "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the gentiles; *which is Christ in you, the hope of glory.*" Colossians 1: 26, 27. The one who penned these words is the same one who said, "O wretched man that I am!" and, "What I hate, that do I." This was no longer his experience. An indwelling Christ gave Him the consciousness of a power which enabled him to keep his body under, and bring it into subjection. Paul was no longer a thing; he was now a king. Yet the glory must not be given to Paul. His flesh was just as sinful after he gained this experience as it was before. He could still say, "I know that in me (that is, in my flesh,) dwelleth no good thing." Knowing this, he placed no confidence in the flesh; and in this was the secret of the victorious life he was able to live. "I live," he said; "yet not I, but Christ liveth in me."



The smoke of the forest fire in the distance

A Forest Fire Experience

BY MARGARET WRIGHT LOCKE

NIGHT settled down upon the forest. The day had been hot and murky. Not a leaf whispered in the trees, not a brake waved among the grasses. All was parched and dry, and an ominous stillness pervaded the air. In the thick of these northern Idaho woods, a neat log cabin stood in the midst of a little clearing.

Within the house, the evening meal over, preparations for the night had begun. The sitting-room davenport, used only for the occasional guest, was made into a comfortable bed, and the household was soon wrapped in slumber. The barnyard cock crowed at the hour of three, awakened by what he took to be the first glimmerings of the rising sun; but the blush of pink was not in the east. The western sky grew more and more brilliant, then deepened into a crimson hue; and the deathly stillness changed to a hot, strong blast.

"Fire! fire! fire!" rang the cry through the house. All were astir. Great hot pieces of bark were falling from the sky, carried by the rising wind. The smoke was dense and suffocating. "Your coats and the horses! No time for anything else!" shouted Mr. Allen. "And to the river for our lives!" But Mrs. Allen, always highly nervous, became hysterical, causing confusion, and it seemed they must all perish.

The guest, Eleanor Vaughn, a niece of Mr. Allen, was a young woman of dauntless courage, and while fearful that they were already too late to escape, showed a calmness and self-possession which

pacified the terror-stricken woman as nothing else could have done. Putting her coat upon her, Miss Vaughn led her to the door, where, catching sight of the angry flames, she screamed: "There's no use, we cannot escape God's time. The end of the world has come! The end of the world has surely come!"

CONTROL YOURSELF

"Hush! This is not the end of the world, but it is a terrible forest fire, and if you do not control yourself, we shall all perish; but if you act rationally, we shall probably be able to escape," said Miss Vaughn, unclasping the frenzied woman's clenched hands from her clothing, and pushing her quickly through the door, where Mr. Allen and the boys had just brought up the horses. Placing his wife upon one and his niece upon another, Mr. Allen and the boys jumped upon their horses; but none too soon were they off, for the great walls of fire leaped and roared behind them, as the terrified animals plunged along the trail leading to the river. Fortunately, there was a small clearing on the flat; and here, in the bank, the boys had made a dugout, in which they slept while fishing and hunting. To this they spurred on their animals, and reached the place of refuge just in the nick of time.

Terrible was the suspense, after the heavy door was closed, as they listened to the roaring of the fire madly raging about them. The air inside, which had at first seemed free and clear, now became foul and stifling. Mrs. Allen lay

in one corner, on a pallet of straw, moaning and sobbing, while Mr. Allen, strong man that he was, crouched at her side like a frightened child. The boys were silent. No one spoke save Miss Vaughn; but her words were not addressed to those beside her, and were by them unheard.

Miss Vaughn relied, in time of need, on One who never fails. Sitting on the floor beside the half-crazed woman, the girl gently smoothed her hair and caressed her face, while the two boys, with white, drawn faces, watched the door, knowing that should it not withstand the fiery heat, the inrushing smoke would suffocate them all. Moments seemed hours. Gradually the terrific roaring abated, then became indistinct. Mr. Allen arose, went to the door, and listened. He heard no sound save the occasional cracking of stumps on the river banks. In a strained voice, he said: "I believe we can open the door. Yes"—peering out—"we are saved, but in a terrible plight—no home, no food, and twenty miles from Branton."

The outlook was discouraging, to say the least, especially so considering the condition of Mrs. Allen, who was now tossing in a high fever, and continually moaning, "The end has come, the end has come."

The boys arose and went out. The smoke was thick and choking, but the air was cooler than in the dugout. It was well on in the day; for the sun, seen through the murky atmosphere, looked high in the heavens. The boys, remembering a pail of salt fish put down for winter, dragged it out from under their upturned skiff in the dugout. Yes, there were some stale crackers, too, left from their last hunting expedition; and upon these, the fugitives made out a scanty meal. This over, the question arose as to what they should do. Only one thing remained: They must go to Branton in the skiff.

SAFE AT LAST

The stoutest heart among them would quail at thought of a repetition of those terrible experiences. The boat was loaded to its fullest capacity. Mrs. Allen lay white and still upon the straw in the boat's bow. Mr. Allen piloted, while the boys tugged at the oars. The journey seemed endless. With what joyful hearts did they behold the first glimmering of the village lights! And when they landed at the dock, and kind-hearted friends took them to their home, each felt a deep gratitude to the One who had led them to safety. Mrs. Allen was taken immediately to the hospital. Miss Vaughn suffered a nervous shock, but was soon able to visit her aunt each day. The poor woman lay very ill for several weeks; but at last, the fever abated, and her reason returned.

One afternoon, Miss Vaughn seated herself by the bedside, and taking her aunt's thin hand between her own, said: "I am glad to see you recovering so rapidly, dear aunt. We had a trying experience; but now all is well and we may thank our merciful Father for sparing us from an awful death."

"Eleanor, I fully believed the day of Judgment had come, that the whole world was on fire, and that if not prepared to die, I would be burned forever. Oh, I do so long to be a Christian! But I can-

not see how a just God can burn a poor creature throughout eternity. Yet now that He has spared my life, I have come to the point where I would like to surrender all to Him, only I cannot love Him as a Christian should. What am I to do? I would not torture a viper an hour. How can a God of love torture human beings time without end? These thoughts have tortured me as I lay here day after day."

ABOUT ENDLESS TORTURE

"Dear aunt," replied the girl, tears coursing down her cheeks, "will you study God's word with me on this question? It alone can give us light."

"I always knew you to be a thoughtful girl and a devoted child of God, Eleanor. Nothing would give me more pleasure."

"To-morrow at two, then, aunt; and now for some sleep!" So saying, she imprinted a kiss upon the pale cheeks, and bade the invalid farewell.

The sun shone brightly as the young girl walked briskly up the hospital steps the next afternoon. The usual greetings over, Eleanor seated herself, Bible in hand, in the little white rocker.

"First of all, aunt, we will examine some of the texts which seem to state that there is an eternally burning hell-fire. In Matthew 3:12; we read of unquenchable fire; and also in Mark 9:44. The fire from which we were fleeing a few weeks ago was unquenchable; it could not have been quenched, or put out, as long as there was so much wood to burn. The hell-fire mentioned in the Bible is literal fire which will be unquenchable. It will burn until it has nothing to devour. The word 'hell' is also used in another sense. It comes from the Hebrew word *sheol*, and the Greek *hades*, both meaning the grave."

"Yes, dear, I see that," replied the sick woman; "but what about everlasting and eternal fire?"

"We will turn to those places, aunt. One we find in Matthew 25:41: 'Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.' And in Matthew 3:12, we read, 'Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.' Now, this fire is everlasting because no one can quench it; but I will prove to you, aunt, that the words 'everlasting' and 'eternal' were used quite differently in olden time from the way we now use them. The proof is right here in Jude 7: 'Even as Sodom and Gomorrha, 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.' Are these cities still burning? We are told not in 2 Peter 2:6: 'And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.' 'Eternal' or 'everlasting' fire reduced these wicked cities to ashes, and the Dead Sea now covers the very spot where they stood; so we can plainly see that the use of the word now is not just what it was when the word of God was written.

"In Matthew 25:46, we read, 'And these shall go away into everlasting pun-

ishment: but the righteous into life eternal.' Note that it does not say 'everlasting punishment,' but 'everlasting punishment.' We are told that 'the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' Death is 'extinction of life.' It is the very opposite of eternal life. This 'everlasting punishment,' then, is everlasting death, everlasting annihilation.

"We should bear in mind, when studying God's word, that there are two deaths brought to view therein. There is the first or natural death, which comes upon all men as a result of the transgression of God's law, or sin. 'Sin is the transgression of the law,' and 'the wages of sin is death.' This death is called a sleep, and lasts only until the resurrection. The second death comes upon those who have not lived up to God's requirements, and takes place after the resurrection of the wicked dead. Of this, we read in Revelation 21:8, 'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.'"

"Eleanor, you have explained those very satisfactorily to me; but what of the term 'forever and ever'?"

"Yes, we read of that in Revelation 14:10, 11, and also Revelation 20:10," rejoined the girl earnestly: "'He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever.' There has been an unfortunate misunderstanding of the term 'forever and ever,' just as there has been of the words 'eternal' and 'everlasting.' In Revelation 20:10, we read that 'the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.' Did you notice the expression 'day and night'? In Job 26:10, we read, 'He hath compassed the waters with bounds, until the day and night come to an end.' Here we find that 'the present system of day and night'—light and darkness—will not always continue. But when the system of day and night ceases, the 'forever and ever' in which the wicked will burn will cease also."

"Can you give me Bible proof for this as you did for the others, Eleanor?"

"Indeed, I can, aunt. I find it in Exodus 21:6: 'Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever.' When this servant died, he could serve his master no longer; therefore the term 'forever' means, in this case, as long as the servant lived.

"In Jonah 2:6, we read: 'I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast Thou brought up my life from corruption, O Lord my God.' Jonah was in the body of the whale three days; so in this case, the word 'forever' means a certain time, which seemed 'forever' to Jonah.

"No, the wicked will not burn throughout the ceaseless ages of eternity, aunt; but sin must be wiped out, that the entire universe may be free from iniquity.

Sin and the works of sinful men will be burned up, and the earth cleansed by fire, and those who refuse to separate from their sins must perish with their sins; but those who separate from sin in every form will be preserved while this earth is undergoing its process of purification.

"Psalm 37:20 says: 'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.' Webster defines 'perish' thus: 'To be destroyed, to come to nothing.'

"In Nahum 1:9, 10, we read: 'What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, while they shall be devoured as stubble fully dry.'

"In Psalm 59:13, the psalmist says, 'Consume them in wrath, consume them, that they may not be.'

"Malachi 4:1 says: 'For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Note the words 'burn them up,' and we have proof that they are literally devoured by the fire; for in the third verse of the same chapter, we read, 'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.'

"But, Eleanor, how can a God of love burn poor, weak mortals at all? Think of the agony to be endured!"

"Dear aunt, no one need perish. Many will be destroyed because they love sin; others because they are too careless to listen to the pleading of the Spirit; some because they are trusting in their leaders instead of taking a plain 'Thus saith the Lord.' God is 'not willing that any should perish, but that all should come to repentance.' And when we think upon the unfathomable love of Christ in leaving untold joy and peace to endure shame, reproach, poverty, chastisement, and death for us, that He might buy us back to life eternal, and that all we have to do is to believe, and fulfill His requirements, can you wonder that His Father will consume those who will not surrender to His Son? 'God so loved the world [to that extent did He love the creatures of His hand], that He gave [permitted to suffer and die] His only-begotten Son, that whosoever [you and I] believeth in Him [believeth unto the working out of their salvation with fear and trembling] should not perish [not be burned up], but have everlasting life [this 'everlasting' not to be limited to the duration of this world, but to continue throughout the ceaseless ages of eternity].' This earth will be cleansed, purified, made beautiful again. The redeemed will descend upon it and inherit it forever, nevermore to experience sorrow or sin. And the best of all, aunt, is that this is not mythical, but all real."

Eleanor looked up to see an expression of joy and peace upon her aunt's face, that she had never noticed there before.

"Are you happy, dear?" whispered the girl, as she bent low over the sick woman.

"Happier than I have ever been before, dear girl," she replied earnestly. "I have found the God of love."

Any one glancing at the face of Eleanor Vaughn as she left the hospital could easily tell that she was very happy; and should any one have caught her half-whispered words, they would have heard her say, "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The Theory Doesn't Work

THE innate tendency to cling to a sorrow-filled life as long as possible seems paradoxical when compared with such world-believed statements as these:

"A man really begins to live when he dies."

"We approach truth only in the proportion as we are farther from life."

"The joys of an eternal heaven and immortal bliss begin at the cessation of earthly life."

Pondering over and believing such propositions as these, Count Tolstoy, the great thinker and writer of Russia, came to the only logical conclusion,—that suicide, or the early anticipation of life's end, is to be desired. For years, he endeavored to encourage himself to that point where he could send a bullet through his head, in order that he might immediately emerge into the great beyond, where spiritual and intellectual progress would be unimpeded by the cares of earth. As he turned this momentous question over in his mind day after day, he observed that those who most ardently taught this doctrine held as tenaciously to this life as those who believed otherwise concerning the future, and thus he came to doubt and renounce the current idea of immortal life immediate upon death.

If men really believed in their soul-depths this doctrine as popularly taught from the pulpit, they would earnestly covet death, hurry its arrival, joyously anticipating its approach, rather than use every available means to thwart it and to style it "the great avenger," "the grim reaper," and "the merciless and inevitable visitant."

AVOIDS THE INCONGRUITY

All such incongruities are avoided when the Bible is accepted on face evidence. Solomon says: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 6, 10.

In what manner and at what time this seemingly momentary sleep is ended, Paul says: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Corinthians 15: 51, 52.

Oliver Wendell Holmes writes thus of life, death, and the resurrection: "Our brains are seventy-year clocks. The an-

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JAMES COCHRAN, Circulation Manager.

gel of life winds them up once for all, then closes the case, and gives the key into the hand of the angel of the resurrection."

The word of God is divinely simple; but mortal mind is prone to dilate its simplicity until such complications as the belief in the immortal nature of man apart from God are evolved. "Just to take Him at His word!"

ALONZO L. BAKER.

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?

ALTHOUGH our magazines now sell for 15c, something like 10,000 more a month are being printed and sold than at this time last year, when the price was but 10c. One reason for this is seen in the May issue, which has just come from the press. A hasty scanning of its attractive pages shows some very fine articles. One by Elder Daniells, entitled "The Bolshevik Epidemic," and another by Prof. George W. Rine, captioned "Voices from the Great Beyond," are particularly good and timely. You will make no mistake if you order some for use in your community.



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WILL YOU?

Offer Themselves Willingly

THE psalmist affirms, "Thy people offer themselves willingly in the day of Thy power." Psalm 110: 3, A. R. V.

We saw a remarkable manifestation of this on the closing Sabbath of the Seventh-day Adventist General Conference reported in other pages this week.

In the raising of the great sum of nearly a quarter of a million, there was no urging nor coaxing. Pastor Daniells had set before the conference the openings in the missionary field. He had told of the devotion and willingness of the laborers who were ready to go forward to fill those openings as fast as the means could be provided. He merely stated that a quarter of a million was needed right away, and asked the conference to do its part.

Then the stream of funds began to pour in, with no further words except the announcements of the amounts that were being given. It was a remarkable display of God's power in filling the hearts of His people with the spirit of liberality.

The Correct Guide

IN seeking to understand the prophecies of the Bible, we must not lose sight of the great fact that God and His Holy Spirit are back of all these prophetic utterances, and if we would understand their meaning, we must depend upon the guidance and the interpretation which the Spirit working in our hearts through God's word will give. Human agencies are helpful only as they bring before our minds the illuminations that are in the Word itself. If we are willing to follow God and to be guided by His unerring counsel, we shall not be left in uncertainty. We shall be made to "know." Hear the following words of Jesus upon this point:

"Jesus therefore answered them, and said, My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7: 16, 17, A. R. V.

Protecting Soldier and Sailor

THE leaders of this nation are determined that our army and navy men shall not be allowed to suffer from venereal disease as have some of the armies and navies of the Old World. Not only have the secretary of the navy, and the secretary of war, as well as the president, taken a leading hand in this work, but the War Department has appointed a Commission on Training Camp Activities, with a competent person at the head of it, which seeks to provide wholesome entertainment and recreation for the men, and to assist in protecting them against the dissolute women and the liquor interests that have been such a curse to all the nations.

Mr. Raymond B. Fosdick, the chairman of the Commission on Training Camp Activities, has recently said, "There is not a single red light district existing to-day within an effective radius of any army cantonment or naval station where any considerable number of soldiers or sailors are in training."

Mr. John R. Colter, director of publicity of the commission, quotes Mme. Sarah Bernhardt as having recently said: "By strict army regulation, it has been impossible for any 'femme de guerre' to even see a soldier in camp. For miles behind the lines, such women are looked out for, turned back, or imprisoned. There is no delicacy expressed among army officers about the treatment of these women either. They are recognized as enemies to the moral purpose of the war."

Dr. Joseph H. Odell, a Presbyterian minister who for over ten years was an army chaplain, and who has recently made extensive observations and studies of camp conditions, says, "Every conceivable incentive is being summoned or cre-



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"I HATE TO GET UP, I HATE TO GET UP, IN THE MORNING"

Here is shown a bugler sounding reveille alongside the flag in France, and the men in camp get their first warning to throw off the heavy blankets and start the first proceedings of an active day. Once the boys get going, they're on the jump every minute. When they are not drilling, they are playing, but always busy.

ated to stimulate a healthy moral life in our citizen-soldiers."

Our men charged with the fearful responsibilities of this awful war are certainly doing everything within their power to surround the soldier and the sailor with the most healthful conditions, both morally and physically. And they deserve our cheerful support as well as our most earnest prayers, in this supreme task of protecting our young men against the wiles and designs of the forces that are from beneath.

Is It the Millennium?

A JUDGE in a Western city has recently, in a very enthusiastic manner, called attention to the strong way in which Catholics and Protestants are flowing together as one great unit, this condition being brought about chiefly through the eventualities of this war. In joyful exclamation, he asks, "Is not this the beginning of the millennium?"

For Catholics, or Protestants, or people of any other name, truly to come together in Christ would be a very desirable thing. But is that what is indicated by the present movement? Are we not instead witnessing not only the coming together of Catholics and Protestants, but also the combining of both of these powers with the state in a way that is alarmingly significant?

We must never lose sight of the fact that it was ecclesiastics who, through the power of the state, crucified Christ.

Protestant ecclesiastics have burned and tortured Catholics, and vice versa, Catholic ecclesiastics have burned and tortured Protestants. Pagan ecclesiastics have also been conspicuous, because of similar persecutions.

It may be well to consider resolutely and painstakingly the kind of millennium that is confronting us.

Speak Comfortably

GOD has spoken many words of comfort that are especially applicable in this time through which the world is passing. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40: 1, 2. "Jerusalem" is a term used frequently in the Bible as applying to the entire church of God; and as we see by this text, when the warfare of the church is about accomplished, when she has sought for and obtained pardon for her iniquity, the Lord bids that comfort be administered to her.

Again the same prophet says: "For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isaiah 51: 3. Joy and gladness even in the midst of a world of gloom are to be found by each and every individual who will give himself closely to the service of God.

THE motor car industry thrives regardless of war. The government will spend some \$500,000,000 for trucks during the current year; the Chandler Motor Car Company announces that its net profits for 1917 were \$2,382,493; and the Ford Company's daily output is 1600 cars, which, however, is a reduction of forty per cent of the normal production.

A RECENT church census reveals the fact that out of a Jewish population of 3,000,000 in this country, only 143,000 have a membership in one of 1,769 synagogues. That is, about one in twenty-one adhere to the religion of their fathers.