

# Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, MAY 7, 1918

NUMBER 18

## Is the King a Divine Creation?

By F. W. STRAY

**W**E think of a king as one born to the throne, the subjects having no choice in his selection. Very frequently rulers who had received no commission from the people, have claimed they were reigning by divine right.

This doctrine of the divine right of kings has grown out of the thought that God has ordained kingly government upon earth; and some sovereigns have been free to assume, from the very fact that their particular house was the reigning house, that it had been selected for such a position, and that the blessing of God had rested upon the ancestors who had placed themselves upon the throne.

When the Pilgrim fathers left the Old World in search of an asylum, they purposed to establish "a state without a king, and a church without a pope." So when the nation was organized, in the selection of an official designation for its chief officer, the term "president" was chosen, as a simple designation of the presiding officer. Now the word "president" expresses the idea of one in executive position by the suffrage of the people, deriving whatever powers of government he may exercise from the consent of the governed. Therefore the terms "king" and "president" convey opposite meanings regarding the source of power.

The king claims to rule by divine right. The only choice of the people—to use a possibly slang expression—is a sort of "Hobson's choice"; there is nothing else to choose. The president acts by choice of the people, and every one

eligible to vote may register his choice. We are now concerned with the question, Is the divine right on the side of kings, or of presidents? Were our fathers mistaken, or independent of the will of God? Should they have agreed to provide for a kingly house of Washington, as some suggested?

Again, we know that there is not so much in the title, for some kings consult the people in all important matters of state, conducting themselves as a president, while a president might arrogate to himself such authority that he would act as a king. Since the barons of England wrested the Magna Charta from King John at Runnymede, the kings of England have been shorn of more and more of their power, until the government is now subject to the will of the people in regular election. Thus the king is such in name only, compared with his ancient powers.

Again, it is well known that Porfirio Diaz of Mexico, president of the Mexican republic, reigned as a king.

Then if we could divest these terms of their historical significance, one might be used as well as the other. In other words, if a person was administering the affairs of a nation, by the consent of the governed, having been chosen by them for this work, and he was ever mindful of their rights, and freely counseled with them upon all important matters of state, and respected their wishes, it would not matter whether he was called king or president. If it were not for the past record of kings, there would be no reason why the people of a democracy might not call their chief officer king, if they so wished. *(Continued on page 14)*



*Courtesy Philadelphia Public Ledger*

The president and Mrs. Wilson in the reviewing stand in Baltimore, Saturday, April 6, as the United States marine band plays "America" at the inauguration of the Third Liberty Loan Campaign.



## Said in Few Words

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

SUNDAY.—Matthew 11: 25. "The mysteries of science must be studied out: the deep things of God must be revealed."

MONDAY.—1 Corinthians 7: 24. "With God"—the secret of pleasing God in any avocation.

TUESDAY.—Psalm 81: 12. "Awful words! Lord, give me not up to my own desires and counsels!"

WEDNESDAY.—Psalm 37: 23. "The steps of a good man," and his stops too.

THURSDAY.—Matthew 23: 38, 39. "These words mean an unseen Christ and a scattered Israel—till He come!"

FRIDAY.—Psalm 122: 6. Are you observing this exhortation, and enjoying this promise?

SABBATH.—2 Timothy 4: 8. "To gain a crown of righteousness, you must live a life of righteousness."

ERNEST LLOYD.

### Transmigration, Purgatory, and Hell

THERE is not such a great difference between the transmigration of souls of heathenism, the Catholic purgatory, and a Protestant hell. They are all based on the doctrine of the immortality of the soul, and consciousness in death. The heathen believes that the soul of the dead is conscious, and that it passes from one body into another. The Catholic believes that the soul is conscious, and that it passes from the body into the flames of purgatory to be purified.

The orthodox Christian believes that the soul is conscious, and that if righteous, it passes at death into the presence of God, or if wicked, into the fires of an endless torment. Of the three, the dogma of orthodoxy seems the most terrible so far as the wicked are concerned. All are wrong. The dead are not conscious. They "know not anything." Their hope is in the resurrection.

G. B. THOMPSON.

### Din of Battle Foretold

IN these days of wide extended warfare, it is well, whatever may be our duty, to consider seriously how the Scriptures declare a good warfare may be waged.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." 1 Timothy 1: 18.

In the great battle for eternal life (and what have we won if we lose this?), the prophecies are all-important. Indeed, should God fail to win man, by the prophecies, from self service to the service of his Creator, I know not what other step could be taken to reach him.

The Lord challenges the whole idolatrous world on the basis of prophecy. Hear Him:

"Produce your cause, saith the Lord; bring forth your strong reasons. . . .

Show the things that are to come hereafter, that we may know that ye are gods." The true God declares "the end from the beginning, and from ancient times the things that are not yet done." "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isaiah 41: 21-23; 46: 10; 42: 9.

God meets the obstinacy and self-will of man with prophecy; and if, under its searching light, man fails to yield, he will have no excuse to render in the final reckoning day. "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee." Isaiah 48: 4, 5.

The apostle Paul well knew what he was talking about when he gave to his son Timothy the charge cited herein. To him had been shown the blessed day of Christ's coming, and the long, dark apostasy that would precede that event. He was not uncertain about it, either, but "ceased not to warn every one night and day with tears." Acts 20: 31. All that God has in store for the human family through the great plan of redemption, Paul placed in its glorious prophetic setting; and God helped him. Note his language: "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: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the gentiles." Acts 26: 22, 23.

And now that same Christ is soon to appear the second time; not unannounced, but even from His own lips come ringing down the ages the prophetic warning, "Behold, I have told you before." Matthew 24: 25.

The din of battle to-day on sea and on land and in the sky is but a fulfillment of the prophecy of the warring nations in the last day, ending with "the battle of that great day of God Almighty."

Let us heed the apostle's admonition to war a good warfare, by the prophecies which light the darkest gloom, focusing their rays beyond earth's turmoil, where war and bloodshed shall be no more.

A. M. DART.

RELIGIOUS reforms are invariably unpopular. Their unpopularity generally lasts as long as the movements continue to be reformatory. A rise in public favor is frequently indicative of a fall in divine grace. GEORGE TEASDALE.

### Copies His Mistakes

DID you ever examine a schoolboy's copy book and observe that generally his first line on the page is written better than the others? Why is this?—Simply because, instead of keeping his eye on the copy, the boy copies his own mistakes, and more so as he gets farther and farther from the original. How like the way in which many people copy Christ's life! N. P. NEILSEN.

### A Real Big Brother

A KING, who was also lawmaker and judge of his realm, had an only son who was admitted to the bar as a pleader in his father's court.

This son was a princely man, who made a big-brother friendship with three youths who were inclined to be wild and to rebel against restraint. These boys culminated their evil careers by forging a check on the judge for ten thousand dollars, and then gambled away the whole sum.

They were detected, imprisoned, and brought before the court. The prince thought so much of the misguided fellows that he decided to plead their case for nothing, and resolved to pay the judge, if necessary, the ten thousand dollars, which sum was all his wealth. At first, all three stoutly maintained their innocence. But the evidence was too plain; and when they were told that the judge was noted for his clemency, and that the prince was sacrificing all he had to save them from punishment, two of them melted in spirit and pleaded guilty. The third youth held out to the end that he had done no wrong, and if he had, he was being treated unfairly. So he was condemned to a just penalty by the court.

Of the other two, one, judging from his knowledge of human nature, could not bring himself to believe that a judge could be so merciful and a pleader so liberal. Hence, fearing a trap, he absolutely refused to accept the offered help. Therefore he was condemned to a like punishment with his fellow in crime.

The remaining prisoner, while sensing the enormity of his offense and the immutability of the law, was simple-minded enough to take thankfully the gift of mercy, and was set free immediately. The prince paid the judge the ten thousand dollars, and there was good feeling all around. This youth became a friend of the royal family, and was later adopted into the reigning house, and shared in the inheritance. R. B. THURBER.

THE work that is rewarded here receives bare reward hereafter. Do that to-day which seems to have no reward, and to-morrow behold the mansion you have built yourself. ORVA LEE ICE.

THE Lord is fitting out this old world with wires and bulbs—missionaries in every land. When He fully turns on the current of His Holy Spirit, there will be a tremendous blaze, and the work will be "cut short in righteousness." M.

REST and confidence are the strength of the redeemed. Rest—the true Sabbath rest all the week, and the rest of the true Sabbath at the end of the week—makes the weak strong and the feeble mighty in Jehovah. "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isaiah 30: 15. ALBERT CAREY.



# A Stranger at the Old Home

BY BERNARD P. FOOTE

THE real estate men gave it a cold, professional, fifty-five word description; the neighbors called it "Foote's"; but we knew and loved it as "home,"—the best place in the best state in the best nation in the world.

To me, the youngest member of the family, the old home was especially dear, because it was the only home I had ever known. Every nook and corner of the two houses, the barn and other buildings, the orchard and the garden, the grove, the creek, the hills, pastures, and fields, was familiar to me, and each had its special history.

For many years there had been talk of selling out; but my father had wisely decided that he would not leave the place until he was "carried out feet first," as he expressed it, never to return. And it is more than probable that he lived a much longer, happier, and more useful life than he would have lived had he consented to "sell out and move to town," as so many others have done.

When I was twenty-one years of age, duty seemed to call me to a far-away city to engage in religious work in connection with the denomination to which I belonged. Still for seven years I called the old place "home," and returned as often as possible for rest and recuperation.

## FATHER GONE

But at last came the time when father had to leave his home and family, as all old people must. It was not, however, until he had passed the allotted age of man by more than seven years. My oldest brother, who had been running the place on shares for many years, found that because of failing health, he could no longer do the work necessary to keep it up in good shape; and therefore a year or so later it was sold. Now it is gone from us,—gone forever.

Recently, while visiting at the home of my sister and her family, who live in the neighborhood, I felt a great desire to go and look the old home over again. More than five years had passed since I had left it the last time, soon after the death of my father. I had heard a great deal, from many sources, about the man who then owned the place; and the reports were such that I felt many misgivings as I walked across the fields and the streams toward what used to be "home," and crawled through the fence that bounded the place on the east. Many and varied and hard to describe were my feelings as I walked up the creek—dear old Beaver Creek, every turn and bend of which was familiar to me—to the old swimming hole, then on past the many other places around each of which clung special memories,—each

with a story all its own,—across the bridge, and up the hill down which I had ridden or run or coasted so many times.

## STRANGE FACES AND SCENES

At the top of the hill, I came in full view of the place that had been home, but to which I now had no more lawful right than had any of the neighbors. There before my eyes was the place to which I had so often returned in years past, and where a warm and loving welcome had always before awaited me. But now a strange man glanced up carelessly as I came in sight, and then continued his work about the well. I felt that I was not quite ready to walk in and face the cold reception that was all I could expect this time, and so walked on past the driveway.

At last, by an effort of will, I brought my courage up to the point where I could turn about and enter the yard. As



"Many and varied and hard to describe were my feelings as I walked up the creek—dear old Beaver Creek, every turn and bend of which was familiar to me—to the old swimming hole, then on past the many other places around each of which clung special memories."

I walked past the house and back toward the well, where the man was working, strange faces peered questioningly out of the windows at me. The lump in my throat grew larger; for in years gone by, one glance would have been sufficient to cause those inside to throw the door wide open and rush out to welcome me in all the ways that home folks—fathers and mothers, brothers and sisters—know so well. Never before had I returned without receiving a hearty welcome from all, even down to the faithful old dog; but now not even a dog came out to greet me. Strange cats sat on the back porch where Jack and Malty and Calico used to beg for their meals when they should have been out after rats and mice; and no dog appeared anywhere,—a fact for which I ought to have been thankful, under the circumstances.

## SHOWED ME AROUND

On I walked, through a gate I had never seen before, up a new and unfamiliar lane, past some buildings that had

been moved to new and surprising locations, and others that had been built recently, and up to the strange man. In a voice that sounded queer to me, though probably he observed nothing peculiar about it, I introduced myself.

After the formalities were over, he kindly offered to show me around over the place, and let me see the improvements he had made. As we walked along, he told me of the many other changes that ought to be effected in order to make the place more salable, or to fit it up as a permanent home, if he should remain. And all the time, my heart was aching, and almost breaking, as there passed through my mind many thoughts and memories of which he could understand nothing.

As we went from place to place, I realized with painful distinctness that the old home was gone, and gone forever, so far as I was concerned. A large number of the trees in or under which I had spent many a happy hour had been chopped down. Strange horses rested and ate and slept in the stalls formerly occupied by good, faithful old Dick and Nell, Gyp and Skip, Dolly and Daisy. And cows whose names I knew not,

grazed in the pastures and stood at night in the stable where Pet and Star and Spot and Roanie and the others used to be.

The new house that my father had built, and that seemed to me then to be good enough for anybody, had been remodeled; and the rooms in the old house where I was born, in which I had eaten and slept, cried and laughed, worked and played, before the new house was built, had been turned into a granary, a workshop, a coal bin, and to other uses just as distasteful to me.

People who had never known my father were enjoying the fruit from the trees, bushes, and vines that he had planted. And buildings had been moved, and fences changed, to secure greater efficiency. If my folks had made these changes, of course it would have been all right; but for these other people to come in and take charge of things in this way did not, for some unreasonable reasons, seem just proper. Still, of course they had a right to do so, regardless of our sentiments and feelings.

## BUILT FOR ANOTHER

At every turn, the fact was evident that in this world of sin and death, one builds and another inhabits, one plants and another eats. Though the present owner of the place is a large and apparently strong man, he is not well, and knows not how soon he may be called to leave it to others, while he goes the way of all the world.

No doubt the time has been or will be when a very similar story could be written about any home in this world, from the highest down to the humblest. Many a heart aches as its owner looks back upon happy days in a family circle that



has been scattered by duty or shattered by death, in a home that has gone forever, while others enjoy the fruits of the labors of hands about which they have thought or heard or cared little or nothing. Sad thoughts are these; but "sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Ecclesiastes 7:3. See also the second and fourth verses.

If I had remained at home instead of responding to what seemed to be my Christian duty, I might have become the owner of the old home; but now, though "a stranger and a pilgrim" in this world, so far as owning a home is concerned, I am making regular payments on a better home than any I have ever seen in my sojourns in thirty-two of the best states in this best nation in the world,—a home in a land where there will be no sickness, no deaths, no sales, no crop failures, no storms, no high cost of living, no taxes, and no board bills, fuel bills, or light bills. In that land, "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Isaiah 65:21, 22.

#### LAND TOO HIGH

The price of land in the United States is getting to be high; but no price could be too high to pay for a clear title to a home in that land where there will be no hard times, no greed, no hurry, no worry,—nothing to hurt or annoy. I want to be there. And I want the members of that old family circle, as I first knew it, to be there, with the others who have joined us since; also all the old friends and neighbors. And—yes, I really mean it—I want those people who have the home which used to be ours here to be near neighbors of ours there.

#### A HOME FOR ALL

One is willing to pay any price for the thing he wants most in this world, whether it be a home, or honor, or fame, or pleasure. And those who want a perfect home, in a perfect land, with perfect neighbors, in a perfect universe, will have to pay the price. What is the price?—It varies according to the ability and wealth of the individual when he makes his first payment.

The first payment is perhaps the heaviest of all,—unconditional surrender of everything, mental, moral, physical, and financial, past, present, and future, to the will of God. Absolutely nothing can be willfully retained. Nothing can be allowed to stand between the heart and God, whether it be another human being, position, money, home, pleasure, or a harmful habit. The other payments follow naturally, according to the circumstances and conditions of each individual and the needs which God brings to his attention. But in every case, the price is the very highest that the individual is capable of paying. God must be "first, last, and best in everything."

This is like buying on the installment plan, except that we pay the full purchase price before we take possession. However, some are not willing to trust God with their wealth and their future, and so never make the first payment until too late. If you have not already done so, "Buy a Home Now," as the real

estate men say in their advertisements—a home in that better land. Don't say you cannot afford to do so, for the fact is that you cannot afford not to do so. You can rent here, if necessary; but there will be no renters there, and the purchase price has to be paid in full in advance. The number of homes is unlimited, but those who wait too long are sure to be disappointed. When they see what they have missed, they will realize as never before the truthfulness of these warning lines:

"Of all sad words of tongue or pen,  
The saddest are these: It might have been."

Don't say that you have other plans which must be carried out before you begin buying your home over there. Planning to enjoy life while you are young, did you say? What then? Planning to

win wealth or fame? Then what? Planning to retire and live to a good old age? What next? Expecting to die in honor? What then—yes, what then? No plans beyond death? Think it over carefully, and see if that isn't a very shortsighted policy.

But perhaps you have made your plans. Perhaps you have faith in God, and are depending on faith to get that home for you. But remember that faith without works is dead, that it takes two to make a bargain, and that we cannot get something for nothing, either in this world or in the next. The Lord is not preparing a home for those who are not preparing to receive and appreciate it. But for those who are seeking "first the kingdom of God, and His righteousness," He is preparing not one surprise, but many. I want to be there. Don't you?

## What Is Religious Liberty?

BY CALVIN P. BOLLMAN

**R**ELIGION is properly defined as "a belief binding the spiritual nature of man to a supernatural being," either real or imaginary. Anything that is "of or pertaining to religion" is religious. Hence freedom to worship according to the dictates of conscience, and in general to act in harmony with one's religious convictions, is religious liberty.

Religious liberty is, we might say, simply civil liberty in the sphere of religion. By no process of reasoning can the term "religious liberty" be made to appear as a synonym of "Christian liberty" or "soul liberty." Religious liberty may be and very often has been infringed, restricted, and denied; but Christian liberty, or soul liberty, liberty in Christ, is beyond the reach of human laws or human power. Christian liberty, liberty of the soul, is that victory over sin and that freedom from condemnation which is experienced by the believer in Christ. This liberty cannot be taken away from any soul by any human power. It is divinely given, and it can be withdrawn only by Him who gives it. The soul of the martyr in the flames may be thus free, though his body be chained to the fatal stake.

#### NO HUMAN RESTRAINT

Historically, religious liberty means much more than merely liberty to think. The thoughts cannot be restrained by man. Only by the help of God can a person control his own thoughts; yet no chain can bind, no cell confine, no law limit the operation of the human mind, or hinder the flight of the imagination.

But men can and do forbid their fellow men to speak, to write, to publish, and to live their religious convictions. In a broad sense, this is to deny to those who are thus restrained, the religious liberty that is every man's natural, God-given right.

But it may be asked, Does the writer take the position that every man has a natural, God-given right to do whatever may seem to him to be right, and to say anything that may occur to him to say,

or to write and publish whatever his mind may conceive?

By no means. No man can have the right to trench upon the equal rights of his fellow men. The devotee of any faith or cult may preach his doctrine at all proper times and in proper places, to anybody who cares to hear him, indoors or out of doors, day or night, summer or winter; but he may not disturb the peace of individuals or of the community, by forcing his views upon unwilling auditors in unsuitable places.

#### LET THEM SPEAK

Civil liberty demands that all men respect the equal rights of other men; that they shall conduct themselves civilly, not boisterously nor offensively. If an Ingersoll wants to lecture upon the mistakes of Moses, or assail the credibility of the Scriptures, or deny the historicity of Jesus Christ, let him hire a hall or secure some other proper place in which to speak to those who desire to hear; or at least, let him arrange with the proper authorities for the use of some public place at such a time as not to interfere with its use by the public, and when those who do not wish to hear him need not do so.

The same should be the case with the zealous religionist. His right in this respect is equal but not superior to that of the agnostic. Under the reign of religious liberty, the rights of all are equal, whether agnostics, Catholics, Jews, Mohammedans, pagans, or Protestants.

#### MUST RESPECT OTHERS' RIGHTS

Still, some phases of the question of liberty to do, to act, and to think in harmony with one's religious ideas, remain unanswered. Has every man, or any man, the natural right to do anything that he may chance to fancy he ought to do, regardless of the rights of other people?

To ask such a question is to answer it; for evidently inasmuch as rights are equal, no man can have the right, because of religious conviction, to trench upon the equal rights of his fellow men.



For instance, one man may believe that it is his religious duty to offer a human sacrifice; but to do so, he must deprive some one of life. No man can claim any such right, or plead it in justification of a murder he might commit in the practice of his belief, for the reason that in the very nature of things, there can be no such right.

Again, one man, or a set of men, may regard it as the duty of the nation, of the state, or of the municipality, to devote a portion of the public revenues to the furtherance of religion or of irreligion, as the case may be. But here again we must deny the assumed right, for the reason that the rights of all citizens are equal. The public revenues belong to the public, and cannot be properly used in the interests of a part of the public only. Here, then, property rights negate this pretended right.

Again it may be asked, How about polygamy, or more properly speaking, polygyny? And again we must reply that here, as in the case of human sacrifice and the use of public funds for sectarian purposes, civil rights are involved. Marriage concerns not only the parties to the marriage contract, but the community at large, as well as probable offspring.

With polygamy legalized in even a single state in the Union, no wife in any state can feel perfectly secure in her marital rights. A husband in any other state, by merely removing to a state permitting plural marriages, might legally take one or more wives, either with or without his first wife's consent; and she would have no redress, not even the poor satisfaction of a decree of divorce with alimony. It follows that in order to safeguard the rights of all, the government must forbid plural marriages alike to all, regardless of religious belief.

The province of civil government is to declare and to safeguard the natural, equal rights of all men, and not in any way to abridge any of them. This thesis once admitted or established, there remains no place for governmental interference in the domain of religious belief or practice, so long as the thing practiced does not interfere with the equal right of others. God has made the conscience free, and no man has any right to bind it about by human regulations or civil enactments.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Romans 14: 4.

to the holy father. On Monday a cable message to the daily papers informed us that Mr. Asquith was granted an audience by his holiness, Benedict XV, and remained for twenty minutes in consultation. The prime minister was accompanied by the British minister plenipotentiary to the Vatican, Sir Henry Howard. Up to a few years ago this event would have caused a great stir in the English-speaking world. The days of 'no poperyism' have passed, and people of all creeds look to the holy father for guidance as they did in the centuries when Protestantism was unknown."

It will be noticed that to the Catholic mind, this was an "official visit" for "guidance," and that the personal representative of the great British empire was "granted" an audience for "twenty minutes." All of which is taken as evidence that the days of "no poperyism" are past, and that people of all creeds are now looking to the "holy father" for guidance in these days of world calamity.

#### THE ONLY ONE

This also is the view of many Protestant leaders, as they turn toward Rome, in the hope that the man of the papal see may discover the "one way out." Thus the Rev. Reginald J. Campbell, prominent Congregationalist in London, and minister of the City Temple, suggests, with an object of putting an end to the war, that a general council of the world's Christian churches be called. But in making this suggestion, he says, "There is only one person, namely, the pope, who could, with any chance of success, call such a conference." There is precedent for this, he says, in the fact that Protestants were summoned to the council of Trent; "and who knows," he adds, "but if they had accepted the invitation, the scandal of a divided Christendom might have been averted?"

True enough, Protestants were "summoned" to the council of Trent; and had they obeyed that summons, the fable of the wolf and the lamb would have been enacted in real life, and there would have been no "divided" Christendom. But was it a "scandal" that true religion was at that time rescued from a system which had grown corrupt through its lust for power? And is it really true, as the Rev. Mr. Campbell has suggested, that the pope has again grown to be so powerful that he alone possesses the influence necessary to call a council of all Christendom for the purpose of putting an end to the war? Then verily his "deadly wound" has been almost healed.

#### DEMANDS A PLACE

And the papacy feels so far recovered from its "deadly wound" as to demand of the nations of the world a place in their councils. Thus on August 22, 1916, the American Federation of Catholic Societies, at its convention in New York City, passed a resolution demanding that at the end of the war, "the pope be heard in the council of the nations for the securing and cementing of a permanent peace." The resolution reads:

"As the representative of the Prince of peace, and the common spiritual father of so many millions among the nations of the earth, he is the logical arbitrator to whom warring peoples can turn for a dis-

## Healing the Deadly Wound

By PHIL. C.  
HAYWARD



"So while the papal church is growing in the recognition of the nations, and the antagonisms of Protestantism are rapidly dying out, she is quietly preparing for the final test of strength which shall place her again upon her aforetime seat at the head of the nations."

IT is very plain that those who are directing the affairs of the Roman Catholic Church hope to find their position in the world much strengthened by the diplomacy of the great war. And the evidences thickening around us show that in this they are not to be disappointed. As this condition develops, we shall find a further fulfillment of the statement of the prophecy, "His deadly wound was healed: and all the world wondered after the beast."

From the time when President Taft sent Major Butt, his military aide, upon a special mission to the Vatican, the position of the papacy in American politics, and thus in the politics of the world, has been continually strengthened. Since

that time, almost every nation in the world which had not previously done so, has appointed special diplomatic representatives to the papal see. And these have been received with a great show of condescension upon the part of the Roman monarch, who regards himself as the superior of every earthly king or his representative. As an illustration of this, the following is to the point:

#### WHERE ALL CREEDS LOOK

Commenting upon the visit of Prime Minister Asquith to the Vatican, the *Catholic Press* of Australia said: "For the first time in history the prime minister of England has paid an official visit



interested and impartial settlement of all their differences, in accordance with the sacred principles of justice and humanity."

Is it true that the pope is the "logical arbitrator" to whom the warring peoples can turn? It would be impossible to convince a Roman Catholic that he is not; and many among the church and national leaders of Protestantism are convinced that he is. As an illustration of this, a thought-inspiring cartoon appeared in a recent issue of a magazine of wide circulation. It represented a council table, around which were seated the rulers of the warring nations. But there was one chair vacant, and it was at the head of the table. Who was to sit in that? Reasons without number suggest themselves why none of the belligerent rulers would be acceptable to all the others as head of the peace council.

#### THE "LOGICAL" MAN

Who then is the "logical" man for the place?—Only he whose subjects fill many of the most important offices in all the nations, and the millions of whose hosts embrace people of every nationality; he who claims to be and is rapidly coming to be recognized as the only universal sovereign among the nations of the earth—the man who occupies the chair of the papal see.

Are there those who question whether the pope really occupies a position of universal influence among the nations? Then why do most of the nations maintain embassies at the Vatican? Why is he officially informed of important moves that are contemplated by the nations? We have not heard that the leaders of other denominations, however great they may be, have received such advance information concerning any utterance that is about to be made. Why, then, should the pope be so informed, if he is regarded only as a churchman?

But he is no longer regarded simply as a churchman. Civil prestige has been restored to him; and to-day, as surely as in past centuries, "Catholicism can never be looked upon as merely a religion. It is a great and highly organized kingdom, governed by a foreign sovereign, pervading temporal politics with its manifold influence, and attracting to itself much of the enthusiasm which would otherwise flow into national channels. The intimate correspondence between its priests in many lands, the disciplined unity of their political action, the almost absolute authority they exercise over large classes," make them an international power to be reckoned with in times of political danger.

And this is the estimate which the church places upon itself to-day, as

surely as in past centuries; for we read: "Apart from his position as vicar of Christ, the pontiff of the Vatican rules a kingdom great in the majesty of history as no other kingdom present or past. It owes respect to itself; it owes respect to the hundreds of millions who venerate its spiritual scepter: it must brook no friend, no foe, who casts insult into its face."—Archbishop John Ireland, in *North American Review*, June, 1910.

So while the papal church is growing in the recognition of the nations, and

influence the functioning of all national government. But it can never be said that the deadly papal wound has been fully healed until the voice of the dominant Christian elements in the world shall be heard through the laws of the nations as they again put religious institutions upon a legal basis in the law of the land. From the Catholic viewpoint, it is the highest type of Christian service to unbelievers to punish the body in the hope of saving the soul; and it remains for us to see in our next article the influences that are at work uniting the civil and the religious forces for the accomplishment of this very thing.



BY RUTH LEES OLSON

YOU say there is no death, for man is born of God, and cannot die;  
And that the soul immortal leaves its outgrown shell as winged butterfly  
Doth leave its chrysalis, and soars away through sunlit sky.  
And that within the form of man, there dwells a separate life, distinct, apart,  
A soul divine, imprisoned in the flesh, striving to return to that from which it came.  
So this is thy belief; but at the first it was not so, for man created from the clay,  
Made in the image of his Maker, given the breath of life in God's peculiar way,  
Arose to greet the dawn of his new birth, and from the lips of his Creator heard  
That life, so gracious given, was dependent on obedience to his Maker's word,  
And should he fail to heed his God's commands, he must return to dust from which he came,  
The dreamless sleep that knows not fear nor dread, nor hears the world's praise nor blame.  
For so the Master taught when at the grave of Lazarus He stood, and gazed in sorrow on the rock-bound tomb,—  
"He is not dead, but sleepeth;" and the words "Come forth" parted the shadows of the grave's dark gloom,  
And he who in his life had known the Master's voice, had walked with Him and talked with Him along the way,  
Came from the prison house of death, because his faith made Christ the gate of resurrection day.  
So death is but a sleep, a mortal rest within the valley of the shadow land of slumber deep;  
And man, dependent on his God for immortality, sleeps on, while angels watchguard keep,  
Until the trumpet call of God resounds, the portals of the grave are opened wide, the sea gives up its dead,  
And clad in immortality, the gift of God, the saints awake, arise from out their dusty bed.  
O death, where is thy sting, O grave, thy victory? The Christ-man burst the prison bars, and set the captives free;  
And man, no longer mortal, creature of the clay, a part and parcel of the dust that gave him birth,  
Shall reign triumphant through the ages of eternity, immortal, with his God, a prince inherent on the earth.

#### Would You See the King?

BEFORE one is presented at the court of a monarch, many weeks and even months are often spent in preparation for the great event. If the one to be presented is a woman, unusual care is given to the selection of a suitable gown. Fabulous sums are paid for the jewels to be worn, and for the gown of lace, brocade, or whatever it may be.

She is also put through a rigorous training in court etiquette. It takes much practice to retire gracefully from the presence of royalty with a long train of velvet, lace, or silk.

And when the preparation is at an end, the one to be presented may be among a throng of others, the presentation is made, and within a few moments, she is gone from his presence, and perhaps the ruler will never again give her a thought.

This little world is but the dressing room for the world that is to come, and the time we spend here is a time of preparation. This is but "the vestibule of life."

If one would spend months in the preparation of a gown, and in cultivating external graces, in order to appear properly before some earthly ruler, whose life may be snuffed out in an instant, what infinite care should be bestowed upon one's preparation to meet the Monarch

of the universe in the court of heaven!

It is not necessary to spend fortunes on a gown for that occasion, for Christ Himself will present you with the "robe of righteousness," without which none can see the King.

The jewels you may wear then are also given by the gracious Lord. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 8.

The most gorgeous crowns worn by the richest rulers of earth fade into in-

the antagonisms of Protestantism are rapidly dying out, she is quietly preparing for the final test of strength which shall place her again upon her former seat at the head of the nations. "A new generation of Catholic statesmen already well to the fore, who value truly the interests of their faith, will in a few years sweep indignantly aside the timeservers who have constantly attempted and often succeeded in harnessing the Catholic forces to their cheap individual interests."—Cardinal O'Connell, in the *Boston Post*, November 9, 1917.

In these steps, we see the promise of a restored Catholic dominion which shall



significance beside the incomparable brilliance of those "crowns of life."

The code of etiquette used in the heavenly court is the code of love, and Christ is the Teacher of that code. If we would meet the King, we must copy our Pattern—Jesus Christ—"the meek and lowly One," the One who has bridged the fearful chasm between lost man and a righteous God, by the sacrifice of His own precious life, and made it possible for weak, mortal man to stand in the presence of the great and wonderful Ruler of heaven. Christ has told us, "Blessed are the pure in heart: for they shall see God." Matthew 5:8. The King will not meet one who has a proud or selfish or impure heart.

It is not necessary to be a duke or a duchess, an earl or a princess, a millionaire or a potentate, in order to obtain

an audience with the King of heaven. The gracious invitation is given, "Who-soever will, let him take the water of life freely." Revelation 22:17. The prince and the pauper, the Jew and the gentile, the Ethiopian and the Aryan, stand on the same footing; for "God is no respecter of persons."

Those who are permitted to see the face of God, will not merely bow low, and then forever leave His presence, and be forgotten by Him, but "He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3.

Would you see the King? Then follow the bloodstained footprints of the Redeemer, which lead to the land of light, where the King of love is awaiting an audience with you—with me.

VINNOLIA EARP ACKERMAN.

## Why Education Drifts

BY MARION E. CADY

**J.** WELTON, D. Lit., M. A., professor of education in the University of Leeds, in his book "What Do We Mean by Education?" opens the first chapter with the following quotation from Aristotle:

"What education is and how the young should be educated, are questions that require discussion. At present there is a difference of opinion as to the subjects which should be taught; for men are by no means in accord as to what the young should learn, whether they aim at virtue or at getting the best out of life. Neither is it clear whether education is more concerned with intellect or with character. And the question is brought no nearer solution by reference to the actual practice of contemporary education; no one knows whether the young should exercise themselves in those studies which are useful in life, or in those which tend towards virtue, or in those of essentially theoretical interest. All these opinions have found supporters. Furthermore, there is no agreement as to the means of cultivating virtue; for different people, starting from different conceptions of the virtue which all respect, naturally differ as to how the practice of it should be cultivated."—Aristotle: *Politics*, 5 (8), 2.

Professor Welton, commenting on this opinion of the Greek educator, says: "So wrote Aristotle more than two thousand years ago, and in our own day his remarks are as truly descriptive of current opinion as they were in his own. Now, as then, there is no general agreement as to what is meant by education, for there is no agreement as to its aim. Learning for its own sake, acquisition of knowledge and skill likely to be useful in life, training in morality, development of individuality,—each has its own advocates. Nor are the advocates tolerant of each other's views. A liberal education is often opposed to a utilitarian training; a primary reference to the needs of adult life is contrasted with the immediate requirements of child nature; and though the upholders of each may grant the importance of moral goodness, none of them

seems prepared to make this the determining factor in the educative process."

### EDUCATIONAL CHAOS

The educational chaos, uncertainty, and unrest of our age are clearly delineated by Professor Welton in the following language:

"We live in an age of great educational unrest. For many years, enthusiasts have preached 'education' as a cure for all social ills, and vast sums have been expended on schools. Yet the result is a very general dissatisfaction, and the voice of the doubter becomes more insistent as the demands on his purse increase. Parents are often apathetic, sometimes hostile. Employers of all grades complain that young people come to them from the schools badly trained, wanting in initiative and adaptability, and in power of serious concentration. Social reformers confess that there is little sign of a general elevation of the national character, even when they do not lament its decadence. Everywhere it is frankly questioned whether the country is getting an adequate return for the money it expends on the schools. Yet never have teachers, as a body, been more intelligent, more enthusiastic, more devoted."

### WHERE THE BLAME LIES

Is not Professor Holliday right in laying the blame for the present political and social chaos and carnage in the world at the door of an educational system within which confusion and chaos reign almost supreme? And is not his indictment of our educational system just and true, however disappointing it may be? He says:

"As matters now stand, the development of mere intellect has failed. Our educational theory has developed a fatal weakness; in the moment of our greatest confidence in it, it has broken down, and the primitive instincts and practices of savagery have gained the supremacy."

Is there no release from this state of confusion and unrest in the educational world? Is there no voice of truth and authority that can command the waves

to be still? Is there no source of enlightenment and authority in matters of educational import?

Not long since, a modern writer on education gave expression to thoughts which reveal the causes that have brought about our present educational dilemma, and also indicate the only solution of the intricate problem of how to train our children best to serve their God and humanity:

"It is because Christ's words are disregarded, because the word of God is given a second place in education, that infidelity is riot and iniquity is rife. Things of minor consequence occupy the minds of many of the teachers of to-day. A mass of tradition, containing merely a semblance of truth, is brought into the courses of study given in the schools of the world. The force of much human teaching is found in assertion, not in truth. The teachers of the present day can use only the ability of previous teachers; and yet with all the weighty importance that may be attached to the words of the greatest human authors, there is a conscious inability to trace back to the first great principle, the Source of unerring wisdom. There is a painful uncertainty, a constant searching, a reaching for assurance that can be found only in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound. . . .

"In acquiring earthly knowledge, men have thought to gain a treasure; and they have laid the Bible aside, ignorant that it contains a treasure worth everything else. A failure to study and obey God's word has brought confusion into the world. . . . The accumulation of things that minister to lust and ambition, has brought upon the world the judgment of Heaven."—Ellen G. White, "Counsels to Teachers," pages 439, 440.

The Bible is here plainly pointed out as authority in educational theory and practice. The limited extent to which educational theorists refer to the Bible is surprising. It does not seem to be regarded by them as an authority.

The place of the Bible in education is indicated by the following quotations:

"The word of God should stand as the highest educating book in our world. . . . It should be placed in the hands of the children and youth as the great lesson book, that they may know Him whom to know aright is life eternal."—*Ibid.*, page 427.

"As an educating power, the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity."—*Ibid.*, pages 428, 429.

"The education gained from a study of God's word will enlarge the narrow confines of human scholarship, and pre-



sent before the mind a far deeper knowledge to be obtained through a vital connection with God."—*Ibid.*, page 13.

#### GREAT MEN AND THE BIBLE

It is interesting to note what some of the great men of our nation have said regarding the Bible as an educator, so the testimonies of a few of them are here given:

"The studious perusal of the Sacred Volume will make better citizens."—Thomas Jefferson.

"So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."—John Quincy Adams.

"There is no solid basis for civilization but in the word of God."—Daniel Webster.

"In regard to the Great Book, I have only to say that it is the best gift which God has given to man."—Abraham Lincoln.

"Hold fast to the Bible; it is the sheet anchor of your liberties. Write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in civilization, and to this we must look as our guide in the future."—U. S. Grant.

"The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become, and the higher will be our destiny as a nation."—William McKinley.

"If a man is not familiar with the Bible, he has suffered a loss which he had better make all possible haste to correct."—Theodore Roosevelt.

"I expect to find the solution of problems before me as president, in the proportion that I am faithful in the study of the word of God."—Woodrow Wilson.

#### THE BIBLE AN AUTHORITY IN EDUCATION

Is the Bible an authority in education as well as in religion? Does it make any claims to give instruction and guidance in matters of educational theory and practice? Let us give careful attention while it speaks for itself:

"The Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Proverbs 2: 6.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding [knowledge]." Proverbs 4: 7.

"As for these four children, God gave them knowledge and skill in all learning and wisdom. . . . And in all matters of wisdom and understanding [knowledge], that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1: 17, 20.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, perfected unto all good works." 2 Timothy 3: 16, 17, margin.

"The world by wisdom knew not God. . . . For the wisdom of this world is foolishness with God." 1 Corinthians 1: 21; 3: 19.

The words "wisdom" and "knowledge"

each occur a little over two hundred times in the Bible, and the book of Proverbs contains about one fourth of them. Wisdom and knowledge are the two primary elements in education, and accordingly the book of Proverbs has been called the "wisdom book." Can it not with equal propriety be called the "education book," meaning a book which treats on the subject of education? It was written by an educator, who was the wisest man that ever lived, and "all kings came to hear the wisdom of Solomon." Of this wonderful book on education, one writer gives the following estimate:

"The book of Proverbs is pronounced by most Biblical scholars to be one of the greatest handbooks on right living ever published. It is preëminently an ideal educational book, teaching the whole duty of man. It declares that no one can be truly wise who is so utterly unwise as to disobey God or to be ignorant of His rules of government of the universe or of man. In its teaching, it is a complete outline of a perfect man. Coleridge says: 'The book of Proverbs is the best statesman's manual which was ever written, and adherence to the political economy and spirit of that collection of apothegms and essays would do more to eradicate from the people the causes of extravagance, debasement, and ruin than all the contributions on political economy of all other writers together.'"

## STRENGTH

By CHARLES G. BELLAH

STRENGTH is of three kinds,—physical, intellectual, and spiritual. The ideal man has these three developed in equal proportion. When one or even two predominate in the life, we become abnormal and unsymmetrical. In barbarism, men cultivate the body; in civilization, the mind; and in Christianity, the soul.

These three phases of development are well illustrated in the vast throngs we see about us every day. Those who are largely controlled by their physical powers are represented by the mixed multitude seen on every hand, who have not intellect enough to plan properly life's multifarious duties, nor spirit sufficient to keep ablaze the dim fires of progress. Those controlled largely by the intellectual powers are the great mass of orderly, strong-minded men who do the bulk of the world's work, and do it well. The last class are the large-hearted, Christian heroes, who are in the van of all religious endeavor.

These three divisions increase in power in the order given. Mental strength ranks above physical. Mind controls muscle. This is well demonstrated in the case of a strong-minded man who has under his control and direction ten, one hundred, or a thousand men who earn their portion by the power of nerve and sinew.

Spiritual strength is superior to mental. In all the great religious crises through which the world has passed, such men as Moses, Luther, and Lincoln have always sternly fought from heaven-born principle, and thus brought the dawn of a better day for their own as well as future generations.

The number of persons possessing these three kinds of strength always decreases in the order given. For instance, where ten are controlled by spiritual power, there will be one hundred controlled by the intellectual, and a thousand by the physical.

There is more laziness in the mental realm than in the physical. Many men would rather dig in the soil at two dollars a day, or plow on some barren hillside, than busy their heads with a problem. They would rather have some one to direct their work than take the pains to find the why and the how of things for themselves.

There is more laziness in the soul realm than in the intellectual. There is more mental brawn than spiritual. Many care more for gray matter than for grace, and would rather bow their heads over musty volumes than bow their hearts in prayer. They would rather study mathematics than Matthew, and add two and two than add faith to virtue.

A man's greatness does not depend on the size of his muscle or of his brain, but on the spirit that controls them. Ask an athlete his opinion of a man, and he will put a tape about the individual's chest, and estimate his height and weight. Ask one crammed with intellectual knowledge only, and he will study the convolutions of the brain, and estimate its weight. Ask God, and He will inquire how big the heart is, and how much of this world's dire need it can encircle.

The world has been saved in times of greatest crises by men who doubtless had good physique and giant intellect, but most of all, were possessed of large hearts, and tender sympathy for those in need. The Creator could not use Goliath, although he was a giant, because his life was inspired by a wrong motive. Neither could He use Napoleon, although he was of indomitable will. But He does use humble men who bow before Him that they may rise to meet the great need of the world, and face the situation with true power. It is the normal men of poise, found in every age, who have guided humanity's soul-fraught craft safely onward.

### A Conscience to Be Trusted

PAUL was conscientious when he was persecuting the Christians. But, because Paul did the wrong ignorantly, and because he acted on the best knowledge he had at the time, God did not charge his wrong course against him, but revealed to him more light, until Paul's better instructed conscience pricked him and caused him to "right about face."

Often the conscience may ignorantly approve a violation of God's law. The only safe way is to walk in all the light we have, and diligently study God's word for more light, that we may follow every ray that comes to us. A conscience educated by the truth of the Bible will never approve anything contrary to a "Thus saith the Lord." Such a conscience is a good conscience, a reliable guide. Since sin has obscured and in some cases almost obliterated the law written by God in the hearts of our first parents (Romans 2: 11-15), we must have that law rewritten within before the conscience can be fully trusted. C. F. McVAGH.





# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROOM

## LET THE CHURCH ARISE

A LATE *Wall Street Journal* had an unusual editorial under the caption "The Churches and the War," from which we take the following paragraphs:

"Is there a man, woman, or child in the United States who is not vitally interested in the war? Is it not a matter of life and death to us all? Is not the church, not only in the United States, but in all the world, equally concerned about the war? It seems incomprehensible that any man with a spark of humanity or an atom of Christianity in his being could say that he 'is not interested in the war.'

"Next to Calvary, this war, before it ends, may prove to be the most tremendous event in the world's history. It is more than a war; it is a world upheaval. The destructive forces of modern barbarism clashing against law and order are shaking the world from pole to pole. The life of nations is in peril, and under those mighty blows small nations are already falling 'even as a fig tree casteth he untimely fruit when shaken by a mighty wind.'

"For more than three years barbarism has wallowed in human blood. Shall the church look coldly on and proclaim its neutrality? Would it not then deserve the condemnation of those words, 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth'?"

"Is it nothing to the church that lands are being desolated with such unspeakable cruelties that Dante's *Inferno* seems tame in comparison?"

The churches should indeed be profoundly interested in this war, and possibly in a broader sense than that in which the editor of the *Journal* would have them. In view of the calamities that are coming on the world through this war, and in the light of the terrible distresses that are causing the stoutest hearts to fail, the church should go to the Bible as never in its past history. It should study those sacred pages closely, and it should learn from the divine Book the meaning of this war.

Of course, if the people listen to much of the teaching of even some of the great doctors of divinity, they will not catch the clear voice of the word of God. God's word speaks to the soul of the individual. Through the influence of the divine Spirit, the very words of the Book, acting upon the mind, sound a warning to the soul. They point out the glories as well as the dangers of the future, and tell us what we may expect, and the preparation we should make.

But we must hear the Book for ourselves. We must not take it secondhand. The minister or the Bible teacher may point us to the Book, he may call our attention to its marvelous utterances, but we must learn from it personally if we would profit by it.

If the church in this time goes to the Guidebook as it should, it will learn from that sacred volume that these awful things which are enveloping the world at the present time are not introductory to another Calvary, but the heralds of the second coming of Christ Himself. The world is now passing through a little time of trouble, which is the prelude to the great "time of trouble, such as never was since there was a nation," spoken of by Daniel the prophet.

Let the church arise, and with mighty power, tell the story. Let it faithfully proclaim its message. Let it say to all men

everywhere, that now is the accepted time, now is the day of salvation, but soon probation will close, soon the world's Redeemer will come, and when that momentous day arrives, those who are not prepared will be forever lost.

## CONSCIENCELESS OBSTRUCTORS

MANY who are styled "conscientious objectors" would perhaps, if they saw themselves in their true light, be ready to say that they are "conscienceless obstructors." Our heavenly Father, who is the author of the beautiful teaching which has come to us through Christ, who inspired the New Testament, has not only told us that the powers that be are ordained of God, but has exhorted us to pray for rulers, and has uttered words of warning for those who would speak evil of dignitaries.

The God who has ordained civil governments, and who has bidden us pray for rulers, would not at the same time ask us to rise up against them. The true Christian will ever be found a loyal supporter of the civil government; and even where governments become despotic, and would insist upon the Christian's violating his conscience by doing something that God's word forbids, yet in refusing to do that which his conscience will not allow, he does not rail against the government, but in the strength of the gentleness of Christian manliness and courtesy, he submits to whatever God may see fit to allow men to impose upon him.

God designs that wise governments, and not anarchy, shall prevail; and all the followers of Christ should heartily and wisely join in praying for and properly upholding those

who are in authority over us in civil affairs. They are divinely ordained, and our enlightened conscience should be the power back of us in supporting them.

TRUE godliness brings a great consolation to the soul of him who possesses it. True godliness is an uplifting force wherever it is manifested. Through true godliness, God would cause to shine out the great principles of love, generosity, peace, and helpfulness that are so beautifully characteristic of our divine Father Himself. But we must not be deceived by the shams; we must not allow ourselves to fall under the delusion that we are righteous and in harmony with God while we are not. We must ever keep in mind the Saviour's warnings against apostasy; and we must frequently review the startling truth the Lord has foretold through the apostle Paul, that one of the prime factors in producing the perils of the last days would be those who merely profess a form of godliness while they deny its sanctifying power.

MAY we not reasonably raise the question, Is not the war spirit that is raging throughout the world, after all, a tremendous expression of the mighty discontentment among the peoples of earth? and should peace be declared, would this discontentment subside, or would it not take some other course in the form of outbreaking revolution and violence in many parts of the earth? The Bible most clearly predicts "a time of trouble, such as never was since there was a nation"; and are we not within the shadows of that which has been foretold?



Photo Underwood & Underwood

This most interesting photograph shows a division of infantry in review in mass formation at a national army cantonment. The colors are in the foreground.





# The Sabbath on a Round World

By C. F. McVAGH



**D**OES the fourth commandment require that we rest upon a definite day, or does it merely require a seventh part of our time? This is not a new question, but the growth of the seventh-day movement in the world is giving it a new interest.

Paul wrote: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Romans 14: 5. He does not say that all men are justified in the various courses that they choose in their regard of days; but he does say that each one may follow his own choice in this matter, and give account to no one but God, whether he esteems one day above other days or not. Neither civil magistrates nor majorities can rightfully use any power except persuasion to bring about uniformity of practice in the observance of days, or to cause any one to devote any day especially to God.

## UNIFORMITY DESIRABLE

The wording of the Sabbath commandment, reason, and observation all clearly testify that the ideal thing would be to have everybody observe the same day of the week as a day of rest and worship. But as God can only accept willing worship, the ideal can never exist in this world while sin continues, and so long as not all men want to worship. God has wisely decreed that people shall not be compelled to worship; and if a man does not want to worship, it never has made him or any one else better to compel him to be idle while others worship.

God knew, when He gave the Sabbath to man, that uniformity in Sabbath observance was desirable, and so He appointed a definite day. Had man continued to obey God, this ideal arrangement would still be in vogue the world over. But man chose to disobey, and so God's plans for the happiness of His creatures has been marred in many ways.

God rested on the seventh day of creation week. Genesis 2: 2, 3. Then He hallowed it, and sanctified it, or set it apart, and gave it to man as a rest day; and each succeeding seventh day has been God's holy day, even though not all men have so regarded it. The fourth commandment says, "Remember the Sabbath day, to keep it holy." It is not the Sabbath institution, but the day of the Sabbath, that we are to remember; and we are to regard it as God made it and regards it. The Sabbath is holy because God made it holy. Man cannot make anything holy.

## A PROPHETIC WARNING

God does not change; but the prophet Daniel tells of a power which would arise in the earth that would think itself able to change God's times and His laws, and they should be given into its hand for a long period of time. Daniel 7: 25.

Nowhere does the New Testament give any warrant for transferring the Sabbath from the seventh to the first day of the week; yet the majority in the Christian church observe the first day, the day on which Christ arose from the dead, instead of "the Sabbath day according to the commandment." If the fourth commandment requires only the observance of any one day in seven, then surely the seventh-day observer fulfills it by choosing to rest on the seventh day. The most damning evidence against the "seventh part of time" theory is the fact that those who advocate it, almost universally strive to coerce seventh-day keepers into keeping Sunday for the sake of uniformity.

## DID GOD PLANT SUNDAY?

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Matthew 15: 13. In recent years, there has been manifested by the masses a marked decline in the feeling of reverence for Sunday. Its advocates, alarmed at the growing disregard for the day, have organized Lord's Day Alliances, and various other organizations, to appeal not to the Bible and the conscience, but to the civil power for laws to compel people to observe on their day the outward quiet of the Sabbath day. This course is an acknowledgment of the human origin of Sunday, and that positive Scripture authority for it is lacking.

That these Sunday laws have ever made any one better, or improved the morals of any community, may be seriously questioned. At the same time, there is growing in all countries a respectable minority who strictly observe the seventh day because they love God; and these, without any legal restraint at all, willingly accept any handicap in business or any sacrifice that their practice brings, and worship while others work. They never complain that the work of the majority disturbs their worship or robs them of the Sabbath blessing.

## LOST TIME

A moment's thought will show that the "lost time" theory cannot account for the change from Sabbath to Sunday. The calendars in all countries are in perfect harmony as to the order of the days of the week. It is not possible that all the nations could lose precisely the same day and at exactly the same time. We found the calendar and the week already in existence when we came into the world, and there is nothing for us to do but to accept it as we found it.

God has put His indorsement on the order of the days of the week as we have it, twice at least. During the Exodus from Egypt, for forty years He caused manna to fall from heaven every day in the week excepting the seventh. By a threefold miracle every week for forty years, God pointed out the definite seventh day. See Exodus 16: 16-27.

Then when our Saviour was on earth, He endorsed the day of the Sabbath according to the calendar then in use, and no change in the calendar since that time has in any way affected the order of the days of the week.

In Luke 23: 52-56 and 24: 1-6, we have three consecutive days in connection with the crucifixion and resurrection of Jesus identified: the day of crucifixion, "the Sabbath day according to the commandment," and the resurrection day. That these correspond with our Friday, Sabbath, and Sunday, is evident from the fact that the Christian church every year observes Good Friday in memory of the crucifixion, and Easter Sunday in memory of the resurrection; and the Jews scattered all over the world still observe, as far as they observe any weekly Sabbath, the day between those two days, as the Sabbath day according to the Decalogue. According to the best light available, it is certain that the day we now call Sunday is the first day of the week, and the day we call Saturday is the seventh day "according to the commandment."

## A ROUND WORLD

No one has ever had any difficulty in finding Sunday wherever people live on the round world. As long as the first-day keeper can find Sunday, the seventh-day man has only to observe the day just before Sunday, and he has the seventh day. God knew that the world was round when He gave the Sabbath to man. He set the sun to rule the day. Every twenty-four hours, as the earth turns on its axis, the day travels all the way around the earth. We observe the day wherever we are as it comes to us, and those on the other side observe it as it comes to them.

## THE DAY LINE

Our present system of counting days, which God has twice put His seal upon, begins the day in the Pacific Ocean. To the ancients, that was the ultimate east, the place of the sunrising, and therefore the place where the day begins. Japan is commonly known as the kingdom of the rising sun.

Until civilization reached the west side of the Pacific, and men began to navigate it, the world got along without any day line controversy. For a time after men began to run to and fro across the Pacific, the practice of the people living on the shores and islands of that ocean varied according as they used American or Asiatic time, and this gave rise to considerable confusion. In October, 1884, forty-one delegates, representing twenty-six countries, met at Washington, D. C., and agreed *ad referendum* that ships crossing the Pacific should change the date when they reached the 180th meridian from Greenwich. This meridian has since been considered by navigators generally as the international date line, or perhaps more properly, the nautical date line.

The Bible does not tell us exactly where in the Pacific Ocean the day begins, and the selection of the 180th meridian is not claimed as an act of direct inspiration; but Providence has caused the nations to agree upon a line that causes but little inconvenience or confusion to the inhabited parts of the



globe. That is the best light we have as to the exact point where the day begins, and God only requires that we walk in the best light available.

If I keep the day that is acknowledged the world over to be the seventh day, surely I have shown my willingness and desire to honor and obey my Maker. But if I choose to observe, instead of the seventh day, a day which all the world calls the first day of the week, what excuse can I give in the Judgment?

With too many to-day, it is not so much a question of the identical day, or whether we can find the day on a round world, but rather a disposition to disre-

gard the Bible as the court of last resort in Christian doctrine, and to place human wisdom and enlightenment above the Bible. Until comparatively recent times, nearly all professed Protestants believed that the teaching of the Bible was above all human wisdom, and that the plan of salvation was fully revealed therein. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

gin an offensive "drive" such as will carry us "over the top" to the victory that we must gain.

Truly the blessing of God has attended our work. What therefore could we not do had we the men and means necessary?

#### WORKED FOR A THOUSAND

When Mrs. Maxwell and I reached the field and saw something of the great need, we decided we would set our goal at and pray for one thousand souls by the time of this conference session. I confess that at times, my faith has almost wavered, but He who watches over His work has helped mightily.

On January 1, 1913, we had 147 members. There were baptized during the year 66. The total January 1, 1914, was 213. During that year, 130 were baptized, making a total of 343 January 1, 1915. 206 were added during 1915, bringing the total up to 549. During 1916, 187 were baptized, making a total January 1, 1917, of 736. During 1917, 431 were baptized, thus bringing the membership to 1,167 on January 1, 1918; and since that date, 165 have been baptized, making a total membership to date of 1,332. This makes an increase of 780 per cent for our union, or in other words, there have been added an average of eighteen and three fourths members every month, or four and one third each week, since 1913.

#### SACRIFICES

The tithe for 1917 amounted to \$2,012, and the offerings to \$381.26, American currency.

We of the Inca Union wish to express through the delegates from the churches of North America our heartfelt gratitude for your sacrifices in your sons and daughters given to our field, and for the means to sustain them. Men who will climb over those rugged mountains, and wade icy rivers, and tramp hundreds of weary miles in search of souls, can find them in the steep, terraced valleys of our field. Wives who are willing to remain at home for weeks and months without word from a husband in the interior, but full of trust in God—these are the apostles of the latter rain.

As I was embarking for the States, one brother said to me, "Tell them we are looking that way for more help, and are praying that they can send workers." We need more, and are sure that you are more than ever ready to provide them.

I shall close with the words of a Peruvian officer, replying to a priest who was begging him to hinder or stop our work around Lake Titicaca. He said: "You cannot stop that work. A great wave of religious revival is sweeping the shores of this lake, and we cannot hinder it. It is of God, and unless we get out of the way, it will engulf us."

My brethren, we must not consider that we are riding on the crest of that wave. We are that wave, crest, body, and base. Let us go forward.

THE "higher critic" debases the inspired Word to the level of man's foolishness. The wise man exalts the word of God, but criticizes his own defective characteristics. In the Judgment, the word of God lowers the "higher critic," but exalts the man who has depended on that Word for salvation. V. J. J.

## Operations with the Incas

BY E. L. MAXWELL

As reported to the recent S. D. A. General Conference in San Francisco, California.

THE Inca Union is one of the newest mission fields in our general organization, the first steps looking to its organization having been taken in the closing days of the session of the General Conference in 1913, and the final organization having been effected about two years ago.

Our territory is composed of the republics of Ecuador, Peru, and Bolivia, very properly called the Andean republics, since eighty-eight per cent of their surface is occupied by the sky-piercing peaks, frozen tablelands, and rugged slopes of the mighty Andes. It extends from latitude 24 S. to 2 N., or something like 2,000 miles, and has an average width of about 700 miles.

Over this vast area of broken country are scattered 10,000,000 inhabitants who must be reached with the message. Few railroads exist. Practically all travel is by steamer along the coast, and by burro inland. To illustrate the difficulties experienced by the traveler, it is enough to note that all merchandise which is carried from Peruvian coast parts to Iquitos, on the east frontier of Peru, goes by way of New York or Liverpool. We have a brother who lives in Trinidad, on the Beni, in Bolivia. To get a letter to the capital at La Paz requires thirty-five days, and the mail goes regularly three times a year.

It is this lack of transportation which makes penetration so difficult and costly. Not every one can endure the fierce altitude, and the strain of weeks on horseback, sleeping in the open in sleet and snow, and subsisting on a diet of parched corn or barley, dried sheep meat, goat cheese, and *chunos*. But the worker who has the sanctified "grit" and physical ability gets splendid results once he has learned the language.

#### OUR RAW MATERIAL

is made up of about 1,000,000 white people of European stock, 3,500,000 mixed bloods, and 6,500,000 Indians of two closely related races, the Aymaras and the Quechuas. At the time of the conquest in 1533, the Incas had extended their sway over all the territory of our union, and as far as Santiago in Chile. The last Inca to rule over this vast empire was Atahualpa, who was

captured and killed by the *Conquistadores* in 1532. Then began the viceroyalty of three hundred years, during which the country was systematically despoiled to supply the coffers of an extravagant European court. During this period, the papacy fastened her merciless talons on the subjugated people to such an extent that only within very recent years has her hold been slightly loosened. So we find them hungry for truth, groping for the light, eager for the words of life.

#### FREEDOM GAINED

When we reached Peru four and one half years ago, it was unlawful to hold gospel meetings or to baptize. True, there was a passive toleration in the coast cities; but in the interior, the most dangerous fanaticism reigned supreme, and even still it makes matters interesting for the missionary. One legacy which Rome has left us is the illiteracy of three fourths of the people.

Since the last General Conference session, we have secured a measure of religious liberty in Peru. We have seen the National Temperance Society, founded by our brethren, grow to be a great moral force; we have sold thousands of dollars' worth of literature; we have built an Adventist church, the first Protestant church in Peru built and owned by natives; and, best of all, we have seen a marvelous growth in membership.

Bolivia is our hardest field. W. R. Pohle now serves as superintendent, and reports good literature sales, several interests, and one small church.

Ecuador comes next, with John D. Lorenz as superintendent, and there is one church with sixteen members.

L. D. Minner, who recently arrived in Peru, is superintendent of that mission. Peru has five churches, whose membership is 246.

The Lake Titicaca Indian Mission, which includes three departments of Peru and a small part of Bolivia, and of which Pastor F. A. Stahl is superintendent, has enjoyed the most rapid growth of all, and at the last report had 1,022 members.

Associated with each of these superintendents are a few earnest, God-fearing workers, foreign and native, but not nearly enough to man the front, and be-



# Tells Why He Observes Sunday

BY WILLIAM MAYHEW HEALEY

A SHORT time ago there appeared in the Kansas City *Star* a letter signed "A Christian," in which the writer attempts to answer the question, "Why do we keep the first day of the week for the Sabbath?" It says:

"Christ, a short time before His crucifixion, instituted what is known as the Lord's Supper. This was to be observed the first day of the week. After His resurrection, Christ and His disciples, and the apostles, and the early Christians, met on the first day of the week to observe this communion in remembrance of His crucifixion."

If the above were all true, it would have nothing to do with the keeping of the first day of the week, or any other day, as a Sabbath. In the institution of the supper, Christ made no reference to any day; but, as the writer says, it was "in remembrance of His crucifixion." There never was any command in the Bible as to when or how often the church should observe the Lord's Supper. It was left optional with the church; but when observed, it was to show Christ's death. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11: 26.

## NOT ON SUNDAY

The supper was not instituted on the first day of the week, but on Thursday. If it had any reference to time, the first day of the week could not have been properly selected, for Christ neither died nor was dead on that day. If there was to be a time in which to remember His death, that would have properly been on the seventh-day Sabbath, for He remained in the sepulcher on that day. He arose early on the morning of the first day of the week, and went about His work.

In the evening of that first day of the week on which Christ rose from the dead, He met with eleven disciples in Jerusalem. Luke, in giving a detailed account of this meeting, makes no mention of Christ and the disciples' eating the Lord's Supper. He tells us that Christ ate some "broiled fish" and "honeycomb." Luke 24: 41-43. There was no communion service on that occasion, it is very evident.

No writer in the New Testament mentions any occasion on which Christ with His disciples took part in the communion service on any day, after He instituted the supper. No writer states anything, in the Bible, concerning any appointed time for this ordinance.

## THAT NIGHT MEETING

On one occasion, when Paul and his fellow laborers were closing their week of labor with the church at Troas, we are told that Paul and the church came together to break bread on the first day of the week. This meeting was in the evening, and Paul preached to them until midnight, when a young man fell out of a window; and after he was revived, Paul continued the meeting, and broke bread. Acts 20: 6-12. If this is an example of time for breaking bread, first

assuming that it was the Lord's Supper, and not an ordinary meal, then the time would be after midnight.

If this meeting was on the first day according to Roman reckoning, the day



## The Altars of the Indians of the High Andes

ON many of the highest mountain peaks, one sees crude altars built of rough stone. Some are built with roofs, and have cost considerable work to build them.

One can imagine seeing written on them, "To the unknown God"; for the poor Indians that worship around these altars do not know the true God. As the Indians pass one of these altars, they stop and raise their hats. Some kneel for a moment. Others take the trouble to climb up to the altar and adorn it with flowers; then they kiss the earth near by.

One wonders what they think. At times, they gather around these altars in great numbers to worship; and then they build fires upon the altars, and pour alcohol upon them, in the meanwhile drinking a great deal of the alcohol. As they begin to get drunk, they dance, then fight. At times, they join hands in a great circle, and dance around the altar until exhausted. They keep this up for two or three days and nights.

When our mission was first opened in this region, we would see their fires and hear their terrible yells on the mountain peaks near. Now all is changed. They have been taught about the loving Jesus; and as a result, these altars are falling down for lack of repairs. Some have been shattered by the lightning of the true God—a fit ending for them indeed. But thousands of Indians need to be taught yet the right way, as those in the more distant provinces are still gathering around the stone altars. F. A. STAHL.

would end at midnight, and the bread was broken Monday morning. If it was Jewish time, the day began at sunset, and the meeting would correspond, in time, to our Saturday night. In that case, it is certain that no sacredness attached to that first day of the week, as Paul's co-laborers started on their journey in their boat while Paul tarried to have a night meeting, and then he went on foot to Assos, a distance of about twenty miles, on the morning of the first day, to meet the brethren who were going around in their ship. Verses 13, 14.

At one time, the church were "continuing daily with one accord in the temple, and breaking bread from house to house." Acts 2: 46. But this did not make every day, nor any day, a Sabbath. It is worthy of notice that with Paul at Troas were seven men, and none of them tarried to "break bread," but went on their journey—a thing that it is hard to conceive of their doing, if the meal had been the Lord's Supper, and Sunday had been sacredly regarded as the Sabbath.

## Christ's Kingdom

CHRIST'S kingdom will be a much vaster affair than simply the earth made new. While that will be the home of the redeemed, and Christ will be its everlasting King, He will also occupy a like position over the entire universe; for God has set Him "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ephesians 1: 21. And truly the Christ who made all things (Colossians 1: 16), and upholds all things (Hebrews 1: 3), should of right be ruler of all things.

Even before He came as man's substitute and Saviour, He was "Captain of the Lord's host" (Joshua 5: 15), and had commanded all the host of the heavens (Isaiah 45: 12); and should He be less in the world to come than before He has brought the universe back into harmony with the Father?

Under the Father, the dominion of Christ will extend to the farthest confines of the inhabited universe; and as His missions of love call Him to the ultimate limits of His starry domain, it will be the privilege of those who serve Him then—of the ransomed human race—to "follow the Lamb whithersoever He goeth." Revelation 14: 4. The place of the cross will then be the center of universal government; and where Gethsemane drank the blood of the suffering Saviour, ineffable glory shall radiate to the limits of His dominion. Shall we fail to be there?—Nay, by the grace of God, we will press our way on, in faith and patience, in love and obedience, till we too shall stand upon "the sea of glass" before the universal throne of the Son of man, the Son of God.

ALBERT CAREY.

ALL who have a sense of their deep soul poverty, who feel that they have nothing in themselves, may find righteousness and strength by looking unto Jesus. He says, "Come unto Me, all ye that labor and are heavy laden."

MRS. E. G. WHITE.



# She Stood Her Ground

BY GEORGE MCCREADY PRICE

ONE evening in the latter part of August, a young man, whom we shall call Frank Hill, encountered a Bible worker at a friend's house, and being asked by her if he was a Christian, began to try to dodge the point by bringing up what he considered as hard problems about the Bible. He was fresh from the university, and was primed with all the modern arguments of the "critics"; and as he was far better educated than the young woman to whom he was talking, he ought to have had a very easy victory. On the contrary, he had rather a hard time of it.

His first point was that we really cannot tell how much of the Bible we ought to accept as authentic.

"It seems to me, Miss Arnold, that the whole question turns on your peculiar views of the Bible. You seem to take it literally, in the old-fashioned sense, and to accept it all, from cover to cover. You are a sort of modern Puritan. But this is a very profound question, as to how much of the Bible we are to accept—one that has taxed the scholarship of the world for more than a century. And as the critics have not solved the matter entirely, you must not think to have solved it so easily in this offhand fashion."

## THE USE WE MAKE OF IT

"No, Mr. Hill, it is not a question of how much of the Bible we are to accept, but rather, How shall we use what we do accept? Shall we teach it, or let it teach us? Shall we try to make its teachings conform to our view, or shall we conform our views and our lives to its teachings? If we settle this much aright, it will solve most of our difficulties.

"Nor is it," she continued, "how much of the Bible has been of assistance to the church at some time in the past; but, How much does God address to me personally here and now? If it is really a revelation of God to mankind, it must contain some special message timed for us in this age of the world. For as we look back at the history of the various reforms, we can readily see that the most imperative duty of every rational being has always been to recognize and heed carefully the testing truth which God was giving to the world in his day.

"Most of this talk about the supposed critical determination of the writers of the various books of the Bible is pseudo-scholarship, and is merely a trick of the evil one to divert our minds from the really important question of the hour. Certainly no train of supposed critical reasoning about the authorship of the various books can justify me here and now in rejecting a single word that God expressly intended for my guidance and benefit in this twentieth century, nor can it render such a course safe in eternal results. You can't afford to lose eternal life on the supposed results of the 'critics.'"

"But you are begging the whole question, Miss Arnold. You quietly assume

that the Bible is a unique book, a real revelation from God, as it used to be understood. This is the very thing that needs to be proved. There are other good books in the world; and the various sacred books of other peoples have likewise been of great service in shaping the characters of these different peoples. Why should we arrogate to ourselves the exclusive possession of a divine revelation?"

"I think you must acknowledge, Mr. Hill, that the results produced by these other so-called sacred books show their origin. Look at Turkey, and Persia, where they have a parody on the Bible; look at India and China, where they have nothing but a polytheistic or pantheistic philosophy. No, the Bible and its religion resemble these other books and religions only in the same way that the Sistine Madonna or the Mona Lisa resembles the comic supplement of the daily paper; in the same way that the Parthenon or the Hall of Karnak resembles an adobe hovel; in the same way that 'Paradise Lost' resembles 'Yankee Doodle' or the latest ragtime, or 'Pilgrim's Progress' resembles the story of 'Deadwood Dick' or the life of the James brothers.

"No, I beg your pardon; these are not good comparisons. I ought to have said, in the same way that the life of Jesus resembles yours or mine. In Him was a mysterious blending of the divine and the human. He had accepted the working of the great law of heredity, and doubtless had a dark skin and a Jewish nose; but He 'did no sin, neither was guile found in His mouth.' In the early ages of the church, several very unprofitable centuries were spent in attempts to decide just how much of Jesus was human and how much divine. And we shall not make any more progress now in trying to solve a similar problem about the Bible. The divine is there, the human is there; we must not deny their existence, nor yet will we make any progress in trying to separate them. But Christ did no sin, and God's written word does not blunder to our confusion and undoing down here in these days of the twentieth century."

## OF YOUR FATHER THE DEVIL

"Your words don't sound much like the twentieth century, Miss Arnold. The ministers of the other churches would tell you that such views are very, very antiquated. They would say that you ought to read modern works on theology and science, and keep in better touch with modern thought. By such reading, you would reach a more sympathetic appreciation of the spirit of this age in which we are now living."

"As a Christian and a Christian worker, Mr. Hill, I am not trying very hard to reach a sympathetic appreciation of the spirit of this age. I think it vastly more consistent, vastly more for the world's good and for my own future well-being, to reach a sympathetic ap-

preciation of the spirit of old-time Christianity. Let the spirit of the age go where it belongs. It doubtless has its headquarters at the old stand, where Christ told the Pharisees they had theirs. 'Ye are of your father the devil,' He told them. What is a Christian for, if he is not to resist and correct the evils of his time, and contend earnestly for the faith once delivered to the saints?

"Where would the world be to-day, if Paul had tried to reach a sympathetic appreciation of the spirit of his age? What if Wycliffe and Luther had done the same? What if Galileo and Newton had done it in a scientific way? Or if Hinks and Rawlinson had maintained a sympathetic appreciation of the higher critical nonsense and pseudo-scholarship of the early nineteenth century, which ridiculed the possibility of making connected sense out of those strange wedge-shaped marks on old Babylonian bricks?"

## THOSE HERETICS

"Thank God for the heretics of the past, the true children of God, who were out of touch with the spirit of their age. It is because they lived true to their higher convictions of duty derived from personal study of the Bible as the authentic word of God, and because they struggled against the incarnate lies of their time, that the people of to-day are not a crowd of howling savages, burning their children by dozens in wicker cages, or eating their enemies' roasted flesh. Thank God for the so-called heretics. But woe to the scribes and Pharisees of our day, who build elaborate tombs for the martyrs of the past, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' But there were just two classes in those ancient times of struggle: those who had a sympathetic appreciation of the spirit of their age, and those who hadn't. The former were in the vast majority; the latter were considered too antiquated, and were soon got rid of in some way or other.

"To-day the same two classes are still in existence. There are many to-day, very loud in their praises of the martyrs of the past, who are seemingly very ready to light the fagots for their spiritual and intellectual descendants of the present."

## More Wisely than Realized

"ONE God, one law, one element, and one far-off divine event to which the whole creation moves."

The above remarkable inscription is carved in a beautiful granite arch in the congressional library at Washington. Men oftentimes write more wisely, more truthfully, than they realize; and it is interesting to note how God uses men to inscribe in the very granite His truth, His purpose. ERNEST LLOYD.

If big angels fell from heaven, it need not surprise or unsettle us if little men and women sometimes fall out of the church on earth. Remember that though every single soul should fall out by the way, the truth would still stand eternally unchanged. "Put not your trust in princes, nor in the son of man." M.



## Is the King a Divine Creation?

(Continued from page 1)

But kings have conducted themselves in such a manner, claiming divine right to rule, and trampling underfoot the natural rights of the people, that no democracy would apply the term to its chief officer. "We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." So declared the independent founders of this nation, in their Declaration of Independence. Signing this document July 4, 1776, these men took issue with the doctrine of the divine right of kings, and claimed that democracy was of divine right. Were they right or wrong? Is inherited authority, or is government by the consent of the governed, a divine right? We appeal to the Holy Scriptures, the only source of divine authority for the Christian.

### ORIGINAL DEMOCRACY

"And God said, Let Us make man in Our image, after Our likeness; and let them [collective] have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26.

Then, according to the first record of the creation of man, he was equal with all his fellows in the matter of dominion. There is no hint that one man, or any band of men, had dominion over others of the human family. Neither was there any distinction in dominion between male and female. This, then, is the creation principle,—all human beings equal in government authority, a pure democracy, so far as man with man is concerned, and then left free to choose whether they would serve their Creator.

No one would doubt the power of a Creator of men and of worlds to bind the will in the making, if He chose to do so; and the very fact of sin in the world is evidence that God chose to leave men free to give or withhold their consent to be governed by Him.

After man had exercised his choice, refusing allegiance to God, the Lord foretold the sure result of refusing His leadership, as He said to the woman, "Thy husband . . . shall rule over thee." Genesis 3:16. The strong should usurp authority over the weak, as a result of repudiation of the principles of the government of heaven. Democracy, ordained of God in the beginning, would cease, and men would claim the right of might. If any one should attempt to prove from this text, the divine right of man to rule woman, he would have to admit that even this was a result of the repudiation of the plan of God. "From the beginning it was not so." The writer sees in it a prophecy rather than a command.

Kings soon developed in earth's history of violence and bloodshed, but we do not read that any of God's people were then kings over their fellows. There was no King Abraham, or King

Isaac, or King Moses. We come down a long way in history before we find a king reigning over the people of God. The first to bear that title was King Saul, and that arrangement came about in this way:

### KINGS BY SUFFERANCE ONLY

Abraham's seed had been slaves in Egypt, under the tyranny of the Pharaohs, nearly two hundred years, and were led forth by Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Numbers 12:3. After forty years' service as their leader, he died, and Joshua became leader; and after him, judges led the people until the days of the prophet Samuel. When he was old, "all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

Then the Lord instructed Samuel that their action was a rejection of God Himself as their leader, and that the king whom they should choose would take their sons, daughters, lands, money, etc., and that they would be his servants. "And they said, Nay; but we will have a king over us." 1 Samuel 8.

So it is perfectly clear that even the kings of Israel did not reign by divine right, nor in accordance with divine planning, but by divine sufferance. It is also clear that in yielding to the request of His people, God honored their right to reject Him and choose another. Government by the consent of the governed was not denied Israel.

### "REMOVE THE DIADEM"

When finally these people-chosen kings had run their sad course of history, God sent His prophet with the message: "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Ezekiel 21:26, 27.

So the mere shadow of divine right enjoyed by the kings of Israel came to an end—a right which was not right, for it was founded upon a demand for the God-arranged democracy to cease, and to have a king, like the nations around them. God bowed to their rejection of Himself, and assisted them in the selection of their choice. The divine right was merely the logic of circumstances. God permitted their reign. So with all the kingdoms of history.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Daniel 4:17), cannot be strained to make every individual ruler the special choice of God. Israel went into captivity to Babylon, and God gave its ruler a dream of earth's future history, which dream was interpreted by one of the young captives as indicating that beginning with Babylon, there should be four world empires, the fourth (Rome) to be divided, until at last, "in the days of these kings shall the God of heaven set up a kingdom." See Daniel 2.

These kingdoms of divided Rome—western Europe to-day—have no shadow

of divine right, according to this prophecy. These kings are not the ones God has set up. It is in their day that God will set up His kingdom. How will He do it? and will it be a kingdom like the kingdoms of history, or will it be a democracy, with its chief officer called king, instead of president?

In the prophecy of Daniel 7, we have the four great world empires of Babylon, Persia, Greece, and Rome, symbolized by ravenous beasts. The fourth was to be resolved into ten kingdoms, represented by the ten horns; and then an eleventh horn, little at first, pushed itself up among them, uprooting some of the others,—"that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Daniel 7:20.

These great beasts and horns represented the great monarchies of history, beginning with Babylon; but one "whose look was more stout than his fellows" continues to the end. It came up among the ten kingdoms of divided Rome, and the expression indicates that it was to be the stoutest king of them all. We know that it represents the papacy, the most absolute of monarchical systems, claiming the dominion of the world, and dominion over the soul as well as the body, both before and after death.

### THE PEOPLE AT LAST

In old Rome, there was escape by death; but not so with the priest-kings of Rome, who claim the keys of purgatory and heaven itself. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people." Daniel 7:26, 27.

So as the climax of absolute monarchy is brought to an end, God sets up His kingdom in its place, and in the place of all spurious "divine right" kingdoms, by turning over the whole world to the people; and thus democracy will triumph, because it is of divine right.

Yet Christ will be called King, and the earth will be a kingdom; but the dominion will be in the hands of the people. Christ will be King by the consent of the governed. Every citizen will have chosen Him, for this people will be "the saints of the Most High," who have had full opportunity of choice as to their King before entering the kingdom.

Their greatest desire has been to become like Him; and though they have chosen Him as their King, "He is not ashamed to call them brethren." Hebrews 2:11. This King came and lived among the poorest of His people, "and the common people heard Him gladly." He said He "came not to be ministered unto, but to minister."

### IDEAL KING

His people who still desired a king like the nations around them, rejected Him, because He was "meek and lowly in heart"; and they cried, "Away with Him, away with Him. . . . We have no king but Cæsar." No president has ever identified himself with the suffering masses as did King Jesus. No one was ever more tempted to wear an earthly crown than was Jesus; but He



pushed the diadem far from Him, and continued His humble life among humble companions. It will be perfectly safe, in the final democracy, for the people to recognize their leader as king, so long as Jesus of Nazareth is the one.

Jesus as King, the people's choice in a pure democracy, governing by the consent of the governed, will be safe beyond comparison, in granting the fullest measure of liberty to every subject, and equality for all, compared with any man who has ever lived, whom the people might call president. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

This is the everlasting democracy, "government of the people, and by the people, and for the people, that shall not perish from the earth." The world will then be safe for democracy. "They shall not hurt nor destroy in all My holy mountain, saith the Lord." The saints of the Most High themselves are all world conquerors, and they all will be crowned kings and queens; so it can be said of Jesus, that He is "King of kings, and Lord of lords."

Sinful man elevated to power as a king, has ignored individual rights, trampling them under his feet, until multitudes have cursed the very name of king, and have established republics and democracies. Often they have found the experiment falling far short of their ideals, as the men elected have seemed to forget their preëlection pledges, and in power seized the reins of government in exploitation of the masses, until still others hope for some sort of socialistic scheme that will eliminate all privilege, and hold a balance of equality.

The one solution is the plan of God, soon to be put in operation, when He will turn the whole government over to the people who have chosen Jesus as their King, "and the government shall be upon His shoulder. . . . Of the increase of His government and peace there shall be no end." Isaiah 9:6, 7.

### Creation and Re-Creation

THE Sabbath of the Bible is the Sabbath of the fourth commandment of the Decalogue. It is "the Sabbath of the Lord thy God." This forever makes inconsistent the practice of calling it "the Jewish Sabbath." It is "the seventh day," not the "first day." "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

The seventh day "is" the Sabbath, not "was" the Sabbath. The Sabbath is a memorial of God's work of creation; "for in six days the Lord made heaven and earth."

The Sabbath is therefore a sign of God's power—creative power. God's power manifested in the gospel is creative power. To make a saint out of a sinner requires creative power. "If any man is in Christ, there is a new creation." 2 Corinthians 5:17, R. V., margin. "Created in Christ Jesus unto good works" (obedience). Ephesians 2:10. "I am not ashamed of the gospel of Christ: for it is the power of God unto

salvation" (creative power). Romans 1:16.

The Sabbath was sanctified at the close of creation's week, therefore it is the sign of all the sanctifying power of God to be found in the gospel. "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

So truly as God created the Sabbath, so truly does He create His people. So truly as He sanctified the Sabbath, so truly will He and does He sanctify His people. But Christ is the revealed Sanctifier of God's people, for sanctification comes only through Him. (1 Corinthians 1:30; Acts 4:12.) Therefore the Sabbath stands as God's sign, or seal, or pledge, of the sanctification of His Son Jesus Christ. God desires His people everywhere to know that the Sanctifier of the sinner and the Sabbath are one and the same; that is, the One who sanctifies the sinner is the One who sanctified the original and only Sabbath of "the Lord thy God."

Therefore let us read again: The Sabbath is a sign between Me and the believing soul, that they may know that as I sanctified the Sabbath, so will I sanctify all who will, by My power and grace, believe and keep it.

Is it too much, then, to say that the Edenic seventh-day Sabbath stands for and embraces all that is given to the world through the power of the gospel of Christ? If it does—and we most firmly believe it—then to "remember the Sabbath day, to keep it holy" calls our attention weekly to God not alone as Creator of worlds, but as Re-creator of men in Christ Jesus to divine obedience, to life eternal. ALBERT E. PLACE.

OUR divine Master left the following words on record: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

GEORGE TEASDALE.

## Signs of the Times

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

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

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### Why These Calamities?

**F**IRES are frequently breaking out, not only in forest and country places, but also in large cities. Vast damage and suffering are produced in this way, and often cases are reported where the flames are so stubborn, so difficult to get under control, that it would appear as though there were some infernal, supernatural power that was bent on destruction and driving them along.

During the first months of this year, we have read of floods that were destructive of both life and property in central Africa; there were such disastrous floods in Siam as to call for the appointment of a relief commission; the territory of the Rhine as well as that of many of its tributaries was flooded, and great destruction resulted. In our country there have been floods in various sections, causing immense damage.

And although the year is yet young, tornadoes have swept through southern Georgia and Alabama, taking their toll of life and property; they have visited Ohio, where a number are reported to have been killed; homes were demolished and individuals killed by the tornado in northern Texas; in Australia, whole villages were broken down by the tornado in the month of March; and at an earlier date, in the same section, a tornado accompanied with torrential rains destroyed life and property.

When we come to speak of hurricanes and destructive blizzards, we find that very many portions of the country have been swept, property has been destroyed, traffic has been interfered with, and many lives have been lost.

Serious earthquakes have rocked portions of Japan. Ten thousand persons are reported to have been killed in the quake that visited China in February. Earthquake assisted by fire well-nigh destroyed Guatemala and San Salvador. Volcanic eruptions caused much destruction in Ecuador. Five hundred and fifty persons were reported killed by an earthquake on the island of Bali, in the Malay archipelago. And as this item is being written, we are receiving the reports of the earthquake of April 21 that shook all of southern California and portions of Arizona, causing considerable loss of property and some loss of life.

In sections of our world, there has also been pestilence and malignant disease, as for instance the pneumonic plague that has caused so much consternation in portions of China.

The catalogue of destruction and disaster is appalling, even when we make no mention of explosions and other calamities that visit mines and manufacturing establishments, and without taking into account the awful destruction on sea and land produced by the great world war.

Thousands are asking, "What does all this mean?" Such destruction, and of such appallingly terrible proportions, has never visited our planet before. There is but one source from which an answer may be received. Turning to the divine Book, we hear it say:

"Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50: 3.

Through the prophet Isaiah, the Lord declares, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger." Isaiah 13: 13.

And through this same prophet, He further says, "The earth shall reel to and fro like a drunkard, and shall be removed

carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46: 1-3.

Have you become familiar with the precious Bible? Have you learned to rest in and to enjoy the soul-keeping promises that your divine Father, the infinite Creator, has provided for your comfort and assurance as we pass through the tragic days that hasten us on to the supreme moment—the time when the Christ Himself shall appear.

### The Common People May Have It

**T**HE Bible is so constructed that it may thrill the soul of the wisest, the most intelligent, and the most highly cultured of men; but at the same time, the man who has not had the advantages of education and mental training may also understand the divine Book for himself; for is it not recorded of the Master that "the common people heard Him gladly"? Mark 12: 37. Indeed, is it not recorded that the Master in prayer said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes"? Matthew 11: 25. And the apostle Paul affirms "that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Corinthians 1: 26.

Some of the wise, some of the mighty, and some of the noble receive the gospel message. Therefore we know that it is not wisdom nor nobility

nor might that shuts the soul away from God, but it is the conceit that comes through vaunting mere human wisdom. And from such texts as the foregoing, we may gather the unmistakable lesson, that the Lord does not leave the individual dependent upon the wisdom of his fellow men. Each soul may come to God, and from His word learn the story of salvation, and be prepared for eternal life.

**T**HE richest joy comes through the living experience afforded by the salvation that is in Christ Jesus. This blessing of joy and cheer may not be given to us by men. There is no church machinery as such that can bestow it. It must come through a personal knowledge and experience in the things that are offered in the divine Book itself. Joy and gladness do indeed come into the soul of the one who learns from the inspired Book that these dark hours through which the world is now groping are just before the breaking of the eternal day at the soon coming of the blessed Christ. Hasten the glad event!



Underwood & Underwood, N. Y.

PHOTOGRAPH OF NATIONAL ARMY MEN FACING GAS ATTACK—IN TRAINING CAMP

This photograph, one of the most remarkable made in the national army camps, shows a number of the soldiers in the trenches wearing their gas masks, facing a gas attack of the "enemy." This realistic feature of the training fits the men for their grim duties across the seas, and makes sure that they will be able to handle themselves under such conditions.

like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24: 20.

And speaking of the things that would herald His second coming, the Master Himself, when here in person, affirmed, "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 11.

These awful things that are all about us in the earth to-day are the sure precursors of the great climax to earth's history that has been so fully predicted by the divinely inspired seers through all the ages. No human arm can stay the sublime march of events in these grand and awful days. Yet there is not only protection, but also joy, and peace, and consolation, even in the midst of these terrible scenes, for the individual whose trust and confidence is in the living God. The divine Book is filled with such consoling promises as the following:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be