

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, MAY 14, 1918

NUMBER 19

What Christ Foresaw in Our Day

By ELMER L. CARDEY

THERE shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26. This was not a mere statement or chance saying by a common man. It was Christ that spoke; and He spoke with authority, for He knows the end from the beginning. He made this statement when asked by His disciples what would be a sign of His coming, and of the end of the world.

Christ was not reasoning from past history. He foresaw a condition of national and international affairs in this world just before and at the time of His second coming, that would surpass, in social unrest, revolution, and war, all those of past ages; and He pointed to these things as signs of the end of the world. An Old Testament prophet, when speaking of conditions at the time of the end, says: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled." Jeremiah 4: 19, 20.

The fact that nine tenths of the world is at war, is enough in itself to cause men's hearts to tremble. Of the present outlook for the world, Dr. Nicholas Murray Butler, president of Columbia University, in his book "A World in Ferment," says: "No one dares predict just what the end of this world war will be or when that end will come. It is possible, of course, that this cataclysm marks the end of centuries of progress; and it is possible that man in 1914 crossed over the watershed of civilization and is now to descend on the other side toward steadily growing barbarism and the steadily extending rule of force."

The world's affairs are one hundred per cent worse than they were one year ago. Uneasy, indeed, is the head that wears a crown to-day. The rays of light that pierce the darkness are very dim, and, as our worthy president said eighteen months ago, we all seem to be living but a day at a time, not knowing what the next day will bring forth.

But the war situation is only one of the many things that cause men to fear. Silently but surely a terrible famine is creeping over the face of the earth. All nations

are affected. Congress became alarmed over this question recently, and dispatches of February 14 from Washington tell us, "Alarmed as never before since the war began, over the prospect of a world-wide food famine, Congress to-day turned its attention to the formulation of a program of drastic legislation to stimulate agricultural production at almost any cost."

Recently the New York *Wall Street Journal*, after elaborating upon the world's food supply, summed up the situation thus: "These are the facts. They lead to the conclusion that since the war began, a food crisis has been slowly developing. A famine in Europe is a possibility this year. Should the war last through the next year, the situation will be more perilous. The farms and gardens of the United States and Canada are the hope of the world. We must extend credit to the farmers, and, as a nation, plow, plant, and hoe, or our soldiers fight in vain."

From the world of capital, the same cry of alarm is heard. That statement of Charles M. Schwab, the great capitalist and leader of men, is still fresh in our memories. January 24 last, while speaking at a dinner in New York, he said: "The time is near at hand when the men of the working class—the men without property—will control the destinies of the world. The Bolsheviki sentiment must be taken into consideration. I am not one to carelessly turn over my belongings for the uplift of the nation, but I am one who has come to the belief that the worker will rule, and the sooner we realize this, the better it will be for our country and the world at large."

All of these quotations have come from sources that largely control the destinies of the times. Such statements might be multiplied indefinitely, and they all sound a note of fear and alarm. What must the conditions be in the war-ridden countries of Europe! The Spirit of God is gradually but surely being withdrawn from the earth, and man is being left to the buffetings of the devil. God is being shut out of the hearts of humanity, and Satan is rapidly widening his control. Unless one's hopes are centered in God, there is cause for alarm, and for failing hearts.

This striking reprint from a Hungarian paper recently appeared in the Boston *Record*: "Kosztolaenyi, the prominent Hungarian author, writing in the *Pesti Nablo* of Budapest, says that 'everybody is angry' (Continued on page 15)



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Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—Psalm 56: 3. Faith in God and fear of man do not blend.

MONDAY.—1 Corinthians 8: 12. "Bring your actions and your example into their proper relation to Christ."

TUESDAY.—Genesis 12: 8. "Abram's religion would have been a poor one if it could not travel with him."

WEDNESDAY.—Acts 7: 54, 55. "Desperate straits and visions of glory often go together in the experience of believers."

THURSDAY.—John 17: 15. "Christ's conception of the separated life: not removal out of the world, but keeping from its evil."

FRIDAY.—Luke 10: 21. "The only time it is recorded that the Lord Jesus rejoiced in spirit. Note the cause."

SABBATH.—John 4: 10. "If thou knewest! Once a person is awakened to the realities of life, the devil loses him."
ERNEST LLOYD.

Cheap Talk

IN these days of the high cost of living, about the only thing that is cheap is talk; and there is altogether too much cheap talk. You can hear it almost everywhere you go; and the more you hear, the cheaper it is.

Talk has been the cause of more trouble than any other one thing in the world,—talk at the wrong time, talk in the wrong place, talk to the wrong person, talk of the wrong quality or the wrong quantity, or a combination of some or all of these wrongs.

Talk that does not cost something is worse than worthless. Careful thought should precede or follow every word spoken or heard. Words that are not worth thinking about are not worth saying or hearing.

In God's dealings with men, words are very important; for "by thy words thou shalt be justified, and by thy words thou shalt be condemned."
B. P. FOOTE.

God Is Specific

WHEN God finished His work of creation, He rested. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

This was a queer thing for Him to do, from a human viewpoint; for He certainly was not weary. Why, then, should He rest?—It was to institute the Sabbath as the memorial, for all time, of His creative power.

He had done a wonderful thing. In six literal twenty-four-hour days, He had spoken the world into existence. It did not take Him six long ages; and to make sure that we should understand that these days were twenty-four-hour days, the divine record bounds them for us. "The evening and the morning were the first day," "And the evening and the

morning were the second day," etc. These scriptures plainly indicate the exact length of the days.

Later, when God gave the law at Sinai, He commanded His people to keep a literal seventh-day Sabbath, and pointed out very definitely what day that was, by withholding the manna on that day, giving a double portion on the sixth day, and preserving the portion kept for the Sabbath, so that it did not spoil, which it always did if kept over for any other day. Thus by three miracles a week for forty years—a total of six thousand two hundred and forty miracles—God sought to impress upon His people the sacredness and definiteness of the Sabbath.
W. C. HANKINS.

The Efficacy of Prayer

THERE are mysteries even upon earth which will never be solved. We behold the electric car move, we see the effects of touching a live wire. But what is electricity? Let some genius tell us. Even Edison, the great wizard of electricity, can harness it, but he is unable to tell us what it is.

Some have undertaken to define what the Holy Spirit is, but no one has satisfactorily defined it. To us it matters little. One thing we do know: The Holy Spirit is the power that conveys our messages to God.

Prayer may be mystifying, but this one thing we do know: It sweetens life's bitter trials; it mollifies tempers, beautifies character, and works wonders in all who engage in it. Truly speaking, prayer is an inspiration, or desire, of the soul to get near to God.

A. C. ANDERSON.

The Grave Powerless

HE who falls asleep in death, cleansed from sin in the precious blood of the cross, can never be held in Satan's prison house. Here we are obliged to deposit our dead for a time; but Christ holds the keys of that dreary prison, and when His voice echoes through the corridors of the dead, the long locked door of the tomb will swing wide open, and the dead in Christ will rise first. (See 1 Thessalonians 4: 16; Revelation 1: 18.) It is as impossible for the grave to hold the forgiven sinner when the call comes to awake, as it was for it to hold the Saviour.

The saints of past ages will then awaken; for all who sleep in Jesus will receive their reward at the same time. Adam, Abraham, Isaac, David, and thousands unknown to the records of time, fell asleep in death prior to the crucifixion. The apostle Paul, in speaking of these patriarchs, said, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11: 39, 40.

Were there to be no resurrection from the dead, none of the patriarchs or prophets or any who died prior to the

crucifixion would ever receive life and immortality. The same apostle further declares that "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished." How can it be that those who died prior to the crucifixion and resurrection of Christ have perished, if their souls passed to the realms of glory, or some intermediate place, at death, even though Christ had never arisen from the dead?

The sleep of the dead is not a gloomy doctrine. There is no measurement of time in the tomb. Thousands of years between death and the resurrection are as a second of time to him who is unconsciously resting in the grave.

The great clock of time will soon strike the resurrection hour, when "He that liveth, and was dead," and is "alive forevermore," and has the keys of death and the grave, will call His saints who "dwell in dust" to life and immortality. We shall never know what our redemption from death and the grave has cost until we stand face to face with our Redeemer in the realms of eternal glory. Then our enraptured souls will appreciate the gift of God's dear Son, whom He has made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Let us believe God's word, and through faith in Christ, prepare to enter His glorious kingdom, where sin, sorrow, pain, and death will be forever unknown.
E. HILLIARD.

My Hope in Christ

THAT I may be like my Lord; that I may return to our Father's house; that I may at last see the tree of life in the Paradise of God, may eat of its fruit, and apply its healing leaves; that I may there converse freely with the good and pure of all past ages; that there the loves of earth which were holy and undefiled shall continue in uninterrupted sweetness through an endless age; that I may look right into the Father's face, and see there the smile of eternal approbation; that I may be His servant in ministry to the inhabitants of un-fallen worlds; that no unkind, untrue, or insincere word shall ever express a like thought, or the thought ever be able to arise; that un-fallen nature shall then ever speak to me of a spotless, infinite Creator, whose love shall eternally echo within my soul; that all this will be soon realized at the appearing of our Lord and Saviour Jesus Christ, which is in itself hope beyond compare, as much higher than any of the man-made devisings as heaven is higher than the earth. Oh, make me Thine, eternal Saviour, now and for the world to come!
A. CAREY.

THE Bible is the best settler of doctrinal disputes between Christians. To the seeker for truth, it is the only court of appeal. Its verdict is infallible. The best and the only effective reply to error is a plain statement of the truth.

GEORGE TEASDALE.

The Rich Man and the Beggar

BY DAN E. HUFFMAN

"THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." Luke 16: 19-21.

It is generally understood and accepted that in all Bible study, we should let the Bible explain itself rather than accept a private interpretation of it. With this basis of interpretation in view, we ask, Who is the rich man?

THE RICH MAN

Verse 24 of this same chapter answers the question: "He cried and said, Father Abraham." Evidently he thought that he was a child of Abraham. In the next verse, Abraham acknowledges this relationship: "Abraham said, Son, remember." Beyond all question, then, the rich man is a Hebrew, a descendant of Abraham.

While the Jews were contending that they were God's children because Abraham was their father, Jesus was trying to teach them that being literal descendants of Abraham did not insure them eternal life. Notice Christ's discussion with them over this question, in John 8: 32, 33: "Ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?" Again, verses 38, 39: "I speak that which I have seen with My Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

In verse 37, Jesus had already acknowledged, "I know that ye are Abraham's seed." Plainly the Saviour was trying to teach them that in the final Judgment, God will reckon as the seed of Abraham all those, and only those, who have done the works of Abraham.

"PURPLE AND FINE LINEN"

They counted themselves secure in the royal family, sons of God, who is King of the universe. "We have one Father, even God." Verse 41. So in the lesson in Luke 16: 19, the rich man is represented as clothed in purple, the sign of royalty.

He had the outward appearance of righteousness. "The fine linen is the righteousness of saints." Revelation 19: 8.

This was a rich man. "How," some may ask, "were the Jews rich? What advantage had they over the gentiles?" Paul asks this same question, and answers it, in his letter to the Romans: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles

of God." Romans 3: 1, 2. Again, in Romans 9: 3, 4, he declares that the adoption, the glory, and the covenants, the giving of the law, and the promises, all pertain to Israel. They were rich in all that pertained to salvation.

FARED SUMPTUOUSLY

The rich man fared sumptuously every day. He had bread in his possession, enough and to spare. God intended that His people should dispense the bread of life to all people of the world; that they should be missionaries to bring the



"The rich man fared sumptuously every day."
"A certain beggar named Lazarus."

knowledge and power of salvation to all people. God's promise to Abraham was, "In thee shall all families of the earth be blessed." God placed a blessing in Abraham's family for every family of the earth. But these self-righteous Jews used these very blessings to shut out the gentiles.

THE BEGGAR

"There was a certain beggar named Lazarus." He was certainly not of the same family with the rich man, therefore not a Jew, and not a child of Abraham. He was a beggar, a gentile, who had none of the bread of life save as he begged it from the Jew.

A leper is an unclean, leprous person. Lazarus is one who is afflicted with a loathsome disease, such as grievous sores. Isaiah says that this loathsome disease is sin. "The whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been

closed, neither bound up, neither mollified with ointment." Isaiah 1: 5, 6.

Lazarus came as close to the source of his supply as he could. But the gate prevented his coming to the rich man with his request. People never put gates where there is no fence. There was a fence between the Jew and the gentile. And it was the Jew's fence, not God's fence. If God had built such a fence, it would have stood forever.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it. . . . That which hath been is now; and that which is to be hath already been." Ecclesiastes 3: 14, 15. Christ would not have torn down what His Father had built up. But Paul says Christ broke this fence down. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Ephesians 2: 14. Evidently our Saviour thought that there should be no "middle wall of partition" between the Jew and the gentile.

The Twentieth Century New Testament makes very clear what it was that the wall with its gate separated. I quote from Ephesians 2: "Remember, therefore, that you were once gentiles yourselves, as your bodies showed. . . . Remember that you were at that time far from Christ; you were shut out from the citizenship of Israel; you were strangers to the covenants founded on God's promise; you were in the world without hope and without God. . . . He made the two divisions of mankind one, broke down the barrier that separated them, . . . in order to create, through union with Himself, from Jew and gentile, one new man, and thus make peace. . . . For it is through Him that we, the Jews and the gentiles, united in the one Spirit, are now able to approach the Father. It follows, then, that you are no longer strangers and aliens, but are fellow citizens with Christ's people and members of God's household."

DESIRING CRUMBS

The chronology of these events in the life of Christ shows that shortly before the delivery of this discourse on the rich man and Lazarus, a gentile woman of Syrophenicia had come to Christ, beseeching that He would come and heal her daughter. On being told that it was not meet to take the children's bread and cast it to dogs, she replied, Yes, Lord; yet the dogs eat of the crumbs that fall from the table where the children eat. (See Mark 7: 28.) She was asking only for the dog's portion, not that which would impoverish the children. So the loving Saviour of all men was appealing to those self-righteous Jews to turn from their selfish course, to pity those who needed salvation from sin, and to give at least the dog's portion—the crumbs—of the bread of life to those who were dying without hope.

DOGS LICKED THE SORES

The only balm the gentile had for his sin was the rites and ceremonies of his idolatrous worship, which never could heal the sin nor take it away. Used as a Bible symbol, the dog seems to be always in bad company. Paul warns us against them; and the revelator declares that they will be outside the city, with

the worst of sinners. Philippians 3:2; Revelation 22:15.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom."

The angels are "sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. They would not have carried this man to Abraham's bosom if he had not become an heir of salvation. But when he died, an heir of salvation, the angels ministered to him, and took him where he belonged. They took him to Abraham, to be adopted as a babe into his family.

"He that is dead is freed from sin." Romans 6:7. There is no other way to become free from sin. "Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts." Isaiah 22:14. Paul describes his own experience as follows: "When the commandment came, sin revived, and I died." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Romans 7:10; Galatians 2:20.

It was the beggar's sin that killed him; and Paul says of his death, "Sin . . . deceived me, and . . . slew me." Romans 7:11. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Romans 6:11. Paul says that after he had died to sin, he lived by faith. "Ye are all the children of God by faith." Galatians 3:26.

That this is the death the beggar died is evidenced by the fact that the angels took him to Abraham and placed him in Abraham's arms. "They which are of faith, the same are the children of Abraham." Galatians 3:7. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

THE RICH MAN DIED

"The rich man also died, and was buried." The rich man died a different death. He did not die an heir of salvation, therefore the angels did not minister to him. His death made him fit only for burial. So he was buried.

The very next experience that the rich man will have, will be when the new Jerusalem has come down out of heaven; he is then resurrected, and Satan brings him, with the rest of the wicked, against the holy city. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:9. "And death and hell were cast into the lake of fire. This is the second death." Revelation 20:14. He was in torment in the flame with death and hell. "And in hell [the place of death,] Twentieth Century New Testament] he lift up his eyes, . . . and seeth Abraham afar off, and Lazarus in his bosom." Jesus had told the Jews plainly, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28.

"COOL MY TONGUE"

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem;

Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zechariah 14:12.

A GREAT GULF

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." The effect of the fixing of the gulf was to stop all passing from one condition to the other. The two classes are never to mingle again. At the close of probation, just before the coming of Christ, that gulf is fixed by the decree: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

TEN MILLION DEAD

Where Are They? What Are They Doing?

BY ARTHUR S. MAXWELL

IT is an awful fact, yet only too true, that at least ten million men have been killed during the past four years of war. Naturally enough, we who are yet alive want to know what has really happened to them. Whither have they gone? What are they doing? Are they enjoying the delights of heaven, or blazing in the fires of hell?

We appeal first to our fellow men. By one sect, we are told that they are all in glory, because they died fighting for their country in all honesty of purpose. We ask another, and learn that some are now in heaven—went there immediately at death—but others, who led wicked lives, have first to pass through the torments of purgatory. By yet another, we are led to believe that some have now reached a certain seventh "sphere," while others are toiling towards that goal, though far behind in other "spheres."

MAN IN DEATH

But the theories conflict to such a degree, and are altogether so soul-dissatisfying, that we at last cry with Pilate, "What is truth?" And then we are pointed to the fountain of all truth, and therein find the information for which we long. In the Bible, and there alone, one gets a true picture of the condition of man in death.

We learn there that at least as far back as the days of Moses, it was a well-known fact that when a man died he went to sleep. Indeed, in Deuteronomy 31:16, God Himself tells Moses that he is to "sleep" with his fathers—who, evidently, were also asleep. Moreover, it is said of all the kings of Israel and Judah, good and bad, that they at death "slept with their fathers." So at any rate, to the end of the kings, it is quite clear that no one was "awake" after death.

But, one asks, didn't any of them go to heaven at death?—Not even good King David; for Peter assured his audience on the Day of Pentecost (Acts 2:34) that David, even then, over a thousand years

And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12. After that decree goes forth, there will be no passing from one side to the other.

Probation had not closed when the rich man died; and as "the dead know not anything," he had no way afterward of knowing that it was too late for his brethren to repent. So the Saviour represents him as in remorse because he had not done his part in giving the warning even to his own loved ones. That was one element which necessarily entered into the failure of the Jews to give the bread of life to the world. They not only were holding the gentiles away from the fountain of salvation, and losing their own souls, but were neglecting to give the saving truth to their own immediate families by that same selfish course.

after his death, had not yet "ascended into the heavens."

We find that Jesus believed in the sleep of the dead. When He went to resurrect His beloved disciple, He said, "Our friend Lazarus sleepeth." And surely, if Lazarus had been in glory, the Lord would not have been so cruel as to drag him down to this sorrowful old earth again! It is interesting to note also that the saints who were raised by Jesus at His own resurrection were "saints which slept." Matthew 27:52. Until the time of Christ, then, men still went to sleep at death.

SLEEP IN THE DUST

But that was two thousand years ago. Maybe the procedure has changed since. Perhaps men do go on various journeys when they die nowadays.

No; for Daniel tells us that in connection with the second coming of Christ—an event still future, though imminent—"many of them that sleep in the dust of the earth shall awake." Daniel 12:2. Paul also, writing about "them which are asleep," tells us that at the same glorious time, "the dead in Christ shall rise"—which they certainly would not need to do if they had been up in heaven already for a number of years. 1 Thessalonians 4:13-18.

The word of God then makes it plain that every man who dies, good or bad, goes, as it were, to sleep—a sleep too sound for any dreaming, or sleep-walking through purgatory or mythical "spheres"—so sound that only the thunder of the last loud trump will rouse him.

NO GLOOM

Is this a gloomy idea?—By no means. It relieves us of all worry about those who have passed away. Their cases are settled for eternity, and nothing we can do will alter them. If they have died in Christ, we can rest assured that if we are faithful, there will be a happy reunion in the glad resurrection day.

Then what has happened to the ten million men?—They have all fallen asleep. They "sleep with their fathers." Some of them may be moldering in earthly graves; some may be scattered in a thousand fragments; others may have been consumed by beasts or fish; it matters not. To every one may be applied the Bible term "asleep." In whatever condition their bodies, they are ab-

solutely unimpressible, and "know not anything."

But God knows all about each one. He has not forgotten one single fact about any of them. Those who have died believing in Jesus, will rise at the sound of His voice at His second advent. The others?—It is inevitable that they sleep on a while longer and await their just reward at the second resurrection.

Where Man Came From

By G. F. WOLFKILL

THE writer has two friends who are teachers of long experience in college science departments. Each of these men has many times endeavored to explain to his classes the origin of his ancestors.

The first friend always traces his ancestral line back through his father, his grandfather, his great-grandfather, and on for over four thousand years to Japheth, "who was the son of Noah," then back for nearly two thousand years through a line of long-lived mighty men who were the descendants of Adam, "who was the son of God."

The second begins his ancestral line millions of years in the past, with potential energy in the form of undifferentiated protoplasm, which, by excretion and absorption, in some mysterious way evolved primordial germ. A more or less broken ancestral line is then traced from primordial germ through protogene, monad, animalcule. In time, the animalcule evolved such external appendages as it would need in order to cope successfully with its environment; and so my friend next proudly boasts of radiata, mollusca, tunicata, and articulata.

Beginning with these lower vertebrata, he reviews with pride his ancestors who developed through the more recent cosmic period—the ascidian, the amphibian, the hylobate, the lemur, the platyrrhine monkey, the anthropoid ape, and the chimpanzee. There is then a period in which the records were not completed or have been destroyed, but my friend is reasonably well satisfied to trace through homunculus and troglodyte to primeval man, who was naked and lived in quadrumanous innocence. By inheritance and natural selection, primeval man progressed. After a long and mighty struggle with his environment, during which time the weak died and the strong survived, my friend is at last able to identify his great-grandfather, his grandfather, his father, and as the crowning masterpiece—the pinnacle of evolution—himself.

GREAT-GRANDFATHER IN THE ZOO

Now when he visits the zoölogical gardens, he can behold in the slimy pools and in beautiful fountains, in wire cages and behind iron bars, picking at wild seeds, or gnawing raw meat from bones, his much beloved ancestors. As he lingers behind, loth to leave them, wonder and admiration fill his inmost soul as he contemplates the advancement that "natural selection" and "survival of the fittest" have wrought in him.

Now you may reasonably ask why these two educated, thinking men have

taken such diametrically opposite views—such incompatible, incommensurate conceptions of the origin of their ancestors. With your permission, we will delay the answer to this question, and first consider the evidence by which each man substantiates his respective claims.



"Beginning with these lower vertebrata, he reviews with pride his ancestors who developed through the more recent cosmic period—the ascidian, the amphibian, the hylobate, the lemur, the platyrrhine monkey, the anthropoid ape, and the chimpanzee."

My first friend has absolute and unqualified faith in the Biblical record of creation, which reads as follows: "So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27. Again: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. There really is no opportunity for an argument with this friend. If you do not believe the Bible, there is no common ground; if you do, then you must agree with him.

THREE OF THE THEORIES

With my second friend, however, it is quite different. His claims are based on mere human assertions, or experimental work which may at any time be denied

or questioned by those who do not agree with him. We shall discuss but three of the theories which are used or have been used to substantiate his claims.

The first is the doctrine of spontaneous generation of life; the second is conformity to type, or fixity of species; the third, transmission of acquired characteristics. Let us make these the three legs of my friend's ancestral stool; and if we can dislodge them, he will fall flat to mother earth, whence he and all mankind came.

SPONTANEOUS GENERATION

From the time of Aristotle to the seventeenth century, the doctrine of spontaneous generation of life was accepted by the leading scientists. Many examples and quotations might be given, but one will suffice. Van Helmont, a celebrated physician during the reign of Louis XIV, gave the following recipe for obtaining a pot of mice: Partly fill a vessel with corn, and plug up the opening with an old, dirty shirt. In about twenty-one days, the ferment from the corn, reacting with the odor of the shirt, would produce mice, full-grown. To our surprise, he declares that he witnessed this wonderful phenomenon. (Louis Pasteur, "His Life and Labors," page 89.)

We would probably prefer to believe that either a mouse nest was in the dirty shirt, or while our observer slept, mice, smelling the corn, worked their way in.

By accepting this doctrine, we virtually admit that the living can come from the dead; and by rejecting it, we mean, in the words of Drummond ("Natural Law in the Spiritual World," page 68), "that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attributes of life. Only by the bending down of some living form into this dead world can these dead atoms be gifted with the properties of vitality. Without this preliminary contact with life, they remain fixed in the organic sphere forever."

NO LONGER ACCREDITED

In proof of the fact that this doctrine is no longer accredited by the scientific world, we quote the following:

"No biological generalization rests on a wider series of observations, or has been subjected to more critical scrutiny, than that every living organism has come into existence from a living portion or portions of a preëxisting organism."—"Encyclopædia Britannica," volume 3, page 952.

"Was there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a sprig of moss, a microbe, a living animal? . . . It is utterly absurd. . . . Here scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig if he believed that the grass and flowers which we see around us, grew by mere mechanical force. He answered, 'No more than I could believe that a book of botany describing them could grow by mere chem-

ical force."—Lord Kelvin, in *London Times*, May 4, 1903.

Later, in lecturing to a class of medical students, Lord Kelvin said: "Let them not imagine that any hocus-pocus of electricity or viscous fluids would make a living cell. Nothing approaching to a cell of living creature has ever yet been made. No artificial process whatever could make living matter out of dead."

Now if life is a *gift*, my second friend is driven to admit that at some time there must have been manifest the work of a supreme Life-giver. And if we admit that He created the beginning of life, why not accept the entire record of creation, as given in Genesis? It is just as easy and possible for God to create many species as one. Now the first of the three legs of my friend's stool, the spontaneous generation of life, has been removed, for life is a gift.

FIXITY OF SPECIES

The principle we shall next consider is conformity to type, or fixity of species. If we can show that a lower form of life cannot evolve a higher, that natural selection and survival of the fittest cannot account for the addition of factors, then my friend must admit that the higher forms of life as we now find them were either created in the rank they now occupy, or in a higher rank, and have degenerated. To substantiate our claims, we quote the following:

"Natural selection does not and cannot produce new species or varieties, or cause modifications of living organisms to come into existence. On the contrary, its sole function is to prevent evolution. In its action, it is destructive merely, not constructive; causing death and extinction, not life and progression. Death cannot produce life; and though natural selection may produce the death of the unfit, it cannot produce the fit, far less evolve the fittest. It may permit the fit to survive by not killing them off if they are already in existence; but it does not bring them into being, or produce improvement in them after they have once appeared."—Alexander Graham Bell, in *World's Work*, December, 1913, page 177.

"Natural selection may explain the survival of the fittest, but it cannot explain the arrival of the fittest."

"An organ must be already useful before natural selection can take hold of it to improve it. Selection cannot make a thing useful to start with, but only (possibly) make more useful what already exists."—"Q. E. D., or New Light on the Doctrine of Creation," page 80.

"The essence of the Mendelian principle is very easily expressed. It is, . . . that the parent cannot pass on to the offspring an element, and consequently a corresponding property, which it does not itself possess."—Bateson, in *Scientific American*, January 3, 1914.

MUST HAVE MATERIAL

"One need not be a pessimist to assert the actual evidence thus far obtained indicates that the supposed progress made in the improvement of domesticated animals and plants is nothing more than the sorting out of pure lines, and thus represents no advancement."—Prof. L. B. Walton, *Science*, April 3, 1914.

"Natural selection can do nothing except with the materials presented to its

hands. It cannot select except among the things opened to selection. Natural selection can originate nothing; it can only pick out and choose among the things which are originated by some other law. Strictly speaking, therefore, Mr. Darwin's theory is not a theory on the origin of species at all, but only a theory on the causes which lead to the relative success or failure of such new forms as may be born into the world." "Natural selection can produce nothing whatever."—"Reign of Law," pages 130, 143.

TRANSMISSION OF CHARACTERISTICS

If, as we have proved, the various species of animals are fixed and we cannot have any one form develop into a higher, the second leg from my friend's stool has been removed. This leaves him vainly endeavoring to balance his ancestral tree on a one-legged stool.

Now what does scientific research have to say about the transmission of acquired characteristics? It is very evident that there can be no evolution if there can be no such transmission. This was Herbert Spencer's conviction when he said, "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters, or there has been no evolution."

Haeckel also is convinced of this. His testimony is, "Belief in the inheritance of acquired characters is a necessary axiom of the monastic creed;" and even more positive is his declaration that rather than agree with Weismann in denying the inheritance of acquired characters, "it would be better to accept a mysterious creation of all the species as described in the Mosaic account." ("Heredit," by Thomson, page 195.) And we say so too. Rather than base our confidence on the vague and versatile theories of men, it would be much more reasonable and far safer to believe the word of the living God.

IS DEFORMITY TRANSMITTED?

We shall first define an acquired characteristic, and then state some of the experimental evidence in proof of the transmission of such. Quoting again from Thomson: "An acquired character may be defined as a structural change in the body of a multicellular organism, involving a deviation from the normal, directly induced during the individual lifetime by a change in environment or in function (use or disuse), and such that it transcends the limits of organic elasticity, and therefore persists after the factors inducing it have ceased to operate."

Stating it concretely, will the seed of a tree which has been deformed by the wind, produce a deformed tree if planted under favorable conditions? Will a sunburned potato produce sunburned potatoes if they are properly covered? Will the calluses on the hands of a laboring man be transmitted to the hands of his son who is an office clerk? If the parent wears tight shoes which develop corns, will his children be born with corns? What is the verdict? "It is well known that the dishorning of cattle, the docking of horses' tails, curtailings of sheep, cropping of dogs' ears, and similar practices have been continued for many generations without any known hereditary ef-

fect. The circumcision of the children of the Jews and Mohammedans has gone on for many centuries, but there is no demonstrable structural result." ("Heredit," Thomson, page 221.) Again, from page 227, we quote: "We do not know all that we should like to know in regard to the artificially deformed feet of Chinese ladies, but there is no evidence that the long continued deformity has resulted in any hereditary change."

LEFT IN THE AIR

During the past few years, thousands of experiments have been performed to demonstrate whether or not acquired characteristics can be transmitted. The consensus of opinion at the present time is, that acquired characteristics cannot be reproduced in the offspring. This removes the third leg from my friend's stool, and leaves him suspended in the atmosphere of doubt and absolute uncertainty as to his origin.

The only reliable record of the origin of man and matter is the one given in the Bible. There is great peace and true dignity in knowing that you are a child of the living God, and that He is a loving Father who is ever ready to listen to the requests of His children.

Mistakes of the Past

BY J. S. ROUSE

THERE is much danger of the greatest men of the earth ignoring the prophetic Word. At the time of the Flood, God sent a saving message to a perishing world; but it was not received. Men were more willing to trust to their ability to save themselves than to trust in God and His word. Destruction of all the world but eight persons was the result.

After the Flood, the wise men of the world set about to outdo the Lord by building a great tower to heaven. They said, When God sends the next universal flood, we will have a place of refuge. The Tower of Babel proved to be the greatest failure that has ever been witnessed. It caused great confusion of tongues, out of which developed the nations of the earth, separation, trouble, and war. If these men had believed God's word, they never would have started the tower. The Lord had promised that He would not send another flood, and had sealed His covenant with the bow of promise. How terrible were the results of this skepticism!

PHARAOH'S MISTAKE

Pharaoh, king of Egypt, ignored the promise of the Lord made to Abraham, that the Israelites would be released from Egyptian servitude. When God led Israel out of Egypt, the king said, I will bring them back. He started after them with a mighty army, and a great plan to save Egypt from this immense loss. Had he believed the word of the Lord that was told him by Moses, he would not have followed the Israelites down into the bed of the sea between those crystal walls. A great disaster would have been avoided.

Nebuchadnezzar, the mighty king who once ruled the world, depended upon walled cities and great armies. He made very broad plans for the saving of the

future generation by sword and conquest. God permitted him to be turned out of a beautiful palace, to dwell among the beasts of the forest, and to feed upon grass like an ox, until he could learn that the Most High rules. Nebuchadnezzar was seven years learning this important lesson.

Later, Belshazzar, the grandson of Nebuchadnezzar, ascended the throne of Babylon as a world ruler. He defied the God of heaven by drinking from the golden vessels that had been dedicated to the service of the Lord, before a thousand of his lords. He felt perfectly secure inside the city, protected by its massive walls and his guard of soldiers. He would not be directed by the words of the Lord brought to view by the sweet singer of Israel in Psalm 127, "Except the Lord keep the city, the watchman waketh but in vain." That night, death and destruction came to Belshazzar. How much different the history would have been had this king trusted in God and His word!

For many years, the rulers of the world have been planning to unite the kingdoms of the earth, first by the marriage relation. This has been carried to

the extent of welding together all the important rulers of Europe by family ties. Second, by all the nations' arming themselves to the very teeth. There was such great preparation made for war, in arms and death-dealing inventions, that the common talk was, one nation dared not declare war on the other. This has plunged us into the most terrible struggle that could ever be imagined. Therefore we say with the psalmist, "Put not your trust in princes, nor in the son of man, in whom there is no help."

Happy is the man who trusts in God and His great plan of salvation. For six thousand years, the gospel has been preached. We are nearing its culmination. The King of the fifth universal kingdom is soon to manifest Himself. Every eye shall see Him, and every knee bow, and every tongue confess. He will send forth His angels to gather His elect. While every subject of the kingdoms is urged to stand loyal to his government and do his "bit," we should not forget the great Ruler of the universe. Every one should make a rush for the universal kingdom. Every one should get into the mighty plan God has for him.

places arbitrarily, Jehovah robs them of the opportunity to find salvation through Him.

But it is possible for men to seek and find the true God wherever Providence may locate them in this world. For proof of this statement, we have only to read the verse following the one quoted above: "That they should seek the Lord, if haply they might feel after Him, and find Him." Thus we are assured that wherever people may live, "on all the face of the earth," they are privileged to "seek the Lord," and "feel after Him, and find Him."

THE WITNESS OF NATURE

The Bible teaches that God has given to all nations evidence of His existence sufficient to save them. The apostle Paul says that while God suffers "all nations to walk in their own ways," "nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:16, 17. We are taught here that through the manifestations of nature, God has given to all nations "witness" of Himself.

By this means, the heathen receive sufficient light to leave them without excuse should they be lost. We may reach this conclusion by reading Romans 1:19, 20: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

This same truth is taught in the Old Testament. The psalmist says: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is

Salvation for the Heathen Now

BY ALLEN WALKER

THERE is a system of theology in the world to-day which holds that the untold millions of heathen who have died with their sins unpardoned, will nevertheless be saved. This system claims that a plan of salvation which makes no provision for the pardoning of sins beyond the grave, is an imperfect one.

To this we would reply: If God's plan of salvation, as designed for the human race, is so narrow in its scope and so limited in its effects that there is no possibility for the heathen to receive, in this life, sufficient light from God to save them, then we must conclude that Jehovah is unjust if His plan of salvation does not make provision for them to be enlightened and pardoned beyond the grave.

But on the other hand, if the Scriptures show that the plan of salvation is so comprehensive in its scope and so far-reaching in its effects that the heathen people in the most unfavorable conditions which exist in this world receive sufficient light to save them, then Jehovah's plan of salvation is not imperfect, even though there be no provisions for repentance beyond the grave.

"LIGHTETH EVERY MAN"

Speaking of God's Son, the Bible says, "That was the true light, which lighteth every man that cometh into the world." John 1:9. This text does not say that every man who comes into the world receives the same degree of light. But it does say that every man who comes into the world receives light. The salvation of man does not depend upon his receiving a great degree of light, but upon the way he relates himself to the light that shines upon his pathway. Jesus said, "Unto whomsoever much is given, of him shall be much required." Luke 12:48.

The degree of light a man may receive depends upon where he lives and the conditions to which he is subjected. A native of darkest Africa cannot be expected to become as enlightened as a man who lives in the United States of America.

LOCATED THE NATIONS

It was the Lord's purpose, in the beginning, that men should be scattered over all the earth. Paul said, "God . . .



"There is a system of theology in the world to-day which holds that the untold millions of heathen who have died with their sins unpardoned, will nevertheless be saved."

hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation." Acts 17:24-26. From this, we learn that the Most High has something to do with the location of the various nations on the earth, and with the boundary lines that separate them. Then we might inquire, May the geographical location of a nation deprive its people of the possibility of seeking and finding the true God? If so, we must conclude that, by locating them in such

no speech nor language, where their voice is not heard." Psalm 19:1-3. Notice, "there is no speech nor language" where the "voice" of nature is not daily and nightly declaring the glory of God and showing knowledge of His existence. And from this source, the heathen receive sufficient light to leave any "without excuse" who are not saved; for as they follow the light thus given, they are led on to the further revelations that God gives of Himself by His Spirit and through His word.



The Struggle for Liberty

BY A. R. BELL

LIBERTY is of two kinds, one pertaining to man's relations to his fellows, as between himself and them; the other pertaining to his relations to his God, as between himself and God. But the one carries with it the other. Religious liberty carries with it civil liberty. Neither can stand without the other. The violation of the principles of either means, and can only mean, the violation of the principles of the doctrine of human rights.

The Word of inspiration tells us that "God created man in His own image." The noblest document ever written on this question of liberty, outside of the realm of divine inspiration, sets forth the following: "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."

Recognized as a right unalienable, bestowed by the Creator upon the race, liberty must, in the very nature of things, take us back to creation for its origin.

RIGHTS BELONG TO ALL

Rights are not made. They do not come to men because of conditions, through circumstances. They are God-given, and belong alike to all men.

The first violation of the principle of religious liberty—a man's right to worship God according to the dictates of his own conscience—brought with it the violation of the principles of civil liberty; and he whose mind did not run in the same channel as his brother's, was not only denied his liberty in the matter of his own conscience, but he was also denied his right to his life. And in the personal relations of man to man, it has ever been the same; and in the matter of the relation of government to the individual, the natural and unalienable rights of men all down through the centuries have been more or less "dependent upon the will and caprice of rulers and governments who have arrogated to themselves supreme and irresponsible powers."

It is true that education has done wonders in the world for the liberties of men, but that education alone is the world's safety is a delusion and a snare.

CROWN UPLIFTED

After the burning of the bull of his excommunication, December 10, 1520, the great apostle of the Reformation, Martin Luther, was hailed as "the champion

of religious liberty." Of the celebrated protest of the German princes at the Diet of Spire, A. D. 1529, before Charles the Fifth, D'Aubigné, in his "History of the Reformation," says: "This protest opposes . . . in matters of faith . . . the intrusion of the civil magistrate . . . and the arbitrary authority of the church. Instead of these abuses, it sets the power of the conscience above the magistrate, and the authority of the word of God above the visible church. . . . It rejects the civil power in divine things, and says with the prophets and apostles, We must obey God rather than man. In the presence of Charles the Fifth it uplifts the crown of Jesus Christ."

It may be plainly seen, from this, that in recognizing the power of conscience, and the authority of the word of God, the protest of the princes gave to both civil and religious liberty their rightful place, bringing neither into conflict. It defines the kingdom of God and the kingdoms of men, setting forth man's relation to each, reestablishing the principles of the matter as given by the Author of liberty when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

As a result of the great work of the Reformation, the spiritual element was restored to its rights, and liberty of conscience was enjoyed in a marked degree, in contrast with the slavery that had held men in bondage for centuries.

BACKWARD MOVEMENT

But the violation of the fundamental principles laid down by the Reformers brought about a condition of things which, followed to its logical conclusion, meant a return to the rack, the gibbet, and the stake.

The Reformation, having attained a certain point, became untrue to its nature, and ceased to follow up the principles which it had so loudly proclaimed, and became faithless to itself. Speaking of this very experience in the Reformation, D'Aubigné says: "Henceforth its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constitutes its life, it can find naught but death."

Thus far the centuries had shown liberty as a thing practically in name only, and as serving the true purpose of God, government among men a failure. It was at this very time that a light blazed, a beacon burned, still bidding men to hope. Penned by man, but inspired of God, there was declared a manifesto which rejoiced the heart of mankind, and astonished the world.

Never before in the history of the race had an organized society set forth the principles of its government as ordained of God. Never since sin entered this world had any nation save America proposed to build a superstructure in government upon the principles of the gospel.

The builders of this nation recognized the rights of men. They claimed as man's first great right, liberty; and they claimed that right from God, unalienable. Not alone for themselves did they claim this. Their scope included the race, reaching all men; and America became a beacon light to the oppressed of all lands, multitudes flocking to her shores to enjoy, as no other people before them had enjoyed, life, liberty, and the pursuit of happiness.

We look back with pride upon those good men and true, "who pledged their lives, their fortunes, and their sacred honor" that the principles embodied in those two immortal documents—the Declaration of Independence, and the constitution of the United States—might be the heritage of posterity.

CHURCH SEEKING POWER

Through the Reformation, the world was blessed with a government whose light was liberty to the human race, and with a church whose power was not held subject to the sway of the state.

But we are come again, in the history of the world in general, to the parting of the ways. The church, for the furtherance of her aims, seeks possession of power over men. This means, if it means anything at all, that the individual will fail of respect under the law, and despotic power will crush men in the enjoyment of their rights.

A few years ago it was asked on the floor of Congress, "What subtle poison is working in the blood to produce a result so puzzling and so contradictory to our history and traditions?" In reply, the speaker endeavored to answer his own question in part by saying, "The evil one himself must have laid a spell upon the American mind for the purpose of luring to its destruction this great republic, the last hope of constitutional government on the whole face of the earth."

Another of our lawmakers declared that "Froude's picture of the fall of the Roman republic so aptly describes conditions now prevailing in the United States, that, if unapprised of the subject under examination, one might readily mistake the great historian's picture of the last days of Roman liberty for a portraiture of the American republic at this very hour."

ANOTHER LIGHT

It is at this time—the time of the world's greatest need—that another light is blazing, another beacon is burning, bidding men still to hope. Not now in the kingdom of man can man place his hope for the enjoyment of his unalienable rights—life, liberty, and the pursuit of happiness. The light that is now blazing is not the guarantees of men, but the sure promise of the living God; not in the kingdom of man, but in the kingdom of God. The light which reveals the truth and the realities of that soon-coming kingdom makes known also the

(Continued on page 14)



EDITORIAL

A. O. TAIT

EDITORS

L. E. FROOM



AWE-STRUCK BUT HOPEFUL

TO-DAY we are sated with the news of war and slaughter. The papers are continually filled with descriptions of the newest guns and the latest devices for the destruction of life and property. These things are dwelt upon until they have become such a commonplace that few people comparatively take the time to read in detail what is written.

But while the war facts of this day are so familiar to us all, are we as well acquainted with the predictions concerning them made by the prophets anciently? There are many of these ancient forecasts penned under the direction of divine inspiration. From among these numerous prophecies, the following may be selected with the suggestion that it be read carefully, prayerfully, and thoughtfully:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people are foolish, they know me not; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and before His fierce anger.

For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. Every city fleeth for the noise of the horsemen and bowmen; they go into the thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein. And thou, when thou art made desolate, what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou enlargest thine eyes with paint, in vain dost thou make thyself fair; thy lovers despise thee, they seek thy life. For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Woe is me now! for my soul fainteth before the murderers." Jeremiah 4: 19-31, R. V.

In the foregoing scripture, it will be noted that the prophet has passing before him such visions of war as to fill his very soul with anguish, to place him in that awe-struck frame of mind which can only be felt, but never adequately described. He sees destruction upon destruction on every hand. He sees the earth laid waste because of the warlike furies of those who are "wise to do evil, but to do good they have no knowledge." And it should be observed, in connection with this prophecy, that these war scenes come at a time when the land is desolated and when the cities "were broken down at the presence of Jehovah, and before His fierce anger." That time is so tense with slaughter, according to the words of the prophet, that he affirms, "My soul fainteth before the murderers."

Regardless of the voice of those who will try to have you believe that such scriptures do not apply in this time, you

should heed the conviction which God's own Spirit through His divine word sends into the depths of your soul as you view the conditions of this time and compare them with the sublime words of the prophet.

Numerous scriptures join in affirming that the days just before the second coming of Christ will be filled with scenes of war and desolation. But these things need not bring sadness to our hearts. If we will but receive it, God has provided a shelter against the storm that he permits Satan to bring upon the world.

The twelfth verse of the twelfth chapter of Revelation pronounces a woe upon the earth and the sea "because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." But note that the first part of this verse calls upon the heavens to rejoice at the same time.

REMEMBER

GOD says, "Remember the Sabbath day, to keep it holy." Manifestly this command would have the mind constantly looking forward to the approaching Sabbath at the end of the week.

We should be laying our plans so that when the sacred day arrives, we may keep it holy by abstaining from common labor and from common thought.

Then is it not evident that he who does not remember the Sabbath on all days of the week will not be prepared to keep it on the seventh day when it arrives? And is it not apparent that the Sabbath, like all God's commandments, must receive careful attention all the days of the week?

On the six common working-days, we remember to make no appointments for the Sabbath that are out of keeping with the day.

We "remember" so that we may have our work in such a shape that when the sacred hours arrive, we are ready to greet the Sabbath with the divine blessing that the Lord intends; we observe it in the spirit and according to the plans of our divine Lord.

"Remember the Sabbath day, to keep it holy." This is God's plan; and if followed, it brings delight to the soul. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; . . . then shalt thou delight thyself in the Lord." Isaiah 58: 13, 14.

"WHEN Thy judgments are in the earth, the inhabitants of the world learn righteousness." Isaiah 26: 9. Would not the foregoing words of the prophet suggest to the mind that in times which are loaded down with calamities, men should soberly and carefully think of their ways? There are personal lessons for us to learn in these turbulent and tragic days. Will we learn those lessons? Will we learn the ways of righteousness? These are the paramount questions for the individual soul.

CHRIST is frequently spoken of in the Bible as the Lamb of God. The lamb is the embodiment of gentleness. It is inconceivable that a lamb should act ferociously or try to hurt anything or anybody. Therefore we may well raise the question, When religious people band themselves together to coerce or to persecute those who are not in agreement with them, are they to be styled the followers of "the Lamb of God, that taketh away the sin of the world"?



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FIRST PHOTOGRAPH OF THE INTER-ALLIED NAVAL COUNCIL

In this group are representatives of five countries whose naval forces are playing an important part in the conveying of vessels and in fighting the submarine.

Front row, left to right: Admiral Sims, U. S. N.; Admiral de Bon, France; Sir Eric Geddes, Great Britain's first lord of the admiralty; Admiral de Revel, Italy; Rear Admiral Funakoshi, Japan; and Admiral Sir R. Wemyss, Great Britain's first sea lord.

Back row, left to right: Admiral Fremantle, Great Britain; Captain Twining, U. S. N.; Rear Admiral de Lostende, France; and Captain Crease, Great Britain.

Will the Church Seek Domination?

BY PHIL. C. HAYWARD

"It is my firm conviction that, in spite of all obstacles, the vicar of Christ will be put again in his own rightful place." In these words, Archbishop (later Cardinal) Manning echoed the desire and the anticipation of the Roman Catholic Church. And he added: "The excited antagonism of the nations of Europe is founded upon a fact full of consolation. Instead of being alarmed, or discouraged, or scared by the great sharpening animosity and the great massing together of antagonists, I look upon it as a most beautiful sign."

Surely it requires a wide stretch of imagination to see anything "beautiful" in the "excited antagonism" and the "sharpening animosity" of the nations of the world to-day. But to the Romanist, the world travail of to-day bespeaks the birth of a new and greater Catholic day. And doubtless this hope is to be at least partially realized; for the prophecy affirms that "his deadly wound was healed."

HEALING THE WOUND

Yet it never can be truthfully said that the "deadly wound" of the papal beast has been fully healed, until the religious prestige and the political power which are so rapidly being centered in him have become so combined as to make the state the supporter of the church, and the church the dictator of the state. And to the accomplishment of this very purpose, misguided forces of Protestantism are directed to-day.

The monarch of the papal see subscribes himself as the vicar of Christ. As such, he claims the right to interpret doctrine and ordain precepts. He declares that all authority in spiritual matters has been given into his hands, and that he is not bound by the written word of God. He claims even to be able to dispense with the precepts of Christ. And it was prophesied of him that he should do this very thing; for we read, "He shall think to change . . . the law," that is, the law of God. Daniel 7: 25, A. R. V. The fact that he really has attempted this very thing, is pointed out by papists as *prima facie* evidence that he does possess such power. And the further fact that the Protestant system concurs in that act, is advanced as an unanswerable argument in favor of his pretensions. Thus the president of Redemptionist College (Roman Catholic), Kansas City, Missouri, challenges the Protestants:

THOUSAND FOR A TEXT

"I have repeatedly offered \$1,000 to any one who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, 'No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week,' and, lo, the entire civilized world bows down in reverent obedience to the commands of

the holy Catholic Church." (Italics mine.)

The facts contained in this challenge are evident to all who know the Bible and the history of the papal church; and there was a time when the power of the church was such that it could enforce these commands. Now as we see the rulers of Catholicism gradually regaining their former commanding position both in the church and in the state, it is interesting to note the growth of sentiment in favor of again enforcing these decrees upon every creature.

One of the first steps toward this end in our own nation was the organization of the National Reform Association in 1863, the object of which is declared to be, "to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the sabbath;



"Cardinal Gibbons, the highest papal authority in America, adds, 'The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.'"

. . . and to secure such an amendment to the constitution of the United States as will . . . place all the Christian laws, institutions, and usages upon an undeniable legal basis in the fundamental law of the land." But when the government shall place the "sabbath" (meaning Sunday) upon such a basis, what will that action be but a complete return to the former conditions, when the Sunday institution, as well as all the other papal institutions, was enforced by legal statutes?

Later, in 1888, the American Sabbath Union was organized. Immediately it made approaches to the papacy through Cardinal Gibbons, who replied, "I am most happy to add my name to the millions of others who are laudably contending against the violation of the Christian sabbath" (meaning Sunday).

As a sympathetic move, the Catholic Lay Congress that assembled in Baltimore in 1889, passed a resolution declaring: "We should seek an *en rapport* with the Protestant Christians who desire to keep Sunday holy. . . . We can bring the Protestant masses over to the

reverent moderation of the Catholic Sunday."

In reply to this, the secretary of the American Sabbath Union joyously remarked, "The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of coöperation with Protestants in sabbath reform."

AUTHORS OF SUNDAY

It is the view of the papists that the Sunday institution is their own offspring—a view which the Scriptures abundantly substantiate. One can easily see what a healing balm it is to papal wounds when the ancient antagonists of the papacy court papal favor, and express an anxious willingness to coöperate with Romanists to secure the enactment of laws enforcing papal institutions. And from that day to this, these two systems have been working hand in hand for the accomplishment of this very purpose. In every state, earnest efforts have been made to enact and secure the rigid enforcement of laws governing conduct upon the first day of the week. In the national legislature also, these forces have been at work untiringly for the accomplishment of this purpose; and at this writing, the most stringent of all attempted legislation of this class is before Congress.

SUPPORTING THE PAPACY

Upon these points there can be no question. And that this papal longing is to be fully realized in all the world through the influence of our own nation is such a clear matter of prophecy as to admit of no contradiction. The influences at work to accomplish this very purpose may also be clearly seen. The Federal Council of the Churches of Christ in America, representing all the leading erstwhile Protestant denominations, working hand in hand with the National Reform Association, the American Sabbath Union, the Lord's Day Alliance, and the various "sabbath" leagues operating throughout the states of the Union, possesses such an overwhelming balance of power in religious thought in America that they might easily overthrow the same constitutional safeguards which were thrown around religion by the founders of the republic. And when the papal command to keep Sunday in the place of the Sabbath of the Scriptures is enforced by the laws of the state, it will be a complete return to the exercise, by the papacy, of its former power, even though that power may be exercised not through a Catholic state, but through a Protestant state that is dominated by Catholic influence.

The name of the papal beast—the title which expresses his idea of his authority—is "vicar of Christ." This implies authority to ordain and enforce religious dogmas, whether they are in harmony with the doctrines of Christ or not. This may be seen from their most authoritative work on ecclesiastical law, the "Roman Decretalia." We read, "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." And the leaders of the church boast of the exercise of such power, saying, "Had she not such power, she could not have done that

Among Danes and Norwegians in America

BY P. E. BRODERSEN

Report read at recent S. D. A. General Conference in San Francisco, but crowded out of the Bulletin.

in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”—“Doctrinal Catechism,” page 174. To this, Cardinal Gibbons, the highest papal authority in America, adds, “The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”

BOASTING THE SAME POWER

When the Protestant system to-day boasts this same power, and claims these same prerogatives touching the law of God, is it not a complete return to Catholic grounds, and an influence which must ultimately completely heal the papal wounds? That the Protestant system does boast this same power over the Scriptures, may be seen from the following statement of a prominent Protestant authority, which sounds very much like a papal confession:

“There was and is a commandment to keep holy the Sabbath day, but that Sabbath was not Sunday. . . . There is no Scriptural evidence of the change of the Sabbath from the seventh to the first day of the week.”—The Rev. Edward T. Hiscox, author of the “Baptist Manual.”

No, there is no Scriptural authority for such a change. Every Protestant authority admits this; yet they go about to form organizations, and to bring pressure to bear upon rulers and legislators, to secure the enactment of laws which will enforce this change contrary to the Scriptures, and exalt the power of the church above the commandments of God.

Out of their own mouth, therefore, they shall be judged; for, since the Scriptures enforce the religious observance of the seventh day of the week, and since all Protestant authorities acknowledge that “no law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath . . . or the substitution of the first for the seventh day of the week,” it clearly follows that this change rests wholly upon the assumed authority of the church to “ordain festivals of precept,” even though they be contrary to the law of God, and “to dispense with all things, even the precepts of Christ.”

When these two great religious systems, each boasting the same right to ignore the requirements of the law of God, shall unite to enforce their church-made laws by the power of the state, is it not a complete return to papal grounds, a complete healing of the papal wounds, a complete fulfillment of the prophecies concerning these things, a sure sign of the early return of the Master to reckon with these unfaithful servants? And at that time, in striking contrast to the teaching of those arrogant systems which have trampled underfoot His sacred precepts, the Saviour will open wide the gates of the eternal city, and invitingly say:

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14.

“We can get drunk on too much food as well as on intoxicating liquors.”

AS early as the year 1866, Elder John G. Matteson applied to the Review and Herald board of trustees to ascertain if they would print, for the use of the Scandinavians, pamphlets and tracts in their language. At that time, there were persons of his nationality in Wisconsin and Minnesota who had embraced the message—about fifty in all. It is thus over fifty years ago that the message of the second advent began to be proclaimed to the Scandinavians of this country.

We are sincerely thankful to a kind heavenly Father, that the work among the Danes and the Norwegians has never had to sound a retreat. However, when we remember what God has been anxious to do for and through us, we bow our heads with shamefacedness that we have accomplished so little.

PUBLISHING WORK

We are at present publishing in this country twenty-three books, twenty-two different tracts, and some pamphlets, in our language. We are also publishing a sixteen-page weekly church and missionary paper. Last summer we published a special number of our weekly paper after the order of the Present Truth Series. Of this special number, we circulated an edition of 20,000. We have printed another special, similar to this previous one.

While the students from our seminary sell not only Danish-Norwegian books, but books in other languages as well, yet we aim to have them canvass in Scandinavian districts. At least two of our boys passed the \$1,000 mark during the last summer's vacation; and with but a few exceptions, all earned their scholarships, some as many as two or three.

EDUCATIONAL WORK

This present year will conclude the eighth year of the seminary's operation, and it has been its best year. We are at present employing fourteen teachers, all told. Our enrollment is nearing the 170 mark. When the property was purchased, the committee delegated to secure it, guaranteed the citizens of Hutchinson an enrollment of fifty. There was considerable talk of putting a temporary wall in the building, so as to avoid heating the entire structure; but God willed it otherwise. Our first year's enrollment was eighty-two, and we have had a gradual growth up to and including the present year. Because of this growth, it became necessary for us to erect an addition to the seminary building. We have only one building besides our farmer's cottage, barn, and small outbuildings.

This new addition has given us thirteen additional students' rooms, five classrooms, and a ladies' parlor. We have also built a new \$500 silo, and an addition to our barn. The whole has cost us

approximately \$27,000. Of this amount, the Northern Union gave us \$6,000, and the Central and Lake unions each gave us \$1,000. Our Danish-Norwegian brethren appreciated this gift on the part of these conferences, and we found that it assisted us materially in raising the balance. Of the remaining \$19,000, we lack \$500 of being all paid up; but this amount is fully covered by good pledges, and will be realized in cash very shortly.

NEEDS OF THE DEPARTMENT

While a considerable number of our students are preparing for work among those of their own nationality in this country, we are also impressing upon them, with pleasing results, the great needs and urgent cries of the regions beyond. Especially, but not to a selfish exclusion of other fields, are we interested in Manchuria. We have a fine class of students, and an excellent spirit prevails. We learn to love these splendid boys and girls; sincere and devoted as they are, many of them put some of us to shame.

One of our greatest needs is that of experienced workers. We are nevertheless thankful for a constant stream of young prospective workers. We have many large Danish and Norwegian communities, some thinly and others thickly settled, that have never heard a living preacher proclaim this message, where a working knowledge of the language is absolutely essential. We must reach them by voice or pen.

There are many precious gems among this people. But our work is not an easy one. Prejudice has been instilled into their minds from earliest childhood. Unless we can quicken our pace, we shall have to face our Lord with an unfinished work among this people. In many places, it is advisable to conduct our efforts in both languages, sometimes largely in the English, oftener largely in the Danish-Norwegian. What we are after is sheaves for the heavenly garner. We are with you to finish the work and hasten His glorious appearing. We love our Lord, and long to be at home with Him.

God has blessed us with unity and the coöperation of our workers and the laity. We sincerely appreciate the efforts they all have put forth. We are truly anxious for more of His Spirit in our lives, that we of the Danish-Norwegian Department may better serve the great cause of truth.

“WORLDLY-WISE men apart from God are no wiser in and for the cause of God than other men. Their plans and devices are ever molded after the world. ‘Spiritual things are spiritually discerned.’ The counsel of one devoted, consecrated, godly man who seeks God's glory, is worth a regiment of worldly-wise men who cannot discern the sacredness of divine things.”

INHALING TOBACCO SMOKE

The Poison Gas and Its Effect on the Blood

BY DANIEL H. KRESS, M. D.

ACUTE cases of carbon monoxide poisoning resulting in death are occasionally reported. Recently a man was found seated in his automobile in the garage. He had started his engine, and, the door to the garage being closed, the poisonous gas accumulated to such an extent that death resulted from inhalation. Carbon monoxide was responsible for his death. Such cases are not common.

Cases of carbon monoxide poisoning from the inhalation of illuminating gas are more common. Occasionally we may read of a death resulting from the turning on of the gas jet at night, before retiring, either accidentally or with suicidal intent. But carbon monoxide is a much more common cause of poisoning than is generally appreciated; for this poison is found not merely in the fumes of the automobile engine, or in illuminating gas, but it being a product of slow and incomplete combustion, traces of it are found in all tobacco smoke. The symptoms of the habitual smoker have often in the past been wrongly diagnosed. They are frequently due to the continuous inhalation of this poison in smoking.

COMBINES WITH THE BLOOD

Carbon monoxide differs from most other poisons in that, when inhaled, it enters into a chemical or fixed combination with the hæmoglobin of the red blood cells. We mean, by this, that the blood is able to take it on, but cannot give it off; or in other words, the gas accumulates in the blood, and by accumulating, destroys in part or altogether the red blood cells, whose function it is to convey oxygen to the various glands and tissues of the body. Degeneracy of the glands and the tissues results.

To illustrate how rapidly carbon monoxide accumulates, I might say that an animal kept for one hour in an atmosphere containing mere traces of it, has been found to have 152 times as much in the blood as was present in the atmosphere it inhaled.

STIMULATES AND DEPRESSES

The amount of carbon monoxide in the air need not be great to produce symptoms of poisoning. When air contains from one to two per cent of this gas, inhalations can cause serious symptoms. When there is as little as from .07 to .12 per cent, breathing in this atmosphere for half an hour will render one quarter of the red blood corpuscles incapable of uniting with the oxygen. It is on account of this close union of the carbon monoxide with the blood that there results insufficient oxygenation; and the symptoms resulting are due partly to the toxic action of the carbon monoxide, and partly to air starvation.

Carbon monoxide first stimulates the central nervous system. Then follows depression. It also attacks other tissues,

such as the muscles and the glands, causing very rapid degenerative changes. The attack of the gas is so insidious that often, before a person becomes aware of its presence, there exists a certain amount of mental depression.

All tobacco smokers are suffering more or less from carbon monoxide poisoning. Traces of carbon monoxide are found in all tobacco smoke. The continuous inhalation of this smoke results in accumulation of the gas in the blood, causing partial destruction of the red blood cells, and degeneracy of the brain, the nervous system, and the glands of the body. The boy who inhales smoke is greatly injured by this practice, for it interferes with the normal development of mind and body.

Recently there has been advertised a nicotine-free cigarette. Such a cigarette would be far from harmless. The smoking of paper, cubebs, or any other product, produces carbon monoxide. The tobaccoless cigarettes advertised for catarrhal conditions are a snare and a delusion. Their use is detrimental to health, and will eventually lead to the use of the real thing.

The degenerative changes observed in the arterial system and the various glands of the modern middle-aged man are doubtless largely due to chronic carbon monoxide poisoning. The mortality from diseases of the kidneys is rapidly increasing. The mortality from heart failure, apoplexy, and diabetes is also increasing at a rapid rate. The past thirty years show an increase of over one hundred per cent in the mortality from these diseases. It is during this period that smoke inhalation, which was introduced with the use of cigarettes, has become common.

SUICIDE BY INSTALLMENTS

Forty per cent of the applicants for life insurance are rejected, and ninety per cent of those rejected by the various companies are unconscious of having any degenerative disease. We have in the United States, it is estimated, about fifteen million adults who have some organic disease in some stage of development.

The one who deliberately turns on the gas jet at night before retiring commits suicide. Death results from carbon monoxide inhalation. The person who continuously inhales traces of carbon monoxide is shortening his life. He commits suicide on the installment plan. There are one thousand such suicides to every one of the gas jet suicides.

It is difficult, however, to convince smokers that they are being injured, because the degenerative changes take place so slowly and so insidiously. The first blow upon the flinty rock seems to have little or no effect. If the rock is hard, fifty or sixty blows may be found necessary. Finally the blow is struck which we say splits the rock. Yet the first blow made just as much impression as did the

last one. Every blow was required to split the rock.

When men drop off suddenly of heart failure or apoplexy, or die early in life of kidney disease, the responsibility does not lie in the mistake of yesterday or to-day merely, but in the continuous repetition of that which appeared to do little or no harm. It is the same old story: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The Foundation Rejected

DESPITE the fact that copies of the Bible have been multiplied in these last days to such an extent that it is possible for every person to procure a copy, or have access to it, yet iniquity abounds to an alarming extent, and world conditions become more and more perilous as the months go by. Why is this? Is it not because people are forsaking the foundation principles of truth and righteousness given as our guide in the Book of God? How rare is the old-time religion that manifested itself in sincerity and honesty in the everyday transactions of life with one another!

"God's holy word, which has been handed down to us at so great a cost of suffering and bloodshed, is little valued. There are few who really accept it as the rule of life. Infidelity prevails to an alarming extent, not in the world only, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers; the fall of man; the atonement; the perpetuity of the law,—these all are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves on their knowledge, regard it as an evidence of weakness to place implicit confidence in the Bible, and a proof of learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths."

And all the abounding iniquity seen in the land to-day is traceable directly to the setting aside and disregarding of the divine word of God. Lawlessness of all kinds prevails. Thieving, bribery, immorality in all classes of society, manifesting itself more and more, in the immodest costumes of young women, the looseness with which the marriage bond is held, divorces, suicides, murders, and the like,—this is the direct result of departing from the sacred precepts found in the Book of God.

"SHALL NOT GOD VISIT?"

And shall not God visit for these things? He who spared not the old world, destroying men and women from off the face of the earth by a flood because of these very same sins; who dealt with His own chosen people because they forsook His law and gave themselves over to uncleanness in idol worship,—shall He pass by unpunished the high-handed disobedience of these times? Hear what He says of this very time in which we now live:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordi-

nance, broken the everlasting covenant." And what shall be the outcome? For all this disobedience, shall there come to men great intellectual advancement, as the serpent promised Eve, or great exaltation in spiritual spheres beyond?—Ah, no! Here is the Lord's answer: "Therefore hath the curse devoured the earth,

and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah 24: 5, 6.

This last clause is not yet fulfilled, but it will come to pass very soon. Shall we not turn to God and heed His word while we may?

T. E. BOWEN.

"ANOTHER OLD TEST"

Or a Problem of Mothers

BY ONE OF THEM

"NICE weather for us Adventist children," said eleven-year-old Harry, with fine sarcasm, as he stood at the window one Sabbath morning.

"Yes, isn't it!" replied Esther, with perfect comprehension. Then, noting the deepening scowl upon her brother's usually sunny face, she added comfortingly, "Maybe it will last till to-morrow."

"To-morrow will be—too—late," slowly replied Harry, his chin quivering, as he struggled bravely to keep the tears back.

It was a delightful, snowy Sabbath morning—the first since the Christmas sled had arrived; and snow is a rare treat and soon disappears in the semi-southern city where Harry and Esther live. With longing eyes, the two watched the other children on the street,—vivid sweaters and caps matching the roses in their cheeks,—as they gayly hurried past on their way to the fine coasting hill only two blocks away. Acquaintances, catching sight of the children, beckoned invitingly, then as if remembering something, passed on without waiting, some with a half-contemptuous smile, others with exclamations of pity. At last, Harry could stand it no longer, and turned away from the window to the shelter of his mother's loving arms.

The mother and the two children were the only Sabbath keepers in that part of the large city. Harry and Esther had been taught from babyhood to regard the precious hours of the Sabbath as holy time. With painstaking care, the mother had made the Sabbath truly a delight to her children, and they had been tenderly sheltered from temptation and trial. Now the children were growing older, and with keenest anxiety the mother realized that the time was soon coming, if not already at hand, when their obedience to the Sabbath commandment must be voluntary, and not forced.

"It doesn't seem fair, mother," said Harry, with a rising sense of injustice. "Nearly everything nice to go to or to do, comes on Sabbath. I've been noticing that a good deal lately."

The perplexed mother tried to comfort the boy, but he turned from her more sullen and rebellious than she had ever before seen him. What should she do? What could she do? She felt that to leave the matter there was impossible.

Praying for victory, she said slowly, "Well, Harry, I shall not say that you cannot go coasting to-day."

"What!" he exclaimed in astonishment. "Do you really mean it, mother?"

"Yes, I really mean it. This time you may decide for yourself. If you choose

to break the Sabbath to-day, I shall not prevent you; but you had better think it over."

"Esther! Esther! Mamma says we may go coasting if we want to. Come on."

Esther ran in exclaiming, "Mother, you never said that!"

"Yes, dear."

"But, mother, how could you say that?"

"It is this way, dear: Mother cannot make you keep the Sabbath. She can only teach you what is right to do, and help you to do it while you are too young to know what is best. But now you and Harry are old enough to know what you should do, and for this one



"With longing eyes, the two watched the other children on the street, . . . as they gayly hurried past on their way to the fine coasting hill only two blocks away."

time I am giving you the privilege of deciding for yourselves. It is a great privilege, my little daughter."

Perhaps coasting was not Esther's special temptation, for she decided at once, saying to Harry, "I'm not going."

"Oh, come on," exclaimed Harry half angrily. "Mamma says we may, and it's only for this once."

"Mamma is letting us decide for ourselves; but you know very well, brother, she doesn't want us to go. We've never broken the Sabbath before, and I'm not

going to stop keeping it to-day. Now please don't go."

"Well," replied Harry, while putting on his coat and muffler, "I'm not quitting for good either; but what difference will this one time make?"

"Remember Moses, Harry Kingsley. You don't want to be on the outside of the beautiful city, just for a little coasting," replied Esther in great earnestness.

Harry wavered. He went to the window again, and looking out, seemed to be thinking. The mother felt that enough had been said; and with a heavy heart and a prayer on every breath, she watched him think out the question. How would he decide? Had she taken the right course in letting him settle so grave a matter for himself? He is growing up fast these days, and the circumstances in which he is placed make it peculiarly necessary that he shall early learn to decide for himself on matters of conscience—not weakly depend upon the controlling influence of others. Yet had she risked too much? What would be the outcome?

Five minutes passed—almost ten—then brave little Harry turned from the window, muttering, "I s'pose this is another old test, and I guess I can stand it."

Unspeakable relief flooded the mother heart; and when the cap and the mittens were in their place again, the little lad was made to know how greatly the mother regarded the victory he had won.

Talking the experience over with a sympathetic friend, Mrs. Kingsley was asked, "But what would you have done if Harry had decided to go?"

"I should have taken him in my arms and told him that I was going to my room, and that I would be on my knees praying for him until he returned," replied Mrs. Kingsley.

"He would not have stayed long," said the friend.

"Perhaps not, but I am inexpressibly thankful that he did not go."

The real sequel to this experience came the next week, showing how much the right decision meant in the little boy's mind. It was Friday morning, and briskly cold.

"This is great weather, Harry," said his father, with the enthusiasm that makes him such a comrade to his admiring son, "skating weather. And you can take your skates and go every evening after school."

Harry was silent a moment. Then he said: "I can't go to-night, father. This is Sabbath evening. I settled all those questions last Sabbath."

"Oh, all right, Harry," hastily responded his father, who, though not a Christian, respected the conscience of others. "It looks as if the ice would last several days."

OUR sorrows do not spring out of the ground. God "doth not afflict willingly nor grieve the children of men." When He permits trials and afflictions, it is "for our profit, that we might be partakers of His holiness."

MRS. E. G. WHITE.

The Wicked and Unquenchable Fire

Will the Unredeemed Sinner Burn Eternally?

BY GEORGE B. THOMPSON

IN arriving at a correct understanding of the true leading of the Word, it is always necessary to study the authentic records of truth given us *as a whole*. In the Bible, we have a record extending from one end of man's history to the other; and any correct faith must be based on the general teaching of the Word rather than on what seems to be taught by an isolated text. This is true in a study of man's nature, his condition in death, and the final reward that awaits him.

THE UNQUENCHABLE FIRE

A text which those who believe in the eternal torture of lost souls cite as proof of that doctrine is Matthew 3:11, 12: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

The fire, they tell us, that is to burn up "the chaff," or the wicked, is "unquenchable," and therefore will burn forever. It is to be deplored that in order to bolster up some doctrine or preconceived opinion, theological definitions are attached to words and phrases found in the Scriptures, that would never be given to these words or phrases if found elsewhere. We have an example of this in the term "unquenchable fire" in the text before us. Some who read this text believe that the wicked will live and suffer eternally in a lake of fire and brimstone. Judging by the sound, rather than the sense, they arrive at the conclusion that here is proof of what they believe.

But what is there about the term "unquenchable fire" that indicates a fire that will burn through all ages? To illustrate, suppose I am walking along the street, and suddenly see a fire engine rush by. Looking down the street, I see a building on fire. The fire has taken fast hold within and without, and the entire structure is wrapped in the flames, and rapidly being devoured. As I look at the work of destruction so rapidly going forward, I exclaim, "Yonder is an unquenchable fire."

Would you understand me to mean that that same building would be on fire next week or next year, or that five million years from now the smoke and flames would still be ascending skyward? Would even a theologian standing by and hearing me say that I believed the fire to be unquenchable, conclude that I meant to convey the idea that I believed the building would always burn and yet never be consumed?—Assuredly not. Any one who understood the language in which I spoke would understand me to say I believed that the fire had such a hold upon the buildings and the materials within, that the fire department would

be utterly unable to extinguish the flames and save the building. Instead of my words' conveying the thought of a fire always burning, they would express my belief in the total and complete destruction of the building. The fire being unquenchable, the whole structure would be reduced to ashes.

NO ENDLESS BURNING

So here allowing language to have in the text the same meaning that it would have if used elsewhere and understood in harmony with common sense, no evidence whatever is found, in the text, of an endless burning hell. But on the other hand, it teaches, in harmony with the Bible from Genesis to Revelation, the complete destruction of the wicked. The lake of fire that God will kindle will consume the wicked root and branch.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1, 3.

These words are so used elsewhere in the Bible: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:27.

The people continued to desecrate the Sabbath; and as a result, the palaces of Jerusalem were destroyed by a fire that was not quenched. But is it still burning?—Oh, no! It has long since gone out. When the material was consumed upon which the fire preyed, the flames subsided. The fire was not quenched; it went out. In like manner will the fire that consumes the chaff at the burning day of God. When it has consumed all, it will go out. "There shall not be a coal to warm at." Isaiah 47:14.

ETERNAL FIRE

Another text similar to this may be noticed in this connection. Of the destruction of the cities of the plains, we read, "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

Sodom and Gomorrah were destroyed by "eternal fire." "Eternal fire" is as strong a term as "unquenchable fire." But in what sense was the fire "eternal"?—Not that it would always continue to burn, but that the consequences were eternal. Sodom and Gomorrah were eternally destroyed. They have never been rebuilt, and never will be. They were destroyed for all time.

Therefore in the destruction of these cities, we have an "example" of the destruction of the finally incorrigible. They will be destroyed forevermore, by "everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:9. They, like the cities of the plains, will "be as though they had not been." Obadiah 16.

How true are the words of our divine Lord, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"! John 3:36.

The Struggle for Liberty

(Continued from page 8)

struggle for the possession of that kingdom.

The prince of this world, in one last supreme effort, will seek to trample under his feet the rights of men to a part in that kingdom. Through the governments of earth, he will cause that the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable, shall be trodden down. He will cause the church to proclaim itself "God's spokesman" to the state; and a religious despotism will operate upon the political institutions of the world to the extent that the civil power will bend under it, and liberty—man's first great right—will disappear from off all the earth.

Against the wickedness of the world and the church, now joined in an unholy alliance, there will be found a people who will stand proof. In the midst of the hollow mockery of religious cant, they will remain pure. Every pressure to compel them to yield their conscientious scruples in the matter of their service and worship to God, they will successfully resist. A last great effort, in which they will face the extreme penalty of the law, will be forced upon them; but they will not flinch. See Revelation 13:15. With an abiding faith in God, and an obedience that meets the approval of Heaven, they will calmly await the outcome; and God will not fail them.

SUPREME TEST

The last great test, like the first, will be on the point of religious liberty. The worship of the "beast" and his "image" is to be forced upon men. Already the forces of evil are lining up for the work. Under the messages of Revelation 14:6-12, men and women are led to see that there can be no true worship of God without obedience. They see that "to obey is better than sacrifice." They see that the call of faith is to the keeping of the commandments of God; that the call of God to eternal life is by the pathway of obedience. They have had their attention directed to a close scrutiny of the law of God. They have found that obedience to that law is true liberty. They have found that Sunday is not the Sabbath of that law, and have turned their backs upon the traditions of men and the decrees of apostasy, and are keeping God's true Sabbath.

The halls of legislation and the courts of the land are sought to break the power of conscience. Thus men who

stand at the front of the public life of the world will have their attention arrested, and the principles of liberty will become the study of the hour. There are many men to whom these principles will appeal, and who, when the Spirit of God sets before them the proposition, "Choose you this day whom ye will serve," will yield obedience to God, will defend the rights of conscience, will suffer affliction with the people of God, and be finally numbered among God's freemen when the Author of liberty comes for His own.

"BEFORE you know how to run the human furnace, you must learn how to get rid of the ashes that clog the grate."

THE MAGAZINE SCHOLARSHIP PLAN



AS an inducement to students to earn their way through the college or academy of their choice, the Pacific Press Publishing Association, our higher educational institutions, and the tract societies have each agreed to make discounts from their regular charges to those who earn scholarships by selling the SIGNS MAGAZINE during the vacation period.

The proposition in a nutshell is this: A discount of 15 per cent from the regular tuition-and-board rates is given to all scholarship workers who sell the required number of magazines. To ascertain the number to be sold, subtract 15 per cent from the regular school charge for one year, and divide the remainder by 8, the number of cents profit on each copy sold.

The following examples, based on college or academy charges of \$200 and \$175 respectively, will serve to make the point clear:

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What Christ Foresaw in Our Day

(Continued from page 1)

with everybody,' that people are rude and insulting to each other, as if all humanizing influences had disappeared. 'Conductresses kick the passengers off the trams; tobaccoists throw matches to you as if you had come with intent to rob them; retailers in the provision market tell you, with a self-satisfied smile, that there is nothing to be had, as if they were happy at the thought that you would have nothing to eat that day; in the shops, tradesmen treat you with indifference, and throw your change on the floor, leaving you to pick it up; the operatives at the telephone exchange laugh when you fail to get an answer from them. In fact, the people hate each other from the bottom of their hearts.'

What will it be like when this condition prevails throughout the world, and "every man's sword will be against his brother"? Ezekiel 38:21. How blessed is the Christian's hope at a time like this! And thrice blessed is he who knows the Bible prophecies, and is able to face the storm with calmness, knowing that all these things are sure evidences of the soon coming of Christ, and a speedy deliverance!

The Use of Spare Time

How do you use your spare time? This is the question that will largely determine whether or not you are to become a successful man or woman. You may not be able to attend school; but through the aid of correspondence study, by energy and perseverance, you can become a well educated worker. Theodore Roosevelt has said, "I look upon instruction by mail as one of the most wonderful and phenomenal of the developments of this age."

The habit of using your spare time, not in desultory reading, but in earnest, systematic study, will soon lift you above the low level of the easy-going people about you. Here is a young lady studying Old Testament history. The lesson titles and memory texts form a panorama of great events from creation to the restoration of Jerusalem after the close of the Babylonian captivity. She says, "I repeat the lesson titles and the memory texts nearly every day, during spare moments." Result: "I can repeat them without hesitation."

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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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No Causeless Curse

SPEAKING of the idolatries and the backslidings of the children of Israel anciently, the apostle Paul says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10: 11.

In other words, the sins that were committed by ancient Israel are such sins as are common to humanity. The Israelites were no different in their methods of sinning from the human race in general. And since the accounts of those days were "written for our admonition, upon whom the ends of the world are come," we should study them with carefulness, that we may learn the lesson, and avoid the calamities that came to those ancient sinners.

Very much to the point is the following admonition and instruction that was sent to Israel through Hosea, one of Israel's prophets of olden times:

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother." Hosea 4: 1-5.

Swearing, lying, killing, stealing, and committing adultery were the outbreaking sins against which the prophetic warning was sent. And because of those sins, the land was left to mourn, and was caused to languish. Even among their prophets, there were those who were false to their sacred trust, and who had to fall because of their wicked course.

May we not study those words of Hosea to good advantage in these days in which we are living? Is there not a direct connection between the sins of the age and the awful calamities that are being visited upon humanity through war and storm and other disasters and distresses in constantly increasing and endless variety?

The words of the wise man are, "The curse causeless shall not come." Proverbs 26: 2.

THE man who can be bandied about by fear is not a safe pilot either for himself or for any one else. "Fear not," is the oft repeated command of our God to His

followers. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18.

Values the Noncombatant

SENATOR JAMES B. PHELAN, of California, has recently quoted President Wilson as saying:

"We all can serve in some capacity. We cannot all be soldiers at the front. But there is work for all of us. I have no sympathy with those who belittle the services of the noncombatant war workers. Their work behind the lines is absolutely necessary."

There are many who try to belittle the stand and the work of the noncombatant

secured for the world. It is desirable that there should be the fear of God and the love of humanity.

But is there any promise, in the word of God, that a new organization of peoples and nations shall arise "under the ægis of true religion," to bring about these desired results? Our appeal to the Bible must be direct and clear.

The religion of Jesus Christ is something that cannot be promulgated by organization of nations, or even by the manipulation of church machinery. The religion of Jesus Christ must permeate the individual heart, and each one must secure it for himself by coming in contact with the divine Lord; and this contact comes through His Spirit acting upon the words of the sacred Scriptures that find lodgment in the heart.

When we come to that Word, we find the Master saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

Observe that the Lord speaks of His followers as a "little flock," and not as a great organization of nations embracing the world.

The Sermon on the Mount, found in the fifth to the seventh chapters of Matthew, sets forth the principles of the Lord's kingdom. And in that sermon, how clearly does He say that the gate is "wide" and the road is "broad," that lead to destruction, "and many there be which go in thereat;" and on the other hand, He affirms, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Again He says: "Not every one that saith unto

Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 21-23.

Where in all the Bible is to be found the promise that the world, through a great organization of nations presided over by the church, will be brought to Christ? The Word does indeed teach that there will be a vast multitude of people who will claim to be followers of the Christ; but in His language quoted above, He will profess to them that He "never knew" them, because they failed to learn the lessons and to gain the experiences which would give them the character of the Christ Himself.

We need to take the words of the divine Book studiously and carefully for our guide, lest we be found building for ourselves a false hope, that would bear us on to irretrievable ruin.



20,000 JAM WALL STREET WHEN FAIRBANKS AND CHAPLIN BOOM LIBERTY LOAN

The photograph gives a view of the great throng that jammed Wall and Broad streets for several blocks deep to hear and see the famous screen stars. To illustrate what he meant by pushing the Liberty Loan subscriptions skyward, as Douglas Fairbanks wound up the show for the vast gathering at the corner of the Subtreasury Building in Wall Street, he grabbed hold of Charlie Chaplin by the ankles, and hoisted him, by sheer force of his arms, high above his head. The crowd saw the point.

citizen. But it is refreshing to observe that the men who stand in the highest positions in the nation are not in that class, nor do they hold such an attitude.

Does the Lord Teach It?

In his Easter message to this nation, Pope Benedict said the following: "On this solemn occasion, no better wish can be made to the country so dear to our hearts than that the divine Redeemer may grant a realization of the desire of all—that is, a healing of the existing hatred, and the concluding of a lasting peace based on the foundations of justice, fear of God, and love of humanity, giving to the world a new organization of peoples and nations united under the ægis of true religion in aspiring to a nobler, purer, and kinder civilization."

Especially in these times of unparalleled distress, such desires as those expressed by the pope meet a responsive chord in every heart. It is desirable that "a healing of the existing hatred, and the concluding of a lasting peace based on the foundations of justice," should be