

Signs of the Times

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Satan a Personal Being

By CARLYLE B. HAYNES



HERE is nothing more utterly absurd and baseless than the popular conception of the appearance of the devil. From medieval tradition and superstition, there has come down to us a picture of Satan as a monster of horrid form and hideous expression, with an accompaniment of hoofs, horns, pitchfork, forked tail, and breath of flames. This hobgoblin of the ignorant and superstitious has no reality in fact, no basis in the Scriptures, and is a source of derision on the part of the intelligent.

This grotesque impression regarding Satan clearly shows the craft and guile of the deceiver, for such a caricature serves only to excite the mockery of the intelligent, and thus it disarms suspicion, prevents vigilance, and leads people to disbelieve and deny the very existence of the devil. When the world was at last aroused from the nightmare of superstition, and emerged from the Dark Ages, a trumpery devil with horns and hoofs, smelling of sulphur, and spitting fire, was no longer calculated to frighten the people; and having discarded this absurdity, they were then ready to go to the other extreme, and deny the existence of all unseen powers of evil. Thus they were prepared to become Satan's dupes and prey.

From this, it can be plainly discerned that the entire devilism of the Dark Ages, with its horns, hoofs, pitchforks, grid-irons, and imps who act as stokers of the furnaces of hell, is merely a device of the arch-deceiver himself, designed to delude people into a denial of his being, in order that they may be thrown off their guard, and the more easily deceived. This medieval devilism is utterly unknown to the Bible and to Christianity.

Discarding, then, these ridiculous views of a superstitious age, we are ready to listen to the explicit statements of the Bible. Here we are informed that Satan is able to appear to men in a character which is the exact opposite of his true character. "Satan himself is transformed into an angel of light." 2 Corinthians 11: 14.

Warned by this instruction, those who wish to guard themselves from the deceptions of the adversary of their souls

in this age will be on the lookout for manifestations of his power, not frightful, hideous, ludicrous, or grotesque, but manifestations in which truth will be so insidiously woven with error, and grace, courtesy, purity, and wisdom so mixed with impurity, immorality, and the antics of demons, as to lull suspicion, quiet apprehension, and prepare souls to be ensnared. In these things should be discerned the subtlety of the serpent,—the skill and cunning of the deceiver; for we may be certain that Satan will carefully guard himself, in these manifestations, from revealing anything that would shock the senses or awaken prejudice.

The close of the history of the world is to be marked by the ascendancy of Satan. When the archrebel against the government of God knows that he has but a short time, he will work "with all power and signs and lying wonders," inasmuch that, if it were possible, the very elect would be deceived. The cumulative wisdom and knowledge gained from six thousand years of experience in leading the human family into sin, are to be brought to bear by Satan upon the last generation of the human race, and especially upon the church of the living God.

In view of these facts, evidently if the last generation is to find any escape from the wiles of the devil, it must

have some knowledge of his work, of his origin, of his power, and of his personality. We shall have but little ground for hope if we are ignorant of his devices. Above all other periods in the history of the work of God on earth, the present is one when there is imperative need that the church be acquainted with the work of its great adversary.

The danger of the present hour is increased by the tendency which has appeared in the church in recent years to discredit the doctrine of the personality of the devil, and by the lightness with which the whole subject is treated when it is considered at all. Sermons upon the subject of Satan are very rare, and are received with incredulous smiles, as if the subject were one for children only, and scarcely suitable for grown people.

But that this subject is of vital importance is evident from the fact that the character and work of the devil are constantly dwelt on in the Scriptures. (Continued on page 12)



"At the very beginning of the gospel of Christ, the devil is seen as the personal tempter of our Lord."

Said in Few Words

A Text and a Thought for Each Day in the Week

SUNDAY.—John 3: 16. "God gave—He did not surrender or sell His Son. Wonderful expression of His love!"

MONDAY.—John 8: 46. "Nineteen hundred years have rolled away, and skeptics of all races have failed before this challenge of Lord Jesus."

TUESDAY.—Luke 22: 22. "We may deny Him, forsake Him; but thank God, this sin of betrayal is not possible today!"

WEDNESDAY.—Mark 7: 5. "Christianity is not a question of water-washed hands, but of a blood-washed heart."

THURSDAY.—Matthew 9: 13. "No one can be helped by Christ who does not feel his need."

FRIDAY.—Matthew 2: 2. "To see His star is good, to see His face is better. Seek Him now!"

SABBATH.—1 Thessalonians 1: 10. "A coming Saviour or a coming wrath: which are you looking for?"

ERNEST LLOYD.

"Evolution" Misspelled

"FAITH cometh by hearing, and hearing by the word of God." How true, if the word of God is preached! But modern popular preaching inspires little faith in the hearers. In reality, the preaching of to-day is fast developing a race of skeptics.

Jesus said, "When the Son of man cometh, shall He find faith on the earth?" He realized that faith would be at a premium in the last days. The reason for this condition is plain. Men and women hear much of doubt, and little of the Word.

"Evolution" is misspelled. "Evolution," or perhaps "D-evil-ution," is more in harmony with the meaning of the term. Evolution was evolved from the devil himself. He sought to destroy faith in God, the Creator. Hence this destructive and repulsive theory.

VARNER J. JOHNS.

Predestination

WE should be careful not to confuse the terms "foreknowledge" with "predestination." There is no similarity in the terms; neither does one in any way depend upon the other.

To foreknow is to have previous knowledge of, while to predestine is to mark out.

God gives every individual the right to choose his own course. (Deuteronomy 30: 19.) His foreknowledge has no effect upon the choice that you or I will make.

God foresaw that sin would enter this world, and consequently He provided a means of escape for the repentant transgressors. (1 Peter 1: 20.) Had He been unable to foresee this, Eve would have been eternally lost, as her sin would have remained a spot forever upon the fair universe of God, there being no remedy provided at that time.

God is impartial. (Acts 10: 34.) He is not willing that any should perish.

In order to give all a fair chance, He warns them of the boundaries of every sin, declaring that He has predestinated every one to death who shall dare to go beyond those limits and remain there. (Genesis 2: 16, 17; 3: 24; Exodus 20: 3-17; Ezekiel 18: 20.)

All who choose to obey God and remain loyal to Him (Romans 11: 22) are destined to eternal life. (Colossians 3: 3; 1 John 5: 12.) Nothing can interfere with their salvation. (John 10: 28, 29.)

As God pleaded with Israel to repent, it stands to reason that their destiny was not previously sealed. (Romans 9: 31-33; Ezekiel 18: 31; Jeremiah 3: 1-14.)

Since all are sinners, all are called to repentance. (Matthew 9: 13; Romans 3: 23.)

If the destiny of every individual is fixed, why should the sinner's repentance cause joy among the angels of heaven? (Luke 15: 7.)

While we are free to sow as we choose, yet we will assuredly reap of the same seed. (Galatians 6: 7, 8.)

Those who will be saved will take sufficient interest in their own salvation to lay a good foundation in spiritual things (1 Timothy 6: 19) and to make their "calling and election sure" (2 Peter 1: 10).

Therefore man's eternal destiny rests within his own hands.

MABEL CORINNE CRAKER THOMPSON.

Progress is Life

A PERSON in a rowboat on a swift-flowing stream will find it impossible to remain still. So long as he is working diligently, pulling at the oars, he can stem the current and force his boat up the river; but the moment he ceases to work, he will find himself, not standing still, but floating downward with the current. His only hope is to "bend to the oars." He cannot remain still.

Thus it is in our Christian life. There is no such thing as standing still. We must work diligently in order to stem the tide of evil and move onward and upward. The moment we cease to work for others, we will not stand still, as some imagine, but will begin to drift with the current. We may not notice it at first, but we will nevertheless surely drift downward. Our only hope of making progress in the Christian life lies in our working for the salvation of others.

N. P. NEILSEN.

Life's Shadows Brightened

WHEN everything seems to go wrong, when the heart is heavy with grief, when we feel that there is none to love or sympathize with us, and the soul sinks in deep despair, then is the time when we should turn to God's holy Book for the comfort that the world cannot give. Listen to the voice of Him who only can cheer, relieve, and strengthen the bereft soul: "Come unto Me, all ye that labor and are heavy laden, and I will give you

rest." Matthew 11: 28. It is the load of sin that has sorrowed the heart, for sin is the origin of all sorrow.

With an intense thirst for relief, we search the sacred pages. We read how Moses for forty years patiently bore with the murmurings of Israel, who were almost ready to stone him, appoint another leader, and return to Egypt; how David wept for his wayward son Absalom; of Job's loss of property and his bodily affliction; how his brethren accused him of evil, and even his wife forsook him. As we weigh the trials and afflictions of these worthy men in the scale with our troubles, how light ours seem!

It is when we are in trouble that we are tempted to distrust God. The tempter magnifies our trials and deepens our grief. He hopes to dishearten us and break our hold upon God. If we would look beyond the darkness athwart our path, and meet him with the word of God, as Christ did, we could maintain a spirit of cheerfulness amid the severest tribulation.

E. HILLIARD.

Instantly Forgive

"I AM ready and willing to forgive him when he asks forgiveness." Did you ever hear that expression of the limit to which a Christian can go in manifesting a forgiving spirit? But suppose the offender never asks forgiveness. Will you drag around the weight of an unforgiving spirit through the years to come? You can't afford that. The psalmist sang, "Great peace have they which love Thy law: and *nothing shall offend them.*"

The secret of true forgiveness is, not only to forgive when confession is made, and not only without being asked, but to keep ready a shield of forgiveness which wards off every slight and hurt from ever reaching us. It is possible now to forgive the offense that may come your way to-morrow.

R. B. THURBER.

Essential to Heaven

"HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

The prophet John here gives a view of the coming of the Saviour, and the people who will be ready to greet Him in peace. They "keep the commandments of God, and the faith of Jesus." Surely none who teach that the commandments have been abolished can have a place among these people. The remnant people of God in the last days "keep the commandments," and teach others to do the same. Upon them, a great blessing has been pronounced. Reader, do you not desire this benediction to rest upon you? Then cast in your lot with those who, by the help of Jesus, are keeping the commandments of God.

M. N. CAMPBELL.

THE WILLFULLY IGNORANT

BY ORVA LEE ICE

WHEN Jesus hung upon the cross, a martyr to truth, He said, "Father, forgive them; for they know not what they do." Following this example, Stephen sacrificed himself for truth, praying, "Lord, lay not this sin to their charge."

Truth has ever had its martyrology, and its persistent persecutor has been ignorance. The reason why truth is always on the scaffold and error on the throne is because the agency that brings about such a paradox is ignorance. Ignorance is a cross builder; rude and crude have been its actions,—cutting down the innocent, upholding injustice, —because it knew no better.

TO STOP A TRAIN

When Westinghouse had invented the air brake, he took his valuable patent to the president of the New York Central Railroad. Fumbling with his hat, and his eyes upon the floor, the bashful young man reluctantly said to the president, who had brusquely inquired his business, "Sir, I have an invention that will stop an express train in two lengths of it."

"Young man, you're a fool!" and the railroad head wheeled around in his chair to attend to more important business.

Fearful, yet confident of his discovery, the inventor went to another railroad man, who listened to him, and purchased his invention, and thereby profited, to the comfort of travelers to-day.

So it was in the days of Fulton and his steamboat, and the Wright brothers and their flying machine. So it was in the days of Christ. All through His career, He offered the great truth of life eternal for the dying world; yet He was crucified, and as Peter says (Acts 3: 17), we know it was because of ignorance that they did it.

PARDONABLE IGNORANCE

Gross as was this ignorance, yet it was pardonable. Paul says (Acts 17: 30), "The times of this ignorance God winked at;" and Jesus forgave them, and prayed the Father to forgive, for they were ignorant of what they did. Paul bound and cast many into prison, was a blasphemer and persecutor of Christ; yet he says, "I obtained mercy, because I did it ignorantly." 1 Timothy 1: 13.

Plain ignorance is blindness, and we are ever merciful to the blind. Simple ignorance is a child, and we are always patient with our children. And if we, with our earthly hearts, can tolerate and forgive such ignorance, surely the Father, who made our hearts, is full of mercy and ready to forgive.

Sheer ignorance—which merely kills the goose that lays the golden egg, and chops down the cherry tree with its new hatchet because it knows no better—is a child, "is blind, and cannot see afar off." But if ignorance is to be pitied because of its blindness, its elder brother is more to be pitied, in that he has eyes

and will not see, ears and will not hear. Ignorance we pardon; but *willing* ignorance—how can we? He sees the fire, and is warned of its heat, but rushes in and is burned. He sees the storm, and is warned of its tendency, yet is destroyed. He sees the railway and its warning sign, he hears the on-rushing cars, yet is crushed by their iron wheels. Willing ignorance! Is there such a person? Ah, his name is legion!

IGNORANT SCOFFERS

Peter says (2 Peter 3: 3, seq.): "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Jude agrees with Peter by saying that "there should be mockers in the last time, who should walk after their own ungodly lusts." Jude 18. The thought is that there would come scoffers who,



In the days of Fulton, men scoffed at his invention of the steamboat.

by making light of the doctrine of Christ's soon coming, would foretell that event. Truly, they have come, scouting the idea of the return of the Master. After presenting the glorious prophecies of the Lord's return, we have heard their taunting remarks,—"Why, my grandmother heard those people away back in her day, and Christ hasn't come yet." Now we recognize not only the fulfillment of the Word, but the ignorance of those who have not received the love of the truth that they might be saved. And do we also forgive them because they know not what they do? Peter says that in the last days there will be a class who are *willingly ignorant* (2 Peter 3: 5); and Paul says to Timothy (2 Timothy 4: 3, 4), "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth." Though they have ears, they will not hear. Though they hear the truth—hear the warning voice of prophecy—they will not be warned. Though they see the coming day of wrath, they will not prepare to meet that day. They are willingly ignorant. They have eyes, but *will* not see; ears, but *will* not hear.

Now the time comes when there will be two classes,—those who will be willingly ignorant, and those who will be saved; because "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. Every one is to hear the voice of warning. There will be no ignorant class finally. All will be fully warned. But those who "turn away their ears from the truth," cast themselves into the fiery furnace of God's wrath. There is a great difference between the ignorant who have not heard, and the ignorant who will not hear. God is not willing that any should perish; but the man who sees the pit, and is warned of God, yet casts himself into it, can blame none but himself.

ALL ARE WARNED

Willing ignorance is the unpardonable sin, because it will not accept pardon; walks in darkness, because it will not come to the light; endures the raging tempest, because it will not accept shelter in the time of storm; believes a lie, because it turns away its ears from the truth; starves on the husks of sin, because it will not partake of the bread of life; pays its own debt of sin, when Jesus has paid it all.

O Lord, give us honest hearts, willing in the day of Thy preparation; and though we are ignorant, forgive our unbelief, and prepare us for Thy soon-coming kingdom.

The Approaching Millennium

BY ELMER L. CARDEY

MANY religious leaders and their followers have been looking for a time to come in this world when the devil would be bound, when war would cease, and the world would be converted to Christ. Such an expectation is a wild dream, founded neither on past or present history, nor on divine revelation. St. Paul speaks thus on the subject: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 13. In other words, the wickedness in the world will continue right up to the second coming of Christ.

Christ said: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, . . . until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away." No one need mistake Christ's meaning here. As the antediluvians were drunk with pleasures and sins until the hour that the Flood came, so sin, pleasure seeking, war, and troubles will continue to the very time when Christ appears.

NO MILLENNIUM OF PEACE

The present-day outlook precludes the possibility of a near time of peace and safety. Three fourths of the world is now at war. The animosities here engendered will not be put down in a generation. Two thirds of the human race cannot be turned from peace to the business of war, and then suddenly return to peace and find things the same. If the war should stop now, the coming generation must groan under the heavy

burden of taxation even more than we have. A black wave of starvation is silently creeping over one half of the world. War brings famine, famine brings pestilence. Though the world is bleeding to death, the greed of man is not lessened. There will be no millennium this side of the coming of Jesus.

There can be no doubt that the great, overruling question of this war has come to be, whether autocracy or democracy shall obtain in this world; whether we shall bequeath to our children the rule of the iron hand of an autocrat, made doubly hard by the triumph of a military caste, or whether they shall be allowed to enjoy the blessings of free institutions as found in democratic governments.

A sort of religious halo has been thrown around the word "democracy," and this would all be very well if there were nothing better in store for the human family. But the glorious truth is that Jesus Christ has bequeathed to this world an eternal kingdom of peace and good will, with Himself as ruler, after the kingdoms of this world have been completely wiped out and destroyed. (Daniel 2:40-44.) No form of human government can or ever will bring a millennium of peace and safety, as is commonly expected. The coming of Christ will bring an entirely new order of things.

DESOLATION DURING MILLENNIUM

We are told that when the Lord does come, the great and the small of this world who have not made God their trust, will seek to hide from the wrath of the Lamb, and that they will be killed by the brightness of His coming. (Revelation 6:14-17; 2 Thessalonians 2:8; Revelation 1:7.) Not only this, but all the Bible prophets testify that the second coming of Christ will cause the complete overthrow of everything in this world. The cities will be broken down, the wicked living will be killed, the righteous living and the righteous dead will be caught up to meet the Lord in the air, and the earth will be left in a chaotic condition. Please read Jeremiah 4:23-26; 1 Thessalonians 4:13-17; and Isaiah 24:17-23.

The word "millennium" is taken from two Latin words meaning one thousand years. The term "one thousand years" appears in the Bible only in Revelation 20, and there but five times. In every case, it refers to the great final conflict between the forces of evil and the forces of good. Satan is bound and cast into the bottomless pit, there to remain during the one thousand years.

Where is the bottomless pit? one may ask. According to the texts already mentioned, this world will be that pit during the millennium. It is not a very desirable place for one to remain in. Verse 4 of Revelation 20 says that during this period, the righteous of all ages will be in heaven with Jesus, in the place He has gone to prepare. (John 14:1-3.) As the thousand years close, Satan is loosed out of his prison, by the resurrection of the wicked. Then the new Jerusalem descends from heaven to the earth; and as the hosts of Satan encompass the camp of the saints, fire comes down from God and devours them. This is

the second death. (Revelation 20:5-15 and 21:1, 2.)

Then the universe will be clean; and forever after, this world will be the home of the saved (Revelation 22 and 2 Peter 3:9-13.) There will be no more the roar of cannon, no more the marching of vast armies preparing for battle,

no more rivers of blood flowing to appease the god of war. The outlook to-day may be dark for the one without the Christian's hope; but it is very bright indeed for him who is able to see through the darkness and behold Christ coming soon to establish His kingdom of peace and love.

Is There Pardon After Death?

BY ALLEN WALKER

IN a former article, we attempted to prove that it is possible for men to seek after and find the true God wherever they may be located in this world, and that because of this, Jehovah made no provisions, in the plan of salvation, for repentance beyond the grave.

HOPE CUT OFF

The Bible teaches us, in Ecclesiastes 9:4, that "to him that is joined to all the living there is hope." Then certainly their hope is cut off when they pass into the grave with their sins unpardoned. This truth is confirmed by the clear word in Isaiah 38:18: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth."

All who have died with their sins unpardoned are classed among the unjust. And theirs will be "the resurrection of damnation." John 5:29. The word "damnation" in this text is from the Greek word *krisis*, and is translated "condemnation" in John 3:19; 5:24; and James 5:12. Again we read, in Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Only those who come up in the first resurrection will escape the second death, and those who come up in the first resurrection are described as being "holy."

The sinner who goes into the grave with his sins unpardoned, cannot be classed with this "holy" class. All who are not among this holy class will suffer the second death. Therefore all who go down into the grave unholy, will never be pardoned, and must come forth to a resurrection of condemnation.

NO CHANCE TO SIN

Revelation 2:11 states, "He that overcometh shall not be hurt of the second death." The word "overcometh" implies a conflict and victory. To immortalize those who had not overcome sin, and give them a place in the kingdom of God, would be unsafe. There would be grave danger of introducing the history of sin all over again. To prevent this, the second death will be meted out to all who do not overcome.

The system of theology that teaches probation after death, also teaches that during this future probation, the devil will be prohibited by divine power from tempting any who are yielding to his temptations in this present life. It is claimed that if they desired to drink intoxicants, it would not be possible to indulge that evil desire, because there will be no strong drink obtainable. Other degraded passions which they indulged

in this present life, that caused them to die under condemnation, cannot be indulged during this (supposed) future probation, because the opportunity will be denied them. It is claimed that under these conditions, the wicked will learn righteousness and develop characters that will merit eternal life.

We fail to see how there could be either conflict or victory under such arrangements. The promise of escape from the second death is "to him that overcometh." If the possibilities of doing wrong are removed, there will be no means of test.

THE CONQUERING OVERCOMER

It is by meeting and conquering the powers of darkness that we overcome and have our character tested. In James 1:12 we read, "Blessed is the man that endureth temptation: for when he is tried [tested], he shall receive the crown of life, which the Lord hath promised to them that love Him." Only those who stand the test will be entitled to the crown of life. Job said, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Job 23:10.

These and other texts are sufficient to prove that there can be no overcoming victory apart from active conflict, and all who fail to overcome must die the second death.

The resurrection of the wicked will not take place before the second coming of Christ. Before He comes, the decree goes forth: "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. 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. When this decree goes forth, the destiny of "every man" is settled for all eternity. This decree goes into effect before either class is resurrected. This in itself proves that pardon beyond the grave is not provided for in the plan of salvation.

We should try to give not only half as much again, but at least twice as often as we have most of us hitherto given. The gospel of the glory of the blessed God is committed to our trust. We are overshadowed with the Shekinah cloud of everlasting joy—the joy of God. We are the heralds of the glad tidings of pardon and peace, of grace and glory. We labor on, but we shall have all eternity wherein to rest.—*Edward Bickersteth, bishop of Exeter.*

Are Seventh-Day Adventists "Pro-German"?

BY MILTON C. WILCOX

THAT is the implied charge of our contemporary, the *Christian Statesman*, in its issue of April, in an article by Dr. James S. McGaw, the general field secretary of the National Reform Association. This is the title of his article:

"Pro-German Support of Seventh-Day Adventism. Dangerous Note of Disloyalty Detected."

Here are sample charges:

1. "That Adventism seems to be pro-German takes color from at least the fact that they are filling their magazines with the idea that the kaiser is not the beast of Revelation."

2. "The fact that Germans who are strongly pro-German are easily reached by Adventists."

3. "The most active foe of the laboring man in his demand for a day of rest is a sect known as the Seventh-day Adventists, Judaizing secularists who are out of harmony and sympathy with the genius of our American republic."

4. Dr. McGaw quotes Dr. Gamble as saying, in answer to "where the Adventists secured their money," "A great deal comes from the saloons, the gamblers, and all the rest of the underworld who are financially interested in the defeat of Christian law."

EMPHATICALLY DENIED

Having known the work of the "National Reformers," and also that of Seventh-day Adventists, for more than a third of a century, and by record even longer, I wish to deny categorically and emphatically the above charges, expressed or implied.

1. Old-time Protestants have never had much question as to the application of the prophecy of Revelation 13; and in a general way, we have stood with them. We never thought the silly, fanciful application to the kaiser worthy of the dignity of extended space either to deny or to affirm.

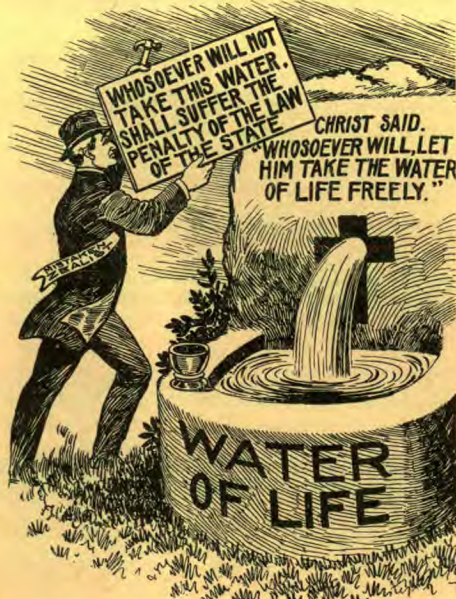
2. Seventh-day Adventists are endeavoring to carry out the gospel commission of Christ, to preach the good tidings of salvation to every creature. They would be false to their Master did they not warn and entreat all sinners and come to Christ. It is easy to believe that pro-Germans would be represented in this class, and surely all Christian Americans ought to rejoice in the conversion of their enemies. By this method, an enemy is won and a friend is found. Jesus prayed for those who nailed Him to the cross. Yet we have never heard of any pro-Germans that were easily reached, or of any number who had joined Seventh-day Adventists. We hope many will be converted, but there are not enough as yet to warrant special mention. So much for the second "fact."

3. Because the National Reformers' "civil Sabbath" has not been swallowed

whole by the laboring man, somebody must be to blame; and who so likely as the Seventh-day Adventists, who oppose Sunday laws? And so they reason.

WOULD COMPEL AND COERCE

Now the laboring man is distinctly and decidedly in the majority in this country. If he wants a legal day of rest, he can get it. In fact, every man who wants a day of rest, generally speaking, can have it every week if he decides for that, and there is no law to hinder him. He no more needs a "National Reform" law to get his weekly day of rest than he needs a law to get a hygienic break-



Freedom of the will and the conscience, and the power of choice, are the heaven-born prerogatives of the Christian. Religious-legislation sympathizers would sweep this aside, and make force the converting agency.

fast or a properly fitting pair of boots. What Dr. McGaw and other National Reformers want is a Sunday law that will do the utterly unchristian, un-American thing of compelling a man to rest whether he wants to do so or not.

But this is (a) unchristian, because the very genius of Christianity is, on the propaganda side, *persuasion*, and on the part of the individual, *liberty of choice*. "Come," "entreat," "persuade," "choose," are gospel words. "Knowing therefore the terror of the Lord," says the apostle, "we persuade men." 2 Corinthians 5:11. "We then, as workers together with Him, beseech you." 2 Corinthians 6:1. "I beseech you as strangers and pilgrims." 1 Peter 2:11. "Come unto Me," says Jesus. Matthew 11:28.

But the *modus operandi* of the *Christian Statesman's* National Reform scheme is to coerce, compel. It leaves no place for conscience; or if it does, one class must buy National Reform toler-

ance by paying a tax of 16% per cent. That is to say, if the Christian Sabbath keeper or the conscientious Jew has observed, as conscience dictates, the seventh day, he must also observe the first day as a recognition of the overlordship, not of Christ, but of the union of religion with the state, for which the *Christian Statesman* stands. To yield is to play the hypocrite; and to ask permission, at least, to work six days a week, is to invite persecution. This is the sort of Christianity for which the National Reform movement stands. It is the sort that demanded the death of the Christ, and preëminently flourished through the Dark Ages. The principle is evil and only evil; and if accepted, it leads men to do demons' work. It has no place in Christianity.

"I JUDGE HIM NOT"

(b) And the teaching of Christ is that the person so entreated, besought, persuaded, may choose or refuse. Hear the words of Jesus: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

But our National Reform friends are unwilling to wait God's clear judgment of the last day, and so assume powers and prerogatives that our Lord repudiated. "Not," says the apostle Paul, "that we have dominion [lordship] over your faith, but are helpers of your joy: for by faith ye stand."

"The genius of our American republic," in the National Reform view, is what they want to make it. For years, they have clamored for an amendment to the constitution, making the nation "Christian." To them, this is essential. What Paul addresses to the individual as a work of faith—"Put ye on the Lord Jesus Christ"—the *Christian Statesman* would do by law. In the issue above noted, it says editorially, "One way for America to put on the Lord Jesus Christ more fully would be for Congress to immediately pass the pending Christian amendment."

CHRISTIAN AND THE INQUISITION

Never a greater fallacy perverted Christianity. Spain was "Christian" by law all the while the Inquisition flourished. And every country in Europe was "Christian" by law during the persecutions of the Dark Ages, when many of "the whitest of the saints of God" perished by the decision of this "Christianity" by law which the National Reformers would endeavor to impose upon free America. Germany is "Christian" by law, and the kaiser is acting as agent for God instead of the people, as National Reformism would have our president, governors, and judges act.

THEY FIGHT THE SALOON

4. The last charge we notice by Dr. McGaw, he quotes from one of his lieutenants; and it is false, as every one knows who is acquainted with the liberality of the people attacked. There are no stancher fighters of the saloons and all that the saloons stand for than the

people named. But all articles such as that of Dr. McGaw belong to the church-and-state system.

Seventh-day Adventists are loyal to their government. They are doing faithful work for the Red Cross and the Food Conservation everywhere, they have taken Liberty Bonds in generous quantities, and their young men are found in the army cantonments throughout the country.

Thank God, America still stands by her charter principles expressed in the Declaration of Independence and her

great constitution, within which there can be no union of church and state, no church dogmas enforced by law, no discrimination on account of religion among or between loyal, devoted Americans. For the recognition of those principles, we honor our noble president and vice president, and do all in our power to serve our country and our fellow man.

May the great republic of the West ever stand against the very inception of the principles of tyranny in church and state, and for the highest, truest liberties of humanity.

What Constitutes the True Israel

A Bible Study

By R. S. OWEN

1. As Jacob took hold of the angel by faith, what change was made in his name?

"He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Genesis 32: 28.

2. Define the word "Israel" in the light of this text.

One who prevails with God by faith.

3. How did Jesus describe a true Israelite?

"Behold an Israelite indeed, in whom is no guile!" John 1: 47.

4. Are all who bear the name, true Israelites?

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." Romans 9: 6.

5. Who are counted in the line of the true Israel?

"Neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9: 7, 8.

6. Who are the children of promise?

"Now we, brethren, as Isaac was, are the children of promise." Galatians 4: 28.

7. How are true Israelites, or the seed of Abraham, defined by Paul?

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 29.

8. How are they addressed by James in his general epistle?

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1: 1.

9. In the beautiful city whose foundation stones bear the names of the twelve apostles, what names are written on the gates?

"The names of the twelve tribes of the children of Israel." Revelation 21: 12.

10. Give the names of the twelve tribes of true Israel.

Juda, Reuben, Gad, Aser, Nephtholim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin. See Revelation 7: 4-8.

NOTE.—It will be observed that in this list, we find no tribe of Ephraim nor of Dan, while here appear the names of Joseph and Levi, which are not found in the list to whom was divided the earthly Canaan. Ephraim and Dan doubtless lost their inheritance because they became the leading tribes in idol worship. The temple service in the earthly Canaan was given to Levi, but that service having ceased, he comes in and takes his portion in the heavenly inheritance. And Joseph gets the double portion promised him, in one portion to himself and one to his son Manasses.

11. How is the remnant of Israel in Elijah's day described?

"I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19: 18.

12. After referring to the above, what does Paul say of the remnant of true Israel in his day?

"Even so then at this present time also there is a remnant according to the election of grace." Romans 11: 5.

13. How is this remnant described by Zephaniah?

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zephaniah 3: 13.

14. How many are sealed out of the twelve tribes?

"I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7: 4.

15. What view is given of this sealed remnant?

"I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. . . . And in their mouth was found no guile: for they were without fault before the throne of God." Revelation 14: 1, 5.

16. How many kinds of branches does Paul mention in representing Israel as a good olive tree?

Natural branches, or those who are Israelites by birth; and the wild olive branches, grafted into the tree of Israel—that is, gentiles by birth. See Romans 11: 16, 17, 24.

17. What forms and keeps the connection between Christ as the root, and both of these classes of branches?

"Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Romans 11: 20.

18. If a branch is broken off by unbelief, can it be grafted in again?

"They also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Romans 11: 23.

19. How does God consider both Jew and gentile who are not in Christ?

"God hath concluded them all in unbelief, that He might have mercy upon all." Romans 11: 32.

20. What will be the result to all who are grafted and stand by faith in the good olive tree?

"So all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." Romans 11: 26.

21. With whom is the new covenant to be made?

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jeremiah 31: 31.

22. What will be written on the hearts of all who take hold of the new covenant by faith?

"This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Hebrews 10: 16, 17.

23. How is the remnant of the church described?

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17.

24. What will they be permitted to do?

"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.

NOTE.—Thus we find that whether Jew or gentile, we become Israelites by faith in Christ, and Christ will then write the commandments of God in our hearts. This will give us a right to the tree of life, and make us members of the twelve tribes of Israel, and each one of us will be permitted to pass through a gate over which is written the name of one of these tribes. God, in His infinite wisdom, assigns us each a place, not ignoring our associations in this life. See Psalm 87: 4-6.

FULFILLED prophecy is the great howitzer that has sent its forty-two centimeter shell of living, cutting, and unimpeachable truth into the intrenchments of higher criticism, infidelity, skepticism, and all the other isms, and blown their argumentative bulwarks into "chaff of the summer threshing floor."

A. E. HAGEN.

Security, Needs, and Opportunities in Country Life

By DANIEL H. KRESS, M. D.

BACK to the soil, is the call of the hour. In all highly civilized countries, there are many consumers as compared with the number of producers.

All countries were largely or solely rural at their beginning. Each family cultivated its own little patch of land, and was practically independent of every other as far as the actual necessities of life were concerned. The habits of the people were simple and natural, and their wants few. As time advanced, however, families began to huddle together and form small centers, depending more upon their rural neighbors for food. Out of these villages and towns grew the modern city, with its millions of population. In these cities, the cultivation of soil is out of the question. All are consumers. They are wholly dependent upon the rural population for sustenance.

During the past decade or two, there has been a mad rush from the country into the city. Young men and women are not content to live upon the farms; life in the country is too quiet for them; and the prospects of rising to honor, fame, and wealth in the city are too exciting. Rural districts are being forsaken. This means that consumers are increasing out of all proportion to producers. The high cost of living is due chiefly to this increase on the one hand and decrease on the other.

ROBBING EARTH'S ACREAGE

Much of the land that is under cultivation, unfortunately does not supply food. In America, for instance, there are 7,500,000 acres of land devoted to the growth of grain that is utilized in the making of alcoholic beverages. Three hundred thousand farmers are employed in producing this grain. It is estimated that over one million men are engaged in, and derive their support from, the liquor traffic. None of these can be termed producers. They are consumers and destroyers.

In addition to this, 1,500,000 acres of land are given to the cultivation of tobacco. Over two hundred thousand workers are employed in its production and manufacture, and there are possibly one million able-bodied men and women who derive their support wholly from the tobacco trade. None of these can be classed as producers. They produce to destroy life, not to supply its needs. Could the nine million acres of good land that are now cultivated in the production of that which poisons the race, be utilized for the production of food, and could this great army of consumers become actual producers, it would go a long way toward making up the scarcity of food. This is a matter that will have to receive serious consideration by the government in the very near future.

In America, there has existed no shortage of food. There has been enough to supply the needs of all who are able and willing to pay the high prices. The

high prices of foods are due to the increasing demands made upon America by countries where an actual food shortage exists, and to the incentive this affords to speculation.

There exists an actual shortage of foods in the countries of Europe now engaged in war. Even before the war was precipitated, Great Britain was only one fifth self-supporting. Four fifths of her foods were imported. The war has



The hoe as well as the gun is a factor of prime importance for the successful prosecution of this war.

interfered with the production of the one fifth, and has also interfered with the importation of foods. We can scarcely appreciate the seriousness of the present situation in Great Britain. Germany has never been quite so dependent upon other countries for her food supplies. Before the war began, she was four fifths self-supporting; only one fifth of her food supplies were imported. Her people in the cities were given to excesses. The cutting down of the food supplies by one fifth made her practically self-supporting; and as a result, the health of her people was improved. But as the war has continued, and her man power has been more and more drawn away from the soil, she too has been reduced to a condition of dependency. At

present, there exists an actual food famine in all the European countries involved in this war; and in fact, others are suffering from food shortage as a consequence of the war.

Twelve million men have been sacrificed on the field of battle so far. Seven million of them have been killed, and five million have been disabled and are now dependents. There are engaged in the present conflict over thirty-five million men. For every man at the front, it is estimated, four are needed at the rear for his support while he is in active warfare. This means that upwards of 150,000,000 men and women in Europe have been withdrawn from normal productive channels during the past four years. This explains the extreme food shortage and threatened famine in Europe. As the war continues, the conditions will become worse: it will become a war of starvation.

AMERICA'S FARMS FARMERLESS

In America, as stated before, there has not been an actual food shortage; but as we get deeper into the conflict, our experience as a nation will be similar to that of other nations. Already farmers are perplexed to know how to carry forward their work. Their sons and servants are taken from them. In some of the Western cornfields, one lone farmer with his team could a few months ago be seen on many a farm, attempting to gather the corn. It looked like, and in fact it was, a discouraging and hopeless task. Much of the corn had to be left in the fields.

During this year, two million men are to be sent abroad to aid the allies, and as many more will have to remain in training constantly at home. This means the withdrawal of four million men from normal, and many of them from productive channels. If, as is estimated, for every man at the front, four are needed at the rear for his support, it will imply the withdrawal of sixteen million additional men and women from normal channels. Of this twenty million, many are producers. If the war continues, we shall unquestionably experience a world food famine. It cannot be avoided.

MEN AND SEERS CONCUR

There is no possibility that permanent peace among the nations involved will be brought about. It seems, viewing it from any angle we may, that we cannot hope for peace. Those best acquainted with the situation take this view. Lord Northcliffe, in considering the situation as it now exists, said a few months ago, that the war "may stop for three or four or six months, but it will burst out like a half smothered forest fire. *It must be brought to a finish.*" In this, he expressed the feelings of others who have carefully observed the existing national and international conditions.

General Skugarowski, a leader in Russia, said: "It is impossible to predict now the outcome of the present war; but nevertheless, we can readily picture in our minds what the next war will be like. It will follow directly on the heels of the present conflict. *That coming war will surpass the present in frightfulness; in fact, the present conflict will be child's play compared with what can be expected in the next war.*"

I am quoting these men not because I regard them as authoritative, but merely to show their viewpoint, and because their viewpoint harmonizes with the predictions made by prophets and seers of old. We are not justified in looking forward to a peaceful settlement and agreement among the nations. The Bible holds forth no such encouragement. Nations are in this warfare to fight to a finish. Conditions exist over which men seem to have no control, which make peace impossible. Upon the earth there is "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.

Jesus holds forth no encouragement as to a lasting settlement between the nations. He does not lead us to look for a time of universal peace following the present national and international upheaval. In reply to the question, "What shall be the sign of Thy coming, and of the end of the world?" He said, "Take heed that no man deceive you." He then gave signs by which men might be kept from being deceived: "Nation

shall rise against nation, and kingdom against kingdom: and there shall be famines . . . in divers places." Matthew 24:3, 7. He did not say that all these are indications that nations are coming to the point where they will be willing to lay down arms, and the reign of peace will be ushered in. He said, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines . . . in divers places." "All these," said He, "are the beginning of sorrows." Verses 7, 8.

War and famine are merely the *beginning* of sorrows. No one need be deceived by the peace and safety cry. "When they shall say, Peace and safety; then sudden destruction cometh upon them." There will be a little lull, but enduring peace cannot come until the King of peace comes to take to Himself His right to reign. So long as the world continues, matters will grow worse; and in view of this, it would be well to flee from the doomed cities as did Lot. A little home in the country, with a few acres of land, would make families independent, and would enable them to assist in supplying the world's food needs in the near future. Never has there been a time when the call has been more urgent than now, "Back to the soil."

'from the tree of life' (2:7); to lose the 'crown of life' (verse 10); to 'be hurt of the second death' (verse 11); to 'be killed with death' (verse 23, the strongest expression to denote absolute extinction); to be 'broken to shivers as a potter's vessel' (verse 27); to have their 'names blotted from the book of life' (3:5). Again, at the close of the book, we are told that 'whosoever was not found written in the book of life was cast into the lake of fire' (20:15). This 'lake of fire' is in the preceding verse called 'the second death.' Into this lake are cast death and hades, assuredly not to give the idea that *they* were to exist there forever, but that they were *put an end to*, so that henceforth there was to be 'no more death.' The 'last enemy is destroyed' or 'done away.'

"The description of future punishment as 'the second death' determines the question as to the general nature of the penalty. As already remarked, there cannot be a 'second' of anything unless it be at least of the same genus as the *first*. If we say a second *house*, there must have been a first *house*, and not a first tree. If there be a first and a second death, there must be a generic likeness between them. There would be no likeness whatever between death as threatened to Adam, or death as men suffer it here, and the everlasting torment of a living body and soul united in immortality. Such a doom would not, we may venture to affirm, have been called, by any writer, a second *death*. But there is a strong likeness between the first dissolution of humanity and the second 'destruction of body and soul' in gehenna hereafter. Such a doom in the lake of fire might well be termed the second death. That which 'the lake of fire,' the instrument of divine vengeance, effects for 'death and hades,' namely, to put an end to them, it will effect on wicked men—it will 'utterly destroy' them.

NO LAKE OF ENDLESS FIRE

"We conclude, therefore, that the passages in question in Revelation 14, 19, and 20, delivered in the symbolic language of prophecy, must be interpreted so as to accord with these facts."

With this view of the question, the word of God harmonizes throughout; for as stated in the foregoing extract, the Bible plainly teaches that death, not life in misery, awaits those who die without hope. The Lord does not propose to perpetuate sin. He had made no provision in the great plan of redemption, for a lake of lurid fire and brimstone somewhere on the outskirts of creation, in which the devil and millions of fallen angels and damned souls will weep and wail and curse and blaspheme God through all the ages so long as God Himself shall exist. No such horrible blot as this will remain as a reminder of sin.

But speaking of the wicked, the prophet says: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." Isaiah 47:14.

The psalmist says: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "But the wicked

(Continued on page 15)

Tormented Forever and Ever

BY GEORGE B. THOMPSON

SOME expressions found in the book of Revelation are frequently brought forward by the advocates of the doctrine of the eternal torture of the wicked in the flames of an endless hell. Of those who worship the beast and his image, it is said that "the smoke of their torment ascendeth up forever and ever." Revelation 14:11. Again, speaking of the final destruction of sin and its originator, the revelator says:

"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Revelation 20:10.

Candor compels us to concede that these texts are susceptible of some such construction. "Tormented forever and ever," and "the smoke of their torment ascendeth forever," are strong expressions. But while the term "forever and ever" may mean a period of endless duration, it does not necessarily mean this, nor does its use in the Scriptures always imply endless duration. One writer quite correctly says:

NOT NECESSARILY ENDLESS

"The terms of duration here used are those which beyond doubt often signify endless duration. It is also certain that they and their Hebrew parallels are often used to signify long but limited duration, as when the Mosaic institutions are said to be 'forever.'"—"Life in Christ," page 409.

Another instance where the Hebrew term evidently has a limited duration is in Exodus 21:2-6: "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free

for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever."

The expression "serve him forever" did not of course mean to all eternity, as none of these Hebrew servants are living now; but it meant as *long as the servant should live*. In this instance, it meant a *lifetime*.

LIMITED DURATION

Other instances might be cited. But as the term "forever and ever" is used in the Scriptures to express *limited duration*, why may it not be so used here, especially when the teaching of the Scriptures demands that it be so understood that the Word may not be arrayed against itself?

On this question, another writer has offered the following observations:

"The Apocalypse, like other books, is best interpreted, first by the rule of its less obscure portions, and next, by careful comparison of the more ancient prophecies on whose pattern it is framed. From other portions of it, and those the least loaded with prophetic symbol, we learn directly, or indirectly, that the doom of wicked men is to be excluded



EDITORIAL



A. O. TAIT

EDITORS

L. E. FROMM

WRITTEN FOR TO-DAY

THE book of Daniel was specially written for those living at the time of the end. This is suggested more than once in the book itself; and the statement is expressly made toward the close of the book, "The words are closed up and sealed till the time of the end." Daniel 12: 9.

This book of Daniel contains some things that may be somewhat difficult of understanding; but its main lines of prophecy are so clear and simple that even a child may understand them. And they all center in this generation in which we are living.

This prophecy reaches its grand climax in the standing up of Michael, which is Christ. That is, Christ rises up from His mediatorial throne, to be clothed with His power as King of kings, and Lord of lords, preparatory to His coming.

And the verse in this prophecy of Daniel which tells of the standing up of Michael, also informs us that "there shall be a time of trouble, such as never was since there was a nation even to that same time." And this same verse furthermore affirms that "at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12: 1.

On every hand, we hear it affirmed that the world has never passed through such times of trouble and distress as it is passing through to-day. Everything points to the fact that we are in the beginning of that great "time of trouble, such as never was since there was a nation."

But do not overlook the fact that we may have our names written in the "book," and that we may be delivered from this time of trouble, and be ready for the eternal joys that are brought to us at the coming of Christ.

Go to the feet of Jesus, and surrender every sin, so that you may learn to know of the joy of His coming, and be ready to hail Him when He appears.

COMING AGAIN

"If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3.

The assurance of Jesus that He "will come again" is one of the richest and clearest promises in the divine Book; and He has given numerous prophecies and signs by which we may know when His coming is near.

Have you heard these prophecies presented from the inspired Book? Have you considered the signs which the Master so clearly foretold were to precede His coming?

As you have heard these prophecies and signs of His coming, have you not felt a strong, clear conviction in your soul that you were listening to the truth of the infinite God?

This deep conviction comes to you through the agency of the divine Spirit of your heavenly Father. This Spirit power that is acting upon your mind and heart through the divine Word is the strongest evidence God can give of His desire and ability to save you. These deep convictions are the wooings of infinite love. Do not turn them aside. This is the effort of the loving heavenly Father to guide you into the light of eternal life and eternal day.

SELF-EXALTATION and righteousness cannot go hand in hand. "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2: 4. The soul that

vaunts itself cannot be upright. Uprightness—real righteousness—and the inflation of self cannot exist in the same individual at the same time. The two things are utterly incompatible.

WHAT EYES DO WE USE?

THERE are eyes so clear and strong, so all-sufficient, that they pierce the future with the same undimmed vision with which they behold the present.

Through the prophet Isaiah, our God declares: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46: 9, 10.

As we study the predictions made through the prophets and the apostles by our Father in heaven, we find that they tell us of the time of trouble such as never before occurred since there was a nation. They tell us of the time when men would be filled with perplexity and despair as they look upon the things that are coming upon the earth.

But we should not stop with this picture presented through the divine prophet. Not only does he tell us of these times of trouble and despair, but invariably are we pointed forward to the great outcome.

For instance, in the thirteenth and fourteenth chapters of Revelation, there is given a picture of the "beast" and his "image," and of the conflict that the children of God will have with these apostate powers. But the fifteenth chapter opens with a vision of "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," standing "on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

All through the book of Revelation, we are told of the disasters and the distresses through which the world would pass. We are told of the conflict that the church of Christ would encounter. But the two closing chapters of this book are reserved for the purpose of giving their sublime and heart-cheering descriptions of the "new heavens" and the "new earth," and all the joys that shall attend those who have gained the victory and who will stand in the glorious estate of the redeemed.

So as we behold the present, with its calamitous conditions, and as we look out upon the future, with all that it portends, our state of mind will depend wholly upon the eyes through which we are looking. If we are looking through the mere speculations of the human, we may see only that which will create darkness and despair. But if we are looking through the eyes of Him who looks into the future, and who, through His prophet, has opened up that future so gloriously before us, we are filled with cheer, our hearts are comforted, and we are longing for the climax, the second coming of Christ.

Each one should avail himself of the clear-visioned eyesight of the prophet. We should behold the future in the visions that are so abundantly given by our heavenly Father.



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LIVING PERPENDICULARLY

On the walls of the world, the Italian soldiers are fighting for their country. Upon the sides of these precipitous heights, the soldiers build their mansions; and under such conditions, carpentry is a delicate task.

Ellen Haskins' Reasons for Not Eating Flesh

BY MARGARET WRIGHT-LOCKE

"OH, but won't you, Ellen? Ever since I entertained the ladies of the missionary society when you were here before, different ones have asked me why you do not eat meat, and why you never use tea nor coffee, and how you ever keep so healthy and well and rosy-cheeked. You and Will are the pictures of health, you know. Now, please don't say no. I'll invite them to come to-morrow evening if you will give them a little talk on 'health reform,' as you call it."

"Well, dear," replied Mrs. Haskins, laughingly, as her cousin persistently entreated, "I'll do my best, though I'm not fluent of speech."

"You're a dear, Ellen; and we will have refreshments—'health reform' style, if you will show me how to fix things up. I'm getting to be quite an enthusiast over it myself since Rob has left off coffee drinking and has lost those terrible sick headaches to which he was subject so long."

MRS. HASKINS EXPLAINS

The next evening, after two of the young ladies had rendered a few vocal selections, Mrs. Haskins arose to speak to the little company gathered to hear the talk on "Why I Do Not Eat Flesh."

"When God created our first parents," began Mrs. Haskins, "He gave them everything conducive to their comfort and happiness. The Garden of Eden was a bower of beauteous vines and shrubbery, and never fading flowers. Naturally, the One who made all else perfect would give to man a perfect food; and to the pair in Eden He said, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.'

"Their drink was of the crystalline waters of the river, which never failed.

"But hear the words of Solomon, son of David: 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.' Our first parents had simple, wholesome, palatable food, which would have kept them upright spiritually, mentally, and physically. But they lusted after the forbidden fruit—the test of loyalty to their Creator; and ever since that first indulgence, the world has been seeking out 'many inventions' for the gratification of depraved appetites.

"On every supposedly well set table, in place of fruits, grains, nuts, and vegetables, the flesh of dead animals is the staple article of food; while tea and coffee are substituted for pure water.

CAUSE OF DEGENERACY

"Through sinful indulgence, man's uprightness has departed, and he has degenerated spiritually, mentally, and physically; and as Solomon says, 'All the labor of man is for his mouth, and yet the appetite is not filled.'

"Because of man's transgression of God's precepts, the sacrificial system was instituted. The only-begotten of the Father offered Himself as a ransom for the creatures He had fashioned after His own likeness. Until 'the fullness of time was come' when the Saviour of the world was to be 'born of a woman,' the slaying and burning of animals was to show faith in the great sacrifice that was to be made upon Calvary's cross.

"No license to make meat a part of the diet was given to man until after all vegetation had been destroyed by the flood of waters that killed every living thing save Noah, his family, and the animals with them in the ark. To these faithful souls was granted liberty to eat of any of the clean beasts until the earth should again bring forth vegetation, but with this permission was given a warning against eating the unclean beasts, or the blood, 'which is the life thereof.'

"Despite the goodness of God in preserving their fathers in the ark, Noah's descendants lived riotously upon flesh, until it became so common an article of diet among God's people, as well as among the heathen, that He rebuked them not, save when He desired to purify them for some special purpose.

DIET IN THE WILDERNESS

"When the Israelites were led from their Egyptian bondage, through the wilderness, their Leader desired to cleanse them 'from all filthiness of the flesh and spirit.' He gave them angels' food—manna rained down from heaven; but their fickle appetites, corrupted by the diet to which they had accustomed themselves, clamored for flesh, and they continued their murmurings until their desires were granted. But with the meat on which they surfeited, they also received 'leanness into their souls.'

"Not alone for their physical good did Jehovah take away their fleshpots, but because a flesh diet is not conducive to the heights of spirituality to which He desired His chosen ones to attain; and the lesson which He wished to impress upon His erring ones in sending a dullness of spiritual perception with the giving of the flesh food, was that the eating of flesh lessened their powers of discernment between good and evil.

"The prophet Daniel, when taken captive by Nebuchadnezzar, 'purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank,' although the king had appointed Daniel and his companions 'a daily provision' of his meat and drink.

"Daniel, fearing God, requested the one in authority over them to give them pulse (leguminous food, as peas, beans, and lentils) to eat, and water to drink. He desired that they be fed thus for ten days, and said, 'Then let our countenances be looked upon before thee, and the countenance of the children that eat of the

portion of the king's meat: and as thou seest, deal with thy servants.'

"Then we read that Melzar 'consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.'

"Daniel won; for we read further that 'Melzar took away the portion of their meat,' and during the three years in which these young captives were being prepared to stand before the king, they received pulse, according to their requests. And at the end of three years, it was found that God had bestowed more 'knowledge and skill in all learning and wisdom' upon these Hebrew children than on all the rest.

WISEST OF THEM ALL

"We read, 'In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.'

"Can we conscientiously slay to eat, when God has given us a better and more wholesome diet than animal flesh?

BURNED FOOD

"The late Dr. David Paulson said: 'Meat is partly burned food. It is nourishment plus ashes; and it is the ashes, the waste products, that I seriously object to, and that are responsible for a large share of the mischief produced by meat eating.' 'Contrary to the usual notion, the animal kingdom does not make any food at all. Every bit of nourishment there is in the earth to-day was created by plants. The plant kingdom reaches down, lays hold of the dead minerals, absorbs the gases from the air, and, aided by the moisture and wooed by the sunshine, builds up food. The animal consumes this plant food, burns up most of it, leaving the remainder, more or less burned, as muscle.'

"It takes about ten pounds of corn to make one pound of flesh. In other words, the animal, instead of making food, burns up about nine pounds to make one, and leaves a lot of ashes clinging even to this pound. The food that the animal eats is largely used in furnishing energy for its various activities, but a small part is stored away as muscle; and when we eat flesh, we are simply eating the original food made by the plant, plus the ashes made by the animal.'

"He says further: 'Several years ago, the editor of the *Journal of the American Medical Association*, which is the official medical publication for more than fifty thousand American doctors, wrote that it was time for physicians to recognize that there is nothing especially strengthening in a meat diet; that bread and butter comes nearer being an ideal food. And the most searching scientific investigations amply sustain these conclusions.'

DIET OF ATHLETES

"In the same tract, 'Shall We Eat Meat?' he says: 'Several years ago I attended a banquet in Chicago. The man at my side was the sporting editor of one of the leading Chicago dailies. As he observed that I did not eat meat, the conversation naturally turned on the merits of vegetarianism, and he said to me, 'Strangely enough, the long distance

bicycle man, the long distance walker, the long distance swimmer, the champion tennis player, are all vegetarians."

"In special tests of physical endurance of vegetarian *versus* meat-eating athletes, it has been many times proved that in the matter of endurance, the meat eaters cannot compete with those who abstain from all flesh foods.

"It is said that very little of the meat put upon the market is free from disease. Much has been written of the fevered condition in which animals are often driven to slaughter; and can it be possible their flesh is converted into wholesome food?

"In short, I do not eat meat because I do not consider it the best food for physical, mental, and spiritual strength. I do not eat it because to me the thought that innocent beasts should be slain in order to gratify my appetite is horrible. I do not eat it because I am afraid of those diseases which are so often transmitted to man through indulgence in a flesh diet.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The same may truthfully be said of those popular beverages, tea and coffee. They are both mockers. The caffeine and tannin that they contain deceive one into thinking that the exhilarating effect produced by these stimulants is strength, when in reality, instead of imparting vigor, they have drawn upon the strength of the nerves.

"They are mockers because they cause torpidity of the brain; and under their continued use, one often fails to value the things that are stepping-stones to a higher life.

"While there should be no tapering off from those things which are harmful, but a decided 'right about face,' yet one must not become discouraged if the desired results are not obtained immediately.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." David realized the importance of right eating when he prayed, 'Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties.'

"Solomon also understood the importance of a proper diet. He says: 'When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.'

SEEKING THE MASTERY

"Paul says, 'Every man that striveth for the mastery is temperate in all things,' and 'I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.'

"The Word tells us that in the last days of this world's history, the same sins will prevail which characterized the people before the Flood. Many of all creeds believe that the earth is 'waxing old like a garment,' and the end of all things is at hand. How important, then, that they who are Christ's, 'Abraham's seed, and heirs according to the promise,' 'keep under' their bodies, and bring them 'into subjection,' that after having gained the victory over every besetment,

they can claim the promise, 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.' Revelation 2:7."

* * * * *

"It is now four months since that dear little cousin of yours was here, Lucile; and I haven't touched meat since the evening she gave us that talk on 'Why I Do Not Eat Flesh.'"

"Nor have I," rejoined Mrs. Collins. "From that evening, my husband and I began to look into the matter thoroughly; and not only have we left off those things which are injurious to the body, but we are studying to be in every way true Israelites, that we may be 'heirs according to the promise.'"

The ladies of the missionary society chatted earnestly as they sewed garments for a needy family in the village.

"I didn't hear the talk," spoke up little Mrs. Emerson, a newcomer to Pope's

Mills; "but I have often thought that Christians should be careful what they eat, and there are many things which are eaten by professed followers of Christ which are strictly forbidden in God's word."

"When your cousin comes again, Mrs. Lambert, I hope you can get her to give us a talk on 'Good Foods and Bad'; for I hear that she is well versed on this subject, from a Bible standpoint."

The meeting adjourned; but like a stone thrown into a quiet lake, whose circles reach far out into the water, so Ellen Haskins' words had created a ripple which was still in motion.

Every evening, three families who had listened to her words surrounded their little home altars, and after studying the Book of books, knelt in supplication for wisdom and guidance to obey the precepts of their new-found God and leader.

From Wife-Beater to Colporteur

BY MRS. INEZ HOILAND STEVENS

A FEW months ago an Italian brother was baptized who with his wife and only daughter came over from Italy several years ago. He seemed supremely happy that day as he walked up out of the water, for it meant more than all else on earth to him to be united with this people.

One day, when visiting the family, I could not help remarking about the great change that seemed to have come over the mother during the past few months. For a long time, she had accompanied her

went to live with my husband's people in the country.

"Being so young, and naturally frail, and moreover, having spent all my life in the city, I found the work on the farm very heavy. But I had to do my part with the other women, who were stout and hearty, with the strength of ten like me.

"I did my best; but when my weary limbs refused to go any farther, my mother-in-law complained to my husband, who called me lazy, and beat me unmercifully. I carried scars on my body for months as cruel reminders of such occasions; and often—oh, how often!—I longed to die.

"One day, yielding to a desperate impulse, I decided to run away. Unobserved, I stole off down the public road, going I knew not where, but vainly hoping to escape the tyranny of my husband and his people. I succeeded in getting twelve miles away, when I met some friends in a wagon. In spite of my remonstrances and tears, they took me back home, thinking I had lost my mind.

"MAKES ME SHUDDER"

"It makes me shudder to think of what happened then. Enraged at my attempt to escape, my husband gave me such a beating that I seemed as one dead afterwards, having to stay in bed five days, hardly able to move for pain. I then saw it was useless to resist, and so settled down in despair, resolved to bear my fate.

"Five times I became a mother; but only one child lived, our daughter you see here. All the others died prematurely, owing, doubtless, to the inhuman treatment I received."

"Was your husband a drunkard?" I asked.

"No; I can say I never saw him really drunk. Like all Italians, we used wine freely at the table, and thought we could not live without it. Yet he never drank to excess. But he was an inveterate smoker. Many a night has he spent



Professor and Mrs. Stevens, who are conducting a college in Argentine for the education and Christianization of natives.

husband to the meetings; but her face always had a sort of wild, frightened look that made us wonder.

But little by little, that strange look disappeared, and she seemed another woman,—happy, and able to look one frankly in the face.

HOW IT HAPPENED

I asked her to tell me what had brought about this great change; and she told me her whole story, as follows:

"You ask me what has caused this great change in me. You will understand better when I tell you something of my past life. Nineteen years ago I was married at the age of fourteen, and

propped up in bed, reading a cheap novel, smoking one cigar after another. He never was without tobacco, and would spend his last cent for it. He became alarmed and disgusted with himself, and often said he would give a hundred dollars to any one who would help him get rid of the habit."

"How did he finally overcome?" I inquired.

"Ah, that is the bright side of my story, and is what has made me ten years younger, and a thousand times happier. You know that my husband was employed by the school here to work on the new dormitory. At the same time, he became acquainted with the good work of the sanitarium, and brought me here to have a much needed operation.

"I can never forget the first impressions I received at the sanitarium. Everybody was so kind, and the whole atmosphere so unlike anything I had known before, that it seemed to me like a bit of heaven. I noticed, too, the strange religion,—the praying three times a day at meals, the morning and evening worship, the beautiful hymns, and especially the frequent reading from the Bible.

"But the strangest of all was their going to church on Saturday. What little I knew of religion was connected with Sunday mass, priests, and the rosary; but this was so entirely different. Although I observed with eyes and ears wide open, I comprehended but little, it was all so new. Still it awakened in my heart a desire to know more, and both my husband and I decided to accept the new light; and upon returning home, we told our people what we had seen and heard, and tried to live up to it.

"My daughter, who had visited me a few days when I was at the sanitarium, had also been impressed, and had bought a Bible and a hymn book, both of which she studied diligently.

"Our relatives thought we had gone mad when we announced that we would eat no more pork nor drink wine. We could give them no satisfactory reason for our course, being still without instruction, but simply told them that those people in the sanitarium and the school said these things were not good for us, and that was reason enough for us.

OUR FIRST PRAYER

"We decided to return thanks at meal-time, but none of us knew what to say. At first, we just bowed our heads; then we managed to say, 'Heavenly Father, we thank Thee.' Daughter finally got so she could offer quite a prayer. We read the Bible some, but understood little, for no one had taught us.

"About that time, my husband had to go to the country to work for several weeks. He had already asked God to take away his taste for tobacco, and the answer came immediately, it seemed; for although he was thrown among the roughest companions, who smoked and drank continually, still he had not the slightest desire to indulge, nor has he to this day. It was a very strange experience.

"And, oh, if you knew what a changed husband and father he is! No wonder I can smile now! What have I to fear? He is a Christian now, and I am no

longer his slave. Oh, this religion is the most wonderful thing in all the world!"

This brother is now an active missionary, seeking to win others to Christ. He often makes colporteur trips out into the country, and because of his earnestness, sells literature to many. Both the daughter and the mother have also been baptized, and the former is attending our school, preparing to be a Bible worker.

Truly our institutions are witnesses for the great message they represent, and are doing a good work in seeking out the honest in heart.

Shouldering Responsibility

BY CHARLES G. BELLAH

THERE is a great tendency, on the part of many of the most deserving youth of to-day, to avoid responsibility, not realizing that they are enfeebling themselves by so doing. Of course, there is a certain class of shallow, superficial fellows who are always courting responsibilities which they are wholly unfit to bear. But we speak of those true-hearted, humble youth, with sterling qualities, yet who, through fear of failure, dread to become accountable for certain, definite matters.

Every time we shirk a responsibility, and allow it to fall on the shoulders of another, we cheat ourselves, and give that person an opportunity to advance above us. Added strength is given him for the new duty, and we are weakened just to that extent. Working, not shirking, is what brings development to the fullest degree.

GROW OR SWELL

Every man will do one of two things under responsibility. He will either grow, or merely swell. Properly borne, responsibility means true growth and development; improperly borne, it means vanity and self-conceit. A "big head" no more indicates strength than does a swollen arm. Both are abnormal. We must stoop to conquer, and not lift the head so high that we cannot see where our feet are leading us.

Many men hesitate to shift for themselves, because they fear the possibility of failure that comes with such a course of action. They would rather hire to some other man who is not so fearful, and receive even a less income.

All have doubtless observed some poor family, when the father is taken away by death, leaving a son twelve or fifteen years old to take his place as provider for the family. How quickly the boy becomes a man, with a man's soberness and judgment! He learns more in a twelvemonth than he had learned in all his life before. Or let it be the mother that is removed, leaving several children, the eldest a daughter, scarcely in her teens. How quickly the girl develops under such responsibility!

The greater the responsibility, the greater the opportunity for development, and *vice versa*. The individual who barely does what he must do to meet the requirements, cheats himself more than his superiors. But the one who fears to do careless work, and toils on when others hesitate, not only receives promotion, but actually redoubles his own powers of usefulness.

Satan a Personal Being

(Continued from page 1)

especially in the New Testament. At the very beginning of the ministry of Christ, the devil is seen as a personal tempter of our Lord; and through all the Gospels, the epistles, and the Revelation, one is struck with the frequent references to the personality, origin, power, cruelty, malignity, and final doom of "the god of this world."

That Satan has a personality will be plain from a study of the numerous titles and names applied to him in the Bible. Thus he is called "Abaddon" (Revelation 9:11), "the accuser of our brethren" (Revelation 12:10), the "adversary" (1 Peter 5:8), "the angel of the bottomless pit" (Revelation 9:11), "Apollyon" (Revelation 9:11), "Beelzebub" (Matthew 12:24), "Belial" (2 Corinthians 6:15), "the dragon" (Revelation 20:2), the father of lies (John 8:44), "a liar" (John 8:44), "murderer" (John 8:44), "the power of darkness" (Colossians 1:13), "the prince of this world" (John 14:30), "the prince of the devils" (Matthew 12:24), "the prince of the power of the air" (Ephesians 2:2), "ruler of the darkness of this world" (Ephesians 6:12), "the serpent" (2 Corinthians 11:3), "the spirit that now worketh in the children of disobedience" (Ephesians 2:2), "the tempter" (Matthew 4:3; 1 Thessalonians 3:5), "the god of this world" (2 Corinthians 4:4), "the unclean spirit" (Matthew 12:43), "the wicked one" (Matthew 13:19, 38), and "the evil one" (Matthew 6:13; R. V.).

The personality of Satan is still further made clear by the Bible references which represent the chief of the kingdom of evil as presumptuous (Job 1:6; Matthew 4:5, 6), proud (1 Timothy 3:6), powerful (Ephesians 2:2; 6:12), wicked (1 John 2:13), malignant (Job 1:9; 2:4), subtle (Genesis 3:1; 2 Corinthians 11:3), deceitful (2 Corinthians 11:14; Ephesians 6:11), fierce (Luke 8:29; 9:39, 42), cruel (1 Peter 5:8), always active in doing and promoting evil (Job 1:7; 2:2).

The work of Satan is compared in the Bible to a fowler setting snares for unwary souls (Psalm 91:3), to an enemy who in the darkness of the night sowed tares among the good seed of the field (Matthew 13:25, 39), to a wolf ravaging the flock (John 10:12), to a lion seeking to catch and devour its prey (1 Peter 5:8). Against his subtlety, his treachery, and his devilish insinuations, we can guard ourselves only by constant watching and prayer. (2 Corinthians 2:11.) Christ has commanded His people to resist uncompromisingly all his approaches and solicitations. (1 Peter 5:9; James 4:7; Ephesians 4:27.)

THROUGH THE ENEMY'S COUNTRY

Thus it is apparent, from the teaching of the Holy Scriptures, that the way of the Christian pilgrim, who is journeying to reach the kingdom of God, lies through the enemy's country, through the territory of "the god of this world." While he has a mighty God to defend him, and is safe in the keeping of the good Shepherd, and will surely be guided by the Spirit of truth, yet his struggle with the enemy of his soul will be real

and painful; he will have to sustain a prolonged and fiery ordeal and a most severe conflict. The pilgrim believer will find his way safe only as he realizes that the sleepless and vigilant eye of a malignant and cruel enemy is following his every step, and that the accumulated subtlety and cunning of six thousand years of experience are constantly at work to draw him away from Christ. He is thus made to realize his need of constant watching and prayer.

SATAN'S MIGHTIEST WORKING

The mightiest working of Satan is to be witnessed in the last years of the history of this present evil world. The Bible most clearly reveals the fact that the time is very near at hand when the history of this world will be closed, and "the kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ." Revelation 11:15. Ere-long Satan is to be bound for a thousand years. (Revelation 20:1-4.) Soon this whole world will come into the possession of the people of God. (Daniel

7:27.) The whole government of this earth, as now controlled and managed by sinful men, is soon to pass away, and the history of Satan's rebellion and his usurped dominion on earth will before long be ended. The unfolding of the prophecies of the Bible, and the rapidly fulfilling signs of the times, plainly indicate that the end of this age is very near.

From his knowledge of the Scriptures, and from what he sees of the maturing plans of God, Satan perceives that the time of his overthrow cannot be long delayed. But a short time remains to him, and he will make special efforts to keep the world under his power still. He knows that Christ will not come without some signal display of power and glory. Hence Satan is determined that he also will manifest his power to the world, with the design of having his false miracles attributed by the people to the miracle-working power of God.

Next week Mr. Haynes's article will deal with Satan in heaven and his rebellion there.

EDITORS.

POWER TO OVERCOME

BY GEORGE W. WELLS

"IN the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. Surely these words of our Lord would bring no cheer to us poor sinners here below should we fail to grasp the certainty of the truth that the personal victories of Christ are to be of benefit to us. How could we find any cheer over His victories if we must continually suffer defeat? If this is to be our experience always, there is nothing but discouragement awaiting us. But thank God, there are better things in store for every believer.

CONQUERED FOR US

Christ left the royal courts above, and descended to our world, and "took on Him the seed of Abraham"; and as we "are partakers of flesh and blood, He also Himself likewise took part of the same." He was made in "all things" "like unto His brethren"; and while "in the flesh," He "resisted unto blood, striving against sin." It was the Son of God, as the *Son of man*, that was the conqueror; therefore He says to you and me, "Be of good cheer; I have overcome the world." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16.

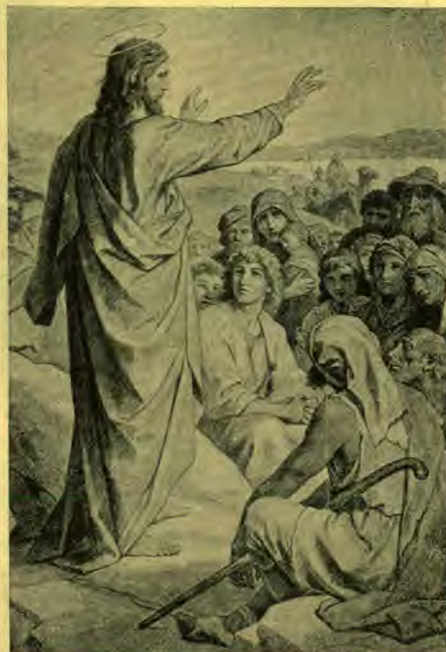
In overcoming the world, then, it is evident that Christ overcame "the lust of the flesh, and the lust of the eyes, and the pride of life,"—all things that are "not of the Father"; and His victories become ours. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Corinthians 2:14.

"To him that overcometh," says Jesus, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Revelation 3:21. We are to overcome "even as" He overcame. "He humbled Himself, and became obedient unto death, even the death of the cross." No man can be an overcomer, or have victory, apart from Christ; and it comes by the way of the cross.

The cross of Christ was not confined to Calvary; it was His daily experience. There was constant self-denial, self-abnegation, self-abasement. In this way, He put to death every phase of human pride and selfishness; and the Lord says, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

Men have tried all sorts of schemes and human inventions in their vain en-



"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

deavors to overcome the weaknesses of human nature and to be victors over the flesh; but they have always found that they were struggling against an opponent who was overwhelmingly their superior in shrewdness and strength.

SET FREE

In Romans 7:14-24, the apostle Paul gives us his personal experience; and it describes very clearly the struggles of every individual. In the conflict, he found what he defined to be "the law of sin and death," which is in our members, "warring against" the law of our minds; and the result is, we are brought "into captivity." But is there no deliverance? Yes; "be of good cheer," for we may say with confidence, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2.

The law of sin binds us, makes us captives, holds us down. It is stronger than we. But "the law of the spirit of life in Christ Jesus" is stronger than it; therefore we find deliverance through the Lord Jesus Christ, and are made free. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

"The law of sin" in our members has no power against "the law of the spirit of life in Christ Jesus"; so we may accept the statement of our Lord, in full assurance of faith, and "be of good cheer"; for He says, "I am with thee: . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10.

HIS VICTORY OURS

His victory is ours. He did not consent to sin. There was in Him nothing that responded to the sophistries of Satan. He was fitted for the conflict by the indwelling of the Holy Spirit. He came to make us partakers of the divine nature; and so long as we are united to Him by faith, we have the promise that "sin shall not have dominion over you." Our life, like His, is to be an uninterrupted series of victories, perhaps not always seen to be such here, but recognized as such in the great hereafter.

Courage, energy, and perseverance must possess our souls. Though apparent impossibilities obstruct our pathway, by God's grace we are to go forward. If difficulties surround us, and trials press us on every side, we are not to become discouraged, but through the power and victories gained by our blessed Lord, we are to be triumphant. It is our privilege to receive power to resist evil—such power as neither earth nor death nor hell can master, power that will enable us to overcome even as Christ overcame.

So, struggling soul, "be of good cheer." Though you have failed a thousand times, still there is hope; for the blessed Jesus has bound you to Himself with a golden cord of love that encircles the throne of the Infinite, and He stands by your side to direct your hand in laying hold of God's promises with a faith that knows no denial. Therefore victory may come to us through the Lord Jesus Christ, and in verity and truth may we rejoice in the divine assurance of our blessed Lord, when He says, "Be of good cheer; I have overcome the world."

The Joy Just Ahead

THE momentum with which the nations are rushing forward to the appalling slaughter in the final battle of Armageddon increases with each passing month, despite all efforts and cherished hopes to bring the millennium of peace among men. Millions have poured out their blood in the present terrible struggle, and the end is not yet. All attempts to stop the horrors and ravages of war seem unavailing. The bravest hearted diplomats stand in trembling apprehension every passing moment. Dr. Frank Crane puts the situation in a dark but truthful word picture:

"Over the sky of the world is a black cloud. Its shadow lies upon every soul. Brave men blanch at its hideous lightnings. Women cringe at its ominous thunders.

"The unbelievable has come true. The impossible has happened. The frightful fact has outrun imagination.

"The great war is the largest spiritual increment of the minds of men to-day. It is in the back of every brain. It sleeps in every soul. It leaps up before us in the morning paper. It is the last topic before we go to bed. When we awake in the night, we hear the roar of the guns in France echoing in our fancy. When we sink to sleep, it is to dream of the detailed horrors of which we have read.

"Like a monomania, the war obsesses the universal mind. It is a ghost in every family's closet. It is a specter clutching every woman's heart. It is an evil eye fixed upon every child. It is a threat at every man's business. Its robber hand is in every bank's treasure, reaches toward every housewife's store, and grasps at every farmer's crops.

"It is as though hell had vomited forth in a gigantic volcano, and the smoke had covered the heavens, and the burning ashes and lava were dropping down on all mankind.

"No one escapes. A million young men are leaving shop and field and school, and are taking up the hard life of the soldier in the cantonments. For every one of them, a woman's heart is anguished. In how many homes little children are praying for the father that has gone away! How many mothers are weeping at midnight and smiling bravely in the morning!"

HOW LONG, O GOD?

What a picture! Millions to-day are wondering how and when it will all end; and from torn and bleeding hearts the cry goes out, "How long, O God, how long?" Is there no way of knowing what the end will be? Is man to grope on and on in the dark? Is there no revelation from his divine Maker concerning his destiny?

The prophet Isaiah describes clearly times that are just before the inhabitants of our world, in the following language: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth." Isaiah 24: 17. In the verses just preceding this, Isaiah portrays the awful situation among men everywhere, when the voice of mirth is hushed, the cry for wine has ceased, the sound of music has departed, because of the fear, the dread,

and the anguish that possess the hearts of men.

But in this time of awful distress and trouble among the nations, God will have a faithful and trusting people, who, though "an afflicted and poor people," will "trust in the name of the Lord." In the twenty-fifth chapter of Isaiah, we read of their triumph, their victory over death, and their complete salvation. "And the Lord God will wipe away tears from off all faces." That golden morning is fast approaching. The great day, long ago spoken of by God's prophets,

Isaiah, David, John the revelator, and others, is hastening on. Already we see the gleams of that glorious day piercing through the night of gloom now covering the earth. The "black cloud" whose "shadow lies upon every soul," as Dr. Crane put it, is shot through with rays of light from the Sun of righteousness; and as we are told in the last chapter of the Old Testament, to those who trust His name and prepare themselves for His soon appearing, He will come with healing and salvation.

ERNEST LLOYD.

War Weariness and Peace

BY C. F. McVAGH

ONE of the signs of the second coming of Christ is a great peace-and-safety cry on the part of false teachers, who have dreams of world peace without regeneration. It is undeniable that there is an almost universal hunger for peace; and often we hear the expression, which is born of hope rather than any tangible evidence, "This will be the last war."

There is much war weariness; still few seem to understand the real cause of the dark outlook in the world, or the true and only remedy. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14: 27. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

When our Saviour uttered these words, He looked down through the ages to the close of time, and saw the disappointed hopes of all who seek peace in the world's way. Disaster and trial cannot take inside peace away from any child of God who will accept what Jesus has left for

sin; and when all have responded who will accept grace, the Lord will come and "destroy them that destroy the earth."

THE SEVENTH ANGEL SOUNDED

John saw in vision on Patmos the last act in the drama of sin. "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11: 15-18.

It is sin that is ruining the world. There are individual Christians in all nations, but no Christian nation.

Another prophet also wrote: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57: 20, 21.

NOT BY BRUTE FORCE

No league of nations can enforce peace, much as they may desire to do so. The testimony of one of the greatest warriors this earth ever produced is interesting at this point. Napoleon, while in confinement on the island of St. Helena, said, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."

The only hope of durable, universal peace is in the second coming of the Lord as Prince of peace. He will cleanse the world of sin and sinners, and give the kingdom forever and ever to those who have by faith received cleansing from sin through the blood of Calvary. Brute force cannot create anything permanent; "but the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37: 11.

Speaking of the melting and purifying of the earth in the day of the Lord,

Napoleon, when in confinement on the island of St. Helena, said, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."



him. It is a gift that is not given as the world gives, and which the world cannot take away.

Jesus knew what was in man; and He saw that in spite of all human theories, and all efforts to cure the national and social ills and establish equality and peace on earth, things would wax worse as long as sin reigns. The gospel message is now calling upon men to give up

Peter adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

The wise men of the earth are in great perplexity; but the child of God who reads the Word aright, knows that our redemption draws nigh.

Tormented Forever and Ever

(Continued from page 8)

shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37: 10, 20.

Jesus died to "put away sin," and that "He might destroy him that had the power of death, that is, the devil." Hebrews 2: 14. Life and immortality have been brought to light through the gospel; and all who lay hold upon life, will live forever in the kingdom of God. Those who fail to do this, have no life. The "second death" awaits all such.

Once a Saviour, Now a Judge

THE mercy of God will furnish a field of wonder for study and contemplation through the ceaseless round of the eternal ages; for His mercy, as His love, is boundless and unending toward them who honestly seek after Him. The psalmist says, "As the heaven is high above the earth, so great is His mercy toward them that fear Him." Psalm 103: 11. The magnanimity of God may be most clearly seen through His mercy and love.

But, oh, how men have presumed upon His mercy, and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8: 11. Yet in spite of their attitude toward Him, day by day men's lives are overflowing with His bountiful blessings, His love and His mercy are ever extended to them.

How long will this situation remain unchanged? Will there be no end to these presumptuous plottings against God's mercy? Ah, if we but listen, we may hear the clear voice of the prophets of God telling us that ere long the reign of mercy will change to the reign of justice. Soon those who persistently turn away from the tender pleadings of God's Spirit, and who will not heed His warnings, will reap what they have sown, and mercy will forever take its flight.

The story is told of a judge in an Eastern city walking on his way to court one morning, when he heard a commotion behind him, and saw a team running away. He sprang out into the street, caught the horses, and saved the life of the man who was driving the team and from whose control they had broken away.

By a strange coincidence, that man was on trial for his life before the same judge. The crime was murder. The lawyers had finished their appeal, the jury had brought in the verdict. The judge was saying to the defendant, "Can you give any reason why sentence of death should not be passed upon you?"

The man started to rise from his chair, and with a face as white as death, he said, "Your honor, I don't think you know me."

"Yes, I do," said the judge.

"You could not know me; I am the man you saved. Your honor, have mercy, have mercy!"

The judge leaned forward, and said, "I do remember, and am sorry for you; but then I was your savior, now I am your judge."

Soon the great Judge of all the earth will give this answer to those who, seeing the punishment about to be meted out to them, will cry for mercy when it is too late. "To-day if ye will hear His voice, harden not your hearts;" for, "behold, now is the accepted time; behold, now is the day of salvation." "Acquaint now thyself with Him, and be at peace."

The following lines, arranged by Kate Harrington, are to the point:

"O sinners, the heralds of mercy implore;

They cry like the patriarch, 'Come!'

The ark of salvation is moored to your shore.

Oh, enter while yet there is room!

"The storm-cloud of justice rolls dark overhead;

And when by its fury you're tossed,

Alas, of your perishing souls 'twill be said,

'They heard, they refused, and were lost.'

"And now, while this message—'Christ's coming is near'—

God's servants by thousands proclaim,

Say not, like those sinners of old, with a sneer,

'All things continue the same.'

"The prophets have spoken; their words are unsealed;

The Judgment will shortly be o'er;

The arm of God's justice will soon be revealed.

And mercy invite you no more."

L. K. DICKSON.

Our Saviour

JESUS is the anchor of our souls, "both sure and steadfast." He is the rock upon which we may securely build, defying the storms of summer and the blasts of winter. In fact, though all the figures worth while in the English language should be applied to Jesus, there would still be ideas unexpressed, thoughts that could not be uttered for lack of words. Think of His appellations in the great classic, the Bible. They are beautiful in their expression, and wide in their range.

He is called "the Son of man," "the Lamb of God," "the Root" and "the Branch," "the bright and morning Star," "the faithful Witness," and "the first begotten of the dead," "King of kings, and Lord of lords." He Himself says, "I am Alpha and Omega, the beginning and the end, the first and the last."

Language has been exhausted in attempts to tell of His qualities and virtues. God the Father not only decreed that His Son should be equal with Him in fact, but also inspired holy men of old to employ all the titles that applied to the Father, when speaking of the Son. Therefore they plainly wrote:

"Thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called," "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace."

M. G. CONGER.

It would be both wise and Christian if those who are in the light would be very tender and very patient with those who are but just emerging from darkness. Our dear Lord did not break the bruised reed nor quench the smoking flax.—*The Nun of Kenmare.*

Signs of the Times

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Thinks He Knows the Time

AN individual has taken pains to write us that "the Lord has shown me" that the end of the world will come in October of 1919. He says that this was shown him even before the great war of 1914 started.

There is no occasion to doubt the man's sincerity. Yet we know perfectly well that he is mistaken; for Christ would not Himself say in His word, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matthew 24:36), and then reveal to some man down in these times the day when He would appear the second time in the clouds of heaven.

The feverish eagerness with which men are rising up in all parts of the world to present prophecies of the soon coming of Christ, ought to be an evidence to us that his satanic majesty is on the alert, and through such false propositions as the one stated above, is seeking to disgust people with all prophetic study, so that they will fail to receive into their minds and hearts the clear light that is shining from God's prophetic word.

Prophecies are definite and clear. They may be understood with the precision of mathematics. That is, we may know the generation in which Christ is to come. We may know "the times and the seasons" of His appearing. But the day and the hour are not made known.

It is left with each individual to decide whether he will study the Bible for himself, and know the truth of prophecy, or whether he will be turned aside, and give no attention to the prophetic utterances, because of his disgust for the foolish and fanciful interpretations men are continually making upon their own authority.

The truth of prophecy is in God's word. And like all other divine truth, it can be clearly shown from that Word. And unless the teacher of prophecy presents his theme in the very language of the Bible, we need to be skeptical about his findings.

Bible truth can be made plain to the commonest mind through the teaching of the Word itself. And when a man tells us that the day and the hour of Christ's coming have been shown him, we point at once to the text which says that "of that day and hour knoweth no man." If we will believe the Book, the question is forever settled. The whole story, from beginning to end, is just as simple as that.

Potatoes and Wheat

In many localities, there is an over-supply of potatoes; and unless they are used freely, many of them will go to waste. The government asks us to use potatoes freely, and save the wheat. We can do it if we only think so. Many families have tried the plan of making a meal of potatoes, eating but little if anything else. The potato, when properly cooked, is wholesome, nourishing, and appetizing.

It is our patriotic duty to help our government in averting a world famine.

Use the potato and other vegetable foods freely, and save the wheat. We can do this without danger to ourselves. In fact, the danger comes if we do not follow this course conscientiously and faithfully.

Shoots More than a Hundred Miles

AN item in the New York World of April 27 tells of a gun made at the Midvale Steel Works, and mounted at the Eddystone plant of the Baldwin Locomotive Works, which is designed to throw a shell a distance of 114 miles. Although it weighs 500,000 pounds, and



The explosion of an incendiary grenade. These grenades are dropped from aeroplanes upon factories, railway stations, munition depots, and wharfs, destroying them by fire.

is designed especially for coast defenses, yet it is so constructed that it can be readily moved from place to place on a specially built car. Several more of these unprecedented guns are under construction.

Inventive genius of this age is doing marvelous things in the way of improving implements of death and destruction.

If we are professors of the religion of Jesus Christ, and our hearts do not thrill at the thought of His soon coming, there is something wrong with our experience.

Made Great by Gentleness

THE opening verse of the twenty-second chapter of 2 Samuel says, "And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul."

The song spoken of was sung before David had backslidden, and committed the great sin that was the one awful blot upon his life. But the song shows the secret of his power in the early years of

his history. He begins by saying, "The Lord is my rock, and my fortress, and my deliverer." Verse 2.

Then he affirms: "For I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments were before me: and as for His statutes, I did not depart from them." Verses 22, 23.

The psalmist had kept the ways of the Lord. He had regard to God's judgments and to His statutes. These were the basis of his strong character. Then how beautifully does the thirty-sixth verse express the peculiar trait which was developed in that mighty man: "Thou hast also given me the shield of Thy salvation: and Thy gentleness hath made me great."

He had the shield of God's salvation, and God's gentleness made him great. He had been with the infinite Teacher and mighty Exemplar, and learned how to manifest the characteristics of heaven.

Those familiar with the Bible will recall that on more than one occasion, Providence seemed to deliver Saul, the mighty enemy of David, into his hands. But each time, David said to the temptation, that he would not stretch forth his hand "against the Lord's anointed."

These are important lessons for us in this time. The greatness and power of gentleness are divine characteristics. Gentleness was perfectly exemplified in the life of Christ; and those who have been the greatest among His followers are the ones who have come the nearest to the divine pattern.

"Thy gentleness hath made me great." This is the statement of a divine law. We should study it. As we do so, we will find that the gentleness of Christ is always full of kindness, even though it may lead us oftentimes into the place where the stoutest and most decisive action will have to be taken.

No matter what act the Christian is called upon to perform, he must do it in the spirit of gentleness, with kindness and with love, even though there may be manifested apparent sternness, decisiveness, and power of action.

The Overcomer

MANY promises for the overcomer may be found in the word of God. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." And again: "To him that overcometh will I give to eat of the hidden manna." And still further: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

The Lord's special mission to earth was to save people from their sin, to give them the power to overcome. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21.

There is no true happiness in sin; and Jesus gives us power to overcome sin, so that the sting of sin, which is death, may finally be removed from us.